

Remembering Migration: Oral Histories and Memory Practices Workshop

Tuesday 4 – Wednesday 5 April 2017
The Japanese Room, Level 4, Melbourne School of Design (Building No. 133)
The University of Melbourne

Convened by Professor Kate Darian-Smith (University of Melbourne) and Professor Paula Hamilton (University of Technology, Sydney)

Sponsored by the History and Memory Research Hub (School of Historical and Philosophical Studies); the Australian Collaboratory for Architectural History, Urban and Cultural Heritage (ACAHUCH); and the Migration, Cultural Diversity and Television: Reflecting Modern Australia ARC Linkage Grant (LP150100202)

Workshop Programme

Tuesday 4 April 2017

2.30pm:

Introduction

Kate Darian-Smith and Paula Hamilton

Remembering Migrant Lives

Chair: Paula Hamilton

Klaus Neumann, “Narrating Pre-Migration Lives in a Country of Immigration”

Nathalie Huynh Chau Nguyen, “Years of Separation: Vietnamese Refugees and the Experience of Forced Migration after 1975”

Andrew Jakubowicz, “Narratives and Memories: How Oral Histories are (De)formed to Serve Sociological Narratives of Multiculturalism

3.30pm:

Afternoon Tea

3.50pm

Gendered Memories of Migration

Chair: Anisa Puri

Alistair Thomson, “‘I Am No Longer the Same Person’: Life Stories and the Gendered History of Migration”

Karen Agutter and Catherine Kevin, “‘Woman is a Greater Migrant Than Man’: Exploring the Experiences of Female Migrants in Post-War Australia”

4.50pm: Representing Memories of Migration

Chair: Susannah Radstone

Moya McFadzean, "Fit for Purpose: Representing Personal Narratives of Migration in Museums"

Alison Atkinson-Phillips, "Settled and Unsettled: The Spirit of Enterprise Project as (Post)Settler- Colonial Memory Activism"

6.00pm: Workshop Concludes

Optional Evening Event:

7.00pm: Kathleen Fitzpatrick Lecture

'Feminographies: Narrating the Female Self in the Feminist Age', delivered by Professor Lynn Abrams, University of Glasgow
Kathleen Fitzpatrick Lecture Theatre – B101 Arts West Building, West Wing

Please register at: <http://alumni.online.unimelb.edu.au/LynnAbrams>

Announcement of the Winner of the Ernest Scott Prize for 2017

The Lecture is followed by a Reception

Wednesday 5 April 2017

9.30am: Migration and Personal Memories (A)

Chair: Kate Darian-Smith

Susannah Radstone, "Translating Worlds: Memory, Migration and the Enigmatic"

Shirleene Robinson, "Shifting Countries, Shifting Identities? Oral History and Lesbian and Gay Migration to Australia, 1945 to the Present"

10:30am: Morning Tea

10.50am: Migration and Personal Memories (B)

Chair: Paula Hamilton

Felicity Collins, "Remembering the Way Home in Lion, A Story of Child Migration"

Andrea Cleland, "The Pear Tree: Family Narratives of Post War Greek Macedonian Migration"

Andrea Whitcomb, "Oral History and First Person Narratives in Migration Exhibitions: Tracking Relations Between Us and Them"

12.30pm: Lunch

1.00pm:

Oral Histories and Memory Practices

Chair: Felicity Collins

Kate Darian-Smith, “Memory, Migration and Television: National Stories on the Small Screen”

Betty O’Neill, “The Reluctant Migrant”

Madeleine Regan, “A Shared Social Identity: Oral Histories of an Urban Community of Italian Market Gardeners in Adelaide 1920s-1970s”

Alexandra Dellios, “Personal, Public Pasts: Negotiating Migrant Heritage”

2.30pm:

Discussion of Direction for the Book

3.00pm:

Workshop Concludes

Abstracts and Bios:

Karen Agutter and Catherine Kevin

“‘Woman is a Greater Migrant Than Man’: Exploring the Experiences of Female Migrants in Post-War Australia”

In 1885 Ravenstein noted that ‘woman is a greater migrant than man’ and yet it was not until a century later, in the 1980s, that the place of women in migration studies began to be explored. Although it must be noted that this early exploration generally saw female migrants cast in traditional feminine roles, as domestic workers, or as wives and mothers, either travelling with, or as part of family reunion. These women migrants followed after the male pioneers.

More recently there has been greater emphasis placed on writing women, individually and collectively, into migration history, a consideration of female migrants as agents in their own right. However, this endeavour is not without difficulty. As Ann Kershen (2008, xi) argues, ‘the experiences of migration are not common to all men and all women and gender is only one part of the migrant experience’. How then, if, as we believe, each migration experience is both extremely personal and potentially collective, do we begin to understand the experiences of women migrants?

This paper, drawing on the research of the Hostel Stories Project, will examine the methods we have used to try to understand the migration experience of women travelling to Australia in the immediate post-World War Two period. Using a series of case studies we will show how individual, and yet collective, these women’s experiences were, heavily influenced, not only by gender, but also by factors including the timing of their migration, ethnicity, policy and individual circumstances and expectations. Finally we will examine the necessity to use multiple sources, including oral testimony, archival research, memoirs and creative works, to piece together a fuller, more intersectional understanding of their migration experiences.

Karen Agutter is a migration historian with a particular interest in the host-society/ migrant relationship. She is currently a member of the ARC funded Hostel Stories Project at the University of Adelaide. As well as publishing on post-WWII migration to Australia she has also written on the immigrant experience in Australia during WWI, most recently the chapter Foreign-Born Soldiers in the First AIF: Australia’s Multi-National Fighting Force to be published in April.

Catherine Kevin is a Senior Lecturer in History at Flinders University. Her research has focused on the history of reproduction, women, and migration, and the making of Jeddah. She is currently co-editing a special issue of History of the Family on refugee families in Australia with Karen Agutter and writing a book called Re-Framing Jeddah: Memory, Community and Dispossession in Ngannanval Country.

Alison Atkinson-Phillips

“Settled and Unsettled: The Spirit of Enterprise Project as (Post)Settler- Colonial Memory Activism”

For two decades, 1970-1992, the Springvale Enterprise Hostel in Melbourne’s south east offered a settlement services and temporary accommodation for refugees and migrants to Australia. Since the mid-2000s, a small group of elderly memory activists mobilised narratives of multicultural Australia to gain community and government support to commemorate the Hostel as a place of Australian hospitality. This paper looks at the development of the “Spirit of Enterprise” memory project. I explore the ways narratives of settlement have been consciously

mobilized, both to claim a place for these migrants within the Australian national story, and to project a golden age of multicultural welcome, highlighting the contrast with Australia's brutal asylum seeker policy in the present. The Spirit of Enterprise project has embraced traditional heritage forms, including museum displays and public memorials, alongside the creation of online spaces, to self-consciously claim a space in the national story. The memory project began with the development of a temporary exhibition at the Migration Museum in Melbourne, and developed into an online history project (www.enterprisehostel.org/). It now includes a public memorial and a heritage trail through the suburb of Springvale. The website has offered space for the collection of oral histories and testimonies from migrants who passed through the hostel, and the those leading the memory project have worked to create space for complex experiences and emotions to be expressed. Nonetheless, and in common with many projects connected with Australia's post-war migration, the emphasis given to the moment of arrival risks continuing a (settler-colonial) celebratory narrative that smooths out the rough edges of history.

Alison Atkinson-Phillips is a social and cultural historian. Her recently completed PhD thesis, titled 'Reasons to Remember: public memorials to lived experiences of loss in Australia, 1985-2015', was supervised by Professor Paula Hamilton from the Australian Centre for Public History at the University of Technology, Sydney. Alison lives in Perth, Western Australia, where she works as a casual academic at Murdoch University and the University of Western Australia. <https://uts.academia.edu/AlisonAtkinson-Phillips> or follow @alia_p on Twitter.

Andrea Cleland

“The Pear Tree: Family Narratives of Post War Greek Macedonian Migration”

The Second World War (1939-1945) and the Greek Civil War (1946-1949) prompted large-scale outward mass migration to countries such as Australia and Canada during the 1950s to 1970s. Between 1947 and 1983, almost a quarter of a million Greeks came to Australia as permanent and long-term arrivals (Jupp 2001). The largest group to migrate was from the Macedonian region of Greece. Many arrived from Florina, a particularly contested area of the Balkans until the start of the twentieth century.

In this chapter, I examine how migrants who left villages in Florina in the 1950s and 1960s and their children and grandchildren remember, narrate and transmit cross-generational experiences of migration and thus how complex ideas of home and identity have been mediated and transitioned over three generations. I also consider whether Greek Macedonian regional identity has remained relevant to the second and third generations through the cross-generational narration and transmission of family migration stories. It was important for first generation participants to narrate their pre-migration story and their experiences of war during oral history interviews, yet these stories were not often circulated or were fragmented within the family. This suggests that for these migrant notions of an idealised Greek homeland were perhaps disrupted by successive wars in the region that drove mass migration. Rather, the sense of belonging by the third generation has been to become Australian, yet with a remaining desire to remember the legacy of their migrant pasts and better understand their Greek Macedonian heritage.

Andrea Cleland is a PhD student at the University of Melbourne, Australia. Her oral history research project titled The Pear Tree examines family narratives about post war Greek Macedonian migration from Florina to Melbourne and Toronto. Florina was a contested area of the Balkans until the middle of the twentieth century and this suggests both place and identity was disrupted through successive wars in the region. Her thesis examines the intergenerational narration and transmission of notions of family, home and identity. She has contributed chapters

in Greek Research in Australia (2013) and Discovering Diasporas: A Multidisciplinary Approach (2015). Her research interests include oral history, family memory, migrant storytelling, identity and diaspora.

Andrea previously graduated with distinction in the Masters of International Public Relations at Cardiff University. Her research project used oral interviews to explore how public relations could support the economic sustainability of Wembley and Millennium stadiums. As a communications specialist, Andrea has worked in the areas of health and taxation.

Felicity Collins

“Remembering the Way Home in *Lion*, A Story of Child Migration”

In 1986, a 5-year-old boy, Saroo, became separated from his brother one night and woke up on a train that ended its long journey in Calcutta (Kolkata). Surviving the hazards of street life, Saroo was taken into an orphanage in Calcutta before being adopted by a Tasmanian couple. As an adult, Saroo Brierley embarked on an exhaustive search via Google Earth to find his village somewhere on the map of India, drawing only on fragmented memories of a watertank, a railway platform and a decommissioned train that had taken him on the fateful journey to Calcutta. At the age of 30, he finally found his way home and reunited with his mother. While *Lion* (the Oscar nominated feature film based on Saroo’s memoir) has been successfully marketed as an ‘uplifting story’ of an epic journey taken by a small boy, and reversed in adulthood, it also deserves to be considered as a memory film about 1980s policies supporting inter-country adoption as a form of forced child migration. This paper considers the different forms of remembering at work in *Lion*, focusing on the adaptation of the memoir into a lost child story in the tradition of *Rabbit-Proof Fence*, where remembering the way home, against all odds, puts into question the policies and politics of removing children from their country. At the same time, as a breakout hit earning almost \$40m in its first month, the film’s success raises questions about genres of popular memory that focus on an extraordinary, indeed heroic, individual story at the expense of historical memory.

Felicity Collins is a Reader/Associate Professor in Screen Studies in the Department of Creative Arts and English at La Trobe University. She has written extensively on the mediation of cultural memory in Australian film and television, with recent publications on stranger relationality, radical hope and proxy performance in reconciliatory screen cultures. She is the author of Australian Cinema After Mabo (with Therese Davis), editor (with Jane Landman and Susan Bye) of the Wiley Companion to Australian Cinema (forthcoming), and is writing a monograph on the transformation of television genres by the Blak Wave.

Kate Darian-Smith

“Memory, Migration and Television: National Stories on the Small Screen”

The introduction of television into Australia in 1956 coincided with the nation’s ambitious and socially transformative post-World War II migration scheme. Drawing upon a national project that traces the conjoined histories of television and cultural diversity in Australia, this chapter examines the significance of television to migration through two oral history collections. In the first, migrants to Australia across several decades reflect on the place of television in their experiences of settlement — including memories of television as a material presence in the home, as a technology of education and English language acquisition, as a window onto an ‘Australian way of life’ and as a cross-generational facilitator between the cultural values of the countries of origin and Australia. In the second group of oral histories, television writers and

producers remember the imperatives to introduce storylines that reflected migration and expanding ethnic diversity in Australian television programming, and what this meant (and means) in the context of telling ‘national’ stories to domestic audiences and export markets. The discussion explores the multi-layered connections between individual and shared memories of media and migration.

*Professor Kate Darian-Smith holds joint appointments at the University of Melbourne as Professor of Australian Studies and History, and Chair of the History Program, School of Historical and Philosophical Studies, and Professor of Cultural Heritage, Faculty of Architecture, Building and Planning, where she is director of the Australian Centre for Architectural History, Urban and Cultural Heritage (ACAHUH). Kate has published on histories of war, childhood, media, migration, place and heritage. She was the co-editor, with Paula Hamilton, of the path-breaking collection *Memory and History in Twentieth Century Australia* (OUP 1994/7) and has been working on oral history and memory studies ever since. Current projects include those on the universities and the professions after World War I, and cultural diversity, migration and television. Kate is a Fellow of the Academy of Social Sciences in Australia; a Research Fellow at Museum Victoria; and has a long-term involvement in Australian Studies internationally, particularly in Asia.*

Alexandra Dellios

“Personal, Public Pasts: Negotiating Migrant Heritage”

When individuals and community groups with a postwar migrant background engage with instruments of cultural power to make their sites of migrant heritage public, they negotiate both public histories around mass migration, state settlement and societal reception, as well as personal meanings around family history, adjustment and hardship. This paper will analyse how these personal and community meanings around migrant heritage are produced in relation to heritage bodies, state representatives and authorised heritage discourses. I therefore engage with ongoing debates around the relationship between personal (and often difficult or hidden) and public (in this case, state-sanctioned or official) memories. Heritage is here expanded to encompass more than just the physical site (for example, sites of migrant reception and accommodation, like Bonegilla or Benalla), to include the intangible, like oral history collections and other family or community reminiscences. The ways in which these examples of migrant heritage are made public tell us about the boundaries and limits of authorised heritage discourses, as well as the creative processes of memory making and heritage building with which communities and individuals engage—expanding those boundaries between family history, national history, and the meaning of settlement and reception in an emigrant-receiving nation like Australia.

Alexandra Dellios received her PhD in History from the University of Melbourne in March 2015. She has published on migrant heritage making, oral history practices and popular culture. Her book on Bonegilla Migrant Reception and Training Centre will be released with MUP in August 2017.

Paula Hamilton and Virginia Macleod

“An Archive of Feelings? Migrant Memories in Australia”

Over the last 50 years Interviews with ‘migrants’ have been one of the central components of many collections, in both formal national and state libraries and museums; as well as community archives that are ethno- based or defined by local area. They have been collected for a range of

very different purposes and under circumstances which ensure variable quality: some are well organised and contained; others are haphazard and might refer to the migration experience as a descriptor, such as ‘migrant workers’ rather than exploring the experience of migration itself. Some speak of a past life in other countries, while others focus on their reception in Australia and the experiences of being estranged. But collectively what do these memories reveal about the cultural and psychic impact of migration and how its meaning has changed over time?

Paula Hamilton is adjunct Professor of History at the University of Technology and Macquarie University, Sydney. She is a cultural historian who has published widely in oral history and memory studies, exploring the intersection between personal and public memories. She has also collaborated in a range of historical projects with libraries, community groups, museums, heritage agencies and trade unions. Her most recent work is A Cultural History of Sound, Memory and the Senses (edited with Joy Damousi) Routledge USA 2017.

Andrew Jakubowicz

“Narratives and Memories: How Oral Histories are (De)formed to Serve Sociological Narratives of Multiculturalism”

Scholars use interviews to construct narratives, either brought to the tales or emerging from them. In this paper/chapter I explore three constellations of interviews and the theoretical frameworks that shaped them into narratives. The first engages with stories collected for research into migration and settlement in Inner Sydney in the early 1970s within a Marxian framework of urban change; the second examines interviews with historians giving accounts of their insights into histories of migration for the project Making Multicultural Australia, testing ideas of race, identity and power; and the third analyses the interaction between this sociologist and documentarists in interpreting the interviews of participants in the SBS TV One Upon a Time In... series through dramatised narratives of Honour and Shame in ethnocratic Australia.

Andrew Jakubowicz is Professor of Sociology at the University of Technology Sydney. Following a PhD on the political sociology of Surry Hills, he directed the Centre for Multicultural Studies at the University of Wollongong. He joined UTS in 1987, and headed the research team that wrote “Racism, Ethnicity and the Media” (1994). He produces the web project Making Multicultural Australia, an analytical archive with over 300 interviews. Since 2010 he has worked with SBS on a series of documentaries, where his role has been to help shape their “multicultural narratives”. He is the editor with Chris Ho of “For those who’ve come across the seas: Australian multicultural theory policy and practice” (2013), and joint author of the forthcoming “Cyber Racism and Community Resilience” (2018).

Moya McFadzean

“Fit for Purpose: Representing Personal Narratives of Migration in Museums”

Museums which engage with narratives of migration are constantly instigating, directing, co-creating and facilitating the production of memories and personal narratives for exhibitions and public programs. These memories are generally captured for purpose, to pursue particular themes and edited for public consumption in a public space. Stories must move without manipulating audiences, have a sense of drama without melodrama, be succinct and accessible without changing or oversimplifying the experience or the message, and interact with other forms of content including artefacts, images, text labels and multimedia. The emphasis is upon creating moments of empathetic interaction whereby visitors can engage with the personal

stories of people they may or may not ordinarily meet, in order to achieve intercultural and interpersonal understandings. Consequently there is a degree of historical documentation and meaning-making but also contemporary political and social messaging through this range of memory presentations.

This paper will examine the place of migration-related personal narrative interpretation in museums through exhibition methodologies at Melbourne's Immigration Museum. This will raise issues about the authenticity of voices, and how they are produced and presented; and the purpose of memory and personal narrative presentation in creating learning and empathetic visitor experiences in museums which results in another layer of individual and collective memory-making and sharing. Thus oral history in the museum space must be an active rather than passive experience, it is sensory, even immersive, and where possible utilises new technologies to effectively create environments for a variety of visitor engagements with storytellers and commentators.

Museums like the Immigration Museum must also be read as state government-funded educational facilities, reflecting a Government mandate to, amongst other things, support and promote cultural diversity, social cohesion and inclusivity. Audiences are broad and diverse, expectations of representation and relevance strong and passionate. Migration can no longer be defined in museums as solely a one-way, linear experience from leaving homeland to early settlement – multiple voices also reflect on personal identity formation, individual and collective belonging and prejudice, transient and transnational experiences. All this within an environment which is emotionally highly charged, and potentially challenging, demanding the negotiating of government and community stakeholder demands and responsibilities with the museum's own priorities and communication objectives.

Dr Moya McFadzean is the Senior Curator of Migration and Cultural Diversity in the Humanities Department at Museum Victoria in Melbourne. She has curated and co-curated many exhibitions at the Immigration Museum and Melbourne Museum, including the award-winning Identity: yours, mine, ours (2011-), and is responsible for developing the museum's ever growing migration-related collections. She has presented and/or published numerous papers in Australia and overseas on representing migration histories and memories in museums and museums as places for engaging with challenging issues and as sites of social activism. She recently completed an Australian Research Council funded project investigating the impact of museum exhibitions on school students' attitudes and behaviours regarding racism (partner investigator); and has commenced another on cultural representations in Australian television (partner investigator). Moya is currently working on a touring exhibition on post World War II British Migration to Australia, to open at the Immigration Museum in 2017. She is an Honorary Fellow, School of Historical and Philosophical Studies, University of Melbourne and Exhibition Review Editor for Australian Historical Studies Journal. Her PhD (submitted 2009) examined the social, cultural and economic history of Australian-born and migrant women's glory boxes through memory and material culture.

Klaus Neumann

“Narrating Pre-Migration Lives in a Country of Immigration”

Only seventy years ago, Australian society was comprised almost exclusively of people who were British migrants or the descendants of British migrants. Since then, the country has accommodated millions of non-British migrants. Since the 1970s, successive Australian governments have officially embraced cultural diversity and promoted multiculturalism.

Since the first introduction of multicultural government policies in the 1970s, migrants from non-English speaking backgrounds have published well over a thousand memoirs and other biographical or autobiographical book-length texts; last year alone, there were almost a

hundred such books. A handful of books – for example, Vietnamese-born Anh Do’s 2010 autobiography *The Happiest Refugee* – have become bestsellers, but the majority have been self-published with a very limited print-run.

Initially – at a time when migrants were still expected to have left their pasts behind when they settled in Australia – many of these memoirs began with the author’s arrival in Australia, and did not feature pre-migration experiences. Increasingly, however, authors write in great detail about their pre-migration lives. In this paper, I discuss two sets of issues arising from a survey of this corpus of writing. First, how do migrants remember and narrate their pre-migration lives? Which aspects of their pre-migration pasts do they privilege? How do they reconstruct a former sense of home? How do their memories migrate? Second, how do non-British migrants’ recollections of their pre-migration lives become part of Australian culture? How do migrants’ published memories challenge the notion of Australian history as the history of a territorially-bounded nation-state (rather than as the cumulative history of everyone who has ever lived in Australia)?

I argue that these issues are not unique to Australia, but I also demonstrate that there are important differences between the ways migrants remember and narrate their pre-migration lives depending on their origins and on the country of immigration.

*Klaus Neumann is Professor of History at Deakin University. He is the author of many books on public memory, refugee policy, postcolonial history, and other topics. His latest books include the collection *Historical Justice and Memory* (co-edited with Janna Thompson and published by University of Wisconsin Press in 2015), and the award-winning monograph *Across the Seas: Australia’s Response to Refugees: A History* (2015). His work on migrants’ memoirs has been facilitated by a National Library of Australia fellowship.*

Nathalie Huynh Chau Nguyen

“Years of Separation: Vietnamese Refugees and the Experience of Forced Migration after 1975”

In the two decades following the end of the Vietnam War in 1975, more than two million Vietnamese left their homeland. The exodus was driven by widespread state repression in postwar communist Vietnam. Drawing from the oral histories of Vietnamese refugees resettled in Australia, this paper will explore the topic of separation from loved ones in the context of postwar Vietnam, during the refugee experience, and after resettlement. These include the narratives of veterans who experienced separation from their families either as prisoners-of-war or internees in the gulag after the war, and again when they escaped from Vietnam, and then had to wait for years after resettlement in order to sponsor loved ones to Australia.

*Associate Professor Nathalie Nguyen is Director of the National Centre for Australian Studies at Monash University. An award-winning researcher, she held two major Australian Research Council Fellowships in 2005-10, including an ARC Future Fellowship. A graduate of the University of Oxford, she is the author of four books, two of which have been translated into other languages. Her second book *Voyage of Hope: Vietnamese Australian Women’s Narratives* was shortlisted for the 2007 NSW Premier’s Literary Awards while her third book *Memory is Another Country: Women of the Vietnamese Diaspora* was a 2010 Choice Outstanding Academic Title. Her latest book is *South Vietnamese Soldiers: Memories of the Vietnam War and After* (Praeger, 2016).*

Betty O'Neill

“The Reluctant Migrant”

This paper explores an area of post-war migration that has largely been ignored to date through the individual story of my Polish father, a World War II concentration camp survivor who, unable to return to his homeland, reluctantly immigrated to Australia in 1955. Through an unusual research process of memory work in an inherited family flat in Poland, I discovered that unlike many post-war immigrants, my father's ambition was not to come to Australia, to work hard and build a new life in this country. His story provides a counter balance to the existing weight of migration memory in mainstream culture with the potential to add a different nuance to collective memory bringing attention to an alternate experience of migration. In using the lens of my father's personal experience as a migrant who didn't legally fit the criteria of a Displaced Person, personal memory and history are juxtaposed to provide a better understanding of the past, revealing the difficulties of the context, circumstance and conditions of that time and also shedding light on the current experiences of those impacted by trauma, exile and forced separation from their families and homelands, history and culture. The lack of understanding of and provision for these aspects of the migrant experience, the constant yearning for home and the ultimate return to it by some like my father, explains to some extent the failure of government immigration policy to successfully settle and retain migrants. In my father's era, more people left Australia than arrived. In addition to this offering of a different individual post-war migrant story it should also be noted that in the collective memory of this period, the Polish don't figure in any meaningful way. They jostle for public space between the Displaced Persons (DPs) and the much larger migrations of Italians and Greeks. This paper gives voice to the Poles and their experience, especially focussing on those who could not return to a Poland situated behind the Iron Curtain of Cold War Europe.

Betty O'Neill is a Doctor of Creative Arts student at the University of Technology, Sydney researching and writing a hybrid history/biography/memoir. She has recently presented papers at the Family History: Facilitating Intergenerational and Intercultural Exchange conference in Tartu, Estonia, the Judging the Past in a Post Cold-War World International Symposium, Sydney University and the LABA Asia-Pacific conference Locating Lives at Flinders University, Adelaide. In 2016 she published the chapter “genre is a minimum security prison’: Writing a life” in Paul Ashton, Anna Clark & Robert Crawford (eds) Once Upon a Time: Australian Writers on Using the Past. She has taught Adult Education for twenty-five years at UTS.

Denise Phillips

“I Leave *Everything*”

Australia's 'national memory' of migration has come to include the bitter debate over the arrival of asylum seekers by boat in recent decades. Within a climate of 'othering' and heightened border security, the voices of these arrivals are rarely heard. While some have been denied entry, many live in the community or are now Australian citizens. Using an oral history methodology, this contribution strives to deepen understanding through the story of Abdul, an Hazara refugee who fled Afghanistan in 2001. Uncovering layers of loss and repeated disruptions to normal life, it shows the grief that has tracked and shaped his experiences. It also discusses the methodological challenges of engaging Abdul's traumatic memories across three interviews. Abdul initially gives collective rather than personal accounts, seeks existential meaning and uses metaphors to convey but nevertheless manage painful recollections of persecution and flight. I borrow and adapt a concept from Yvette Kopyj to discuss how I inadvertently 'broke the frame'

of Abdul's coping mechanisms as we neared the personal memory of leaving his widowed mother behind. Inexpressible grief consumes Abdul, the topic becomes taboo and her fate remains unspoken. Abdul's response lays bare an enduring anguish of being unable to care for vulnerable family members, a duty inherent within his Hazara culture. This encounter highlights the cost of remembering and further shaped my interviewing style; it saw me favour deep connection with my narrators as appropriate, whilst negotiating permission throughout an interview to broach certain topics and attuning myself to the protective or cultural manner in which some stories are told. Stories such as Abdul's, recorded from below and as crises unfold, may contribute to – or challenge – the current writing of Australia's migration histories.

Denise Phillips is completing a PhD at the University of New England. Using oral histories, her thesis explores experiences of loss and hope among Hazara refugees from Afghanistan. Her research has been published in History Australia, the Oral History Association of Australia Journal, and in Mark Cave and Stephen Sloan (eds), Listening on the Edge: Oral History in the Aftermath of Crisis (2014).

Anisa Puri

“Young Women and Migrant Memories: Case Studies from the Australian Generations Collection”

In this paper, I will draw from interviews with first-generation migrants recorded by the Australian Generations Oral History Project to consider how migration experiences are remembered in life story interviews. I will focus on interviews with young adult women who migrated to Australia between the postwar period and the early 2000s to explore how factors such as personal circumstances, gender, and age impact migration experiences, and how they are remembered and narrated. I will consider the relationship between these personal accounts and Australia's changing social, cultural, and political circumstances, and shifting cultural narratives about migration.

Anisa Puri is a professional historian and a PhD candidate in the School of Philosophical, Historical and International Studies at Monash University. Her book, Australian Lives: An Intimate History, with Alistair Thomson, will be published by Monash University Press in May 2017. She is also the President of Oral History NSW.

Susannah Radstone

“Translating Worlds: Memory, Migration and the Enigmatic”

How do migrants make themselves at home—or not—in new worlds and what sorts of work are involved in this process. This paper's opening premise is that of an inextricable connection between the material, physical worlds of place and location and the psychical and experiential worlds of memory, fantasy and the unconscious. Beginning from this knot, the paper will explore an aspect of the work of home-making that it will describe as ‘translation’. Using examples from my own experience of migration to Melbourne, and building on concepts and theories derived from memory studies as well from the psychoanalytic ideas of Jean Laplanche, the paper will trace aspects of this process of translation by taking a walk through some unfamiliar and some better-known streets.

Susannah Radstone is currently Professor of Cultural Theory in the Division of Education, Arts and Social Sciences at the University of South Australia and Adjunct Professor in the School of Historical, Philosophical and International Studies, Monash University. She was previously Professor of Cultural Theory at the University of East London. She has published extensively on psychoanalytic and feminist cultural theory, cinema studies and cultural memory studies. Books include The Sexual Politics of Time (2007); (ed. with Bill Schwarz) Memory: History, Theory, Debates (2010); (ed. with Perri 6, Corinne Squire and Amal Treacher, Public Emotions (2007); ed. with Caroline Bainbridge, Michael Rustin and Candida Yates, Culture and the Unconscious, (2007); (ed. with Katherine Hodgkin) Memory, History, Nation: The Politics of Memory (2005); (ed. with Katharine Hodgkin) Memory Cultures: Subjectivity, Recognition and Memory (2005); (ed.) Memory and Methodology (2000). With Rosanne Kennedy, she co-edited a special issue of Memory Studies on memory research in Australia and since arriving in Australia she has convened two large national networks, the first focused on memory research and the second on the history and memory of unfree labour in Australia. With Felicity Collins she is currently co-editing a special issue of Continuum titled 'Making sense of violence: across time, media and culture' and she is also currently co-editing the Palgrave Companion to Memory and Literature and completing a new monograph titled Getting Over Trauma.

Madeleine Regan

“A Shared Social Identity: Oral Histories of an Urban Community of Italian Market Gardeners in Adelaide 1920s-1970s”

Oral history provides a means to understand the lives of migrants and their experience of migration and settling in a new country. The majority of oral history interviews recorded with migrants in Australia relate to post World War II migration. However, between 1921 and 1933 the Italian population increased across Australia, and more than trebled in South Australia. Beginning their lives as ‘aliens’ in uncertain economic times, a group of 17 men and one woman emigrated from the Veneto region and arrived in Adelaide between 1926 and 1928. They leased neighbouring plots on the urban periphery and operated successful commercial family market gardens, some continuing into the 1970s. Evidence of the lives of Italian migrants in Australia in this period has not been widely documented.

Originally conceived as a small initiative to document the location of market gardens in Adelaide’s western suburbs in the 1950s and 1960s, the oral history project, “From the Veneto to Frogmore and Findon Roads: Stories of Italian market gardeners 1920s-1970s”, has developed into a microhistory of a migrant community. It includes 42 individual interviews which bring together the collective memory of the Veneto community of urban market gardeners. The interviews are on a dedicated website with family photos and other documents. Second-generation interviewees communicate the experience of their parents who established themselves as family units, business proprietors and as a close community in Adelaide in the inter-war years.

This chapter will address the interaction of oral history, memory and the potential of digital technologies to disseminate the migration history of a community in the public domain. The Veneto market gardeners’ website transmits individual stories and a community’s experience of migration. Analysis of the interviews provides possibilities to understand how the Veneto families constructed meanings about migration, community, place and identity over eight decades.

Madeleine Regan is a second-year PhD candidate in Italian migration studies at Flinders University, Adelaide. An oral historian and secretary of Oral History Australia South Australia / Northern Territory, she has coordinated projects with communities, local governments and educational organisations. She was a community researcher for a two-year film project with History SA and Country Arts SA. Since 2008 she has collected 42 interviews for an extensive community oral history project with descendants of Veneto market gardeners who settled

in Adelaide's urban periphery in the 1920s. In 2016 Madeleine contributed to a Migration Museum exhibition which featured her interviews and a public lecture about the project. Madeleine's research interests include the role of oral history to communicate knowledge of groups not visible in official records and the potential of digital media to document individual narratives for understanding a community's migration experience.

Shirleene Robinson

“Shifting Countries, Shifting Identities? Oral History and Lesbian and Gay Migration to Australia, 1945 to the Present”

For lesbian and gay migrants, leaving one country and coming to another can bring particular challenges and rewards. This has been an underexplored element of migration history, both within Australia and transnationally. This paper will utilise six in-depth oral histories conducted as part of the “Australian Lesbian and Gay Life Stories” oral history project conducted in conjunction with the National Library of Australia in order to investigate the meanings and experiences of migration to Australia for men and women who identify as gay or lesbian. Has shifting countries helped or hindered these individuals to reconcile their sexuality identities? Have there being different generational experiences for these men and women? What particular challenges do lesbian and gay migrants face when migrating to Australia? Can we discern particular patterns in the lesbian and gay migration experience in the contemporary period?

*Dr Shirleene Robinson is an Associate Professor and Vice Chancellor's Innovation Fellow in Modern History at Macquarie University. Her most recent publication (with Robert Reynolds) is *Gay and Lesbian, Then and Now: Australian Stories from a Social Revolution*. She was a Chief Investigator on the "Australian Lesbian and Gay Life Stories" project with the National Library of Australia, which was the first nation-wide oral history project conducted with different generations of gay men and lesbian women. She is currently working on two major projects. The first considers the volunteer response to HIV/AIDS in 1980s and early 1990s Australia. The second investigates LGBTI people in the Australian military from 1945.*

Alistair Thomson

“‘I Am No Longer the Same Person’: Life Stories and the Gendered History of Migration”

In this paper I'll use one rich case study to examine how oral history – used alongside other forms of life stories such as letters, family photographs and memoir – might illuminate the gendered history of postwar migration to Australia. I'll consider the analytical opportunities and challenges of using varieties of life stories in tandem; interpretative approaches to reading, hearing and seeing action and meaning within narratives, and to connecting individual experience to social and cultural contexts; and approaches and issues in ‘sharing authority’ with narrators whose lives and histories you are examining.

*Alistair Thomson is Professor of History at Monash University. He is currently (2017) President of Oral History Victoria and was previously President of the International Oral History Association and an editor of the British journal *Oral History*. His oral history books include: *Anzac Memories* (1994 and 2013), *The Oral History Reader* (1998, 2006 and 2016 with Rob Perks), *Ten Pound Poms* (2005, with Jim Hammerton), *Moving Stories: an intimate history of four women across two countries* (2011), *Oral History and Photography* (2011, with Alexander Freund), and *Australian Lives: An Intimate History* (2017, with Anisa Puri). Website: <http://profiles.arts.monash.edu.au/alistair-thomson/>*

Andrea Whitcomb

“Oral History and First Person Narratives in Migration Exhibitions: Tracking Relations Between Us and Them”

Exhibitions on migration in Australia are excellent sites from which to analyse the changing uses of oral history in museums, given they are prime examples of the growing use of first person narratives within exhibition practices.

In this paper, I will trace the changing uses of this first person narrative. Drawing on a body of work around the engagement of museums with cultural diversity, I will tease out the ways in which oral history has moved from simply being a tool to provide a personal layer of interpretation over objects to prioritizing personal stories as the key mechanism for developing narrative in exhibitions. I will then analyse these narratives in ways that ask questions about the ways the use of this first person narrative voice shapes different kinds of relations between ‘us’ and ‘them’. As part of this I will draw out the differences between what I call a ‘pedagogy of listening’ from a ‘pedagogy of feeling’.

*Andrea Witcomb is a Professor in Cultural Heritage and Museum Studies at Deakin University where she is the Deputy Director (Governance) of the Alfred Deakin Institute for Citizenship and Globalisation. She has a long standing interest in the ways in which exhibition practices can be used to create conversations across cultural differences. She has focused on the use of immersive exhibition practices to achieve this end, looking in detail at the poetic side of exhibitions – how objects, first person narratives, multimedia and sensorial modes of communication are used to produce an affective experience for museum visitors that have the potential to challenge collective memories and understandings. Andrea is the author of *Reimagining the Museum: Beyond the Mausoleum* (Routledge 2003), *From the Barracks to the Burrup: the National Trust in Western Australia with Kate Gregory* (UNSW Press 2010) and co-editor with Chris Healy of *South Pacific Museums: Experiments in Culture* (Monash epress 2006; 2012) and, with Kylie Message of *Museum Theory* (Wiley Blackwell 2015). She is finishing an ARC Discovery project on *Collecting Cultural Diversity in the Australian GLAM sector, which forms the basis for her current writing.**

Janis Wilton

“Listening to Josh, Dora and Joe: Migration Stories Within My Family”

Drawing on my current and developing work on the role and use of oral history within families, this contribution would focus on the dynamics, ethics and discoveries of interviewing one’s own family members (in this instance mother-in-law, father-in-law and husband) about their experiences and evaluations of being post-war migrants to Australia. The discussion would be framed by the popularity of family history as a mode for engagement with the past, and would address, among other things, the ways in which individual and family memories and stories contribute to the wider understanding of migration experiences. The migration narratives within and from the interviews include multiple migrations (Poland to Palestine/Israel to Australia), flight, child migration, cultural difference, hope and disappointment, generational remembering, nostalgia, legacies.

*Janis Wilton has researched, written and taught on migration and oral history for over three decades. Relevant publications include *Balancing the Books: Oral History for the Community*, 1983; with Richard Bosworth, *Old Worlds and New Australia*, 1984; (ed) *Internment: The Diaries of Harry Seidler*, 1986; *Immigrants in the Bush*, 1988-1989; *Golden Threads: The Chinese in Regional NSW*, 2004; *Different Sights: Immigrants in New England*, 2009; *Maitland Jewish Cemetery: A Monument to Dreams and Deeds*, 2010; as well as book*

chapters, articles, exhibitions, online publications and databases, and other non-traditional research outcomes. She is an Associate Professor in History at the University of New England where she has coordinated and taught into the university's named history awards. She is retiring in mid-2017. UNE staff profile at <http://www.une.edu.au/staff-profiles/humanities/jwilton>
