

PROJECT DIARY: HSTY3902

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Week 1: July 27

Introductions and Overview

27/07

While I'm still not really sure what this unit may entail, I'm excited about its possibilities. I've done some volunteering in the past though not anything that actually uses my university skills, so the idea of working on a history project that is actually beneficial to someone rather than just writing another essay is a development I'm really keen on.

In brainstorming today about work that may build on my connections to community organisations or forges new ones in areas I'm passionate about, I'm considering:

- Meriden Indigenous Bursary – presently a part of this Committee that fundraises to support several Indigenous girls from Ti Tree, NT to study at my old school in Sydney. I've visited the Ti Tree school and it has a pretty interesting founding story, but not sure whether I feel qualified/ethically appropriate to write Indigenous history.
- I study social work concurrently and am interested in working with refugees and asylum seekers, particularly how to change discourses surrounding these people or creating ways for them and the Australian community to engage more. Though in my recent personal research I found the Sydney organisations aren't taking volunteers currently, perhaps if I had an idea they might be interested in...
- When speaking to my parents over dinner, my dad mentioned an oral history project he actually worked on in PNG about a decade ago after finding Axel and Roslyn Poignant's book 'Kaleku' (1972). They recorded a number of interviews but not much was done with this since because of funding issues: this could be a really interesting project to continue in some way.

29/07

I sent a lengthy email to Michael about the third possibility after skimming through some of the already transcribed interviews, which are incredibly interesting. Whilst I have ethical concerns and it isn't really a local 'community organisation', there are so many possibilities with this work and it would be great to see something come out of what was started!

Week 2: August 3

What is History? (Michael McDonnell)

04/08

This week we discussed what we thought history was, which gave me a lot of flashbacks to HSC Extension History... But the discussion we had was very

valuable, as were the readings. Momoday's conception of history as 'a turning and returning of myth, history and memoir' really resonates with me, adding greater dimension to Carr's conception of history as an interaction between the past and the present. That is what interests me most about history: not so much what happened, but how we have shaped our understanding of what happened, and in turn how this shapes our present and future. One of the major criticisms of oral history is that it can't be as "accurate" as primary sources – but that disregards the essentially experiential nature of history. History is dynamic; something that is lived, and not only in the period in which an event happens.

I received a reply from Michael today which raised some important points about working on the oral history project, namely whether I would be engaging enough with a local organisation, and concern about ethics approvals given that I'd be working with material from living people in a living culture that is not my own. These are two of the main concerns I've also identified, though I'm aware that the original project was conducted with an end to publish the material in some form and participants were aware of this and signed consent forms prior to the interviews. I'm considering how best I can publish their stories ethically being from a different culture myself – whether in fact I am the wrong person to do this, as an outsider. But then this is a great opportunity for it to be done by a volunteer, seeing as the original project was shelved due to the lack of funds. If I were to continue with this project I want to talk to a lot of the people who were originally involved and from the community and get their opinions about whether and how best to proceed.

The engagement issue is also difficult given the distance from the community and organisation – though I feel a lot of time would be spent discussing this idea and working with the unpublished material to create something out of it, so I'm not very concerned about time quotas. I'm sending an email to Joan Timothy, who is the current HOPE Worldwide PNG director and the wife of Martin Timothy, one of the original directors of the 2005 project, to see if they would be interested in re-establishing this project.

Week 3: August 10

What is Public History? (Bruce Baskerville)

14/08

I had a quick chat to Joan on the phone with my father, and though she was busy she seemed genuinely interested and keen for the project. I've sent her an email with more information about the course and what I would do and am still waiting for an official response from HOPE PNG. I've been looking through the material that my father has kept on file and there are a lot of documents about the financial information, progress reports and transcripts, as well as a couple of hours of footage from interviews and a cultural event in the community. Some of these have been edited already into what looks like was meant to be a documentary, but these edited file types aren't accessible via programs on my computer (a tech issue probably relating to the age of the files). It's been really

helpful reading the progress reports in particular to get a sense of the direction of the original project and how we can develop it further.

We had a recent lecture by Bruce Baskerville on public history, and his insights into the field were really interesting. Whilst studying history in university, it's been hard to conceive of myself doing anything outside of academic writing – but there is so much more to history than this, and so much more that is engaging and valuable to people (not just monetarily). Exploring this divide between academic and public history has been interesting in the readings, especially in thinking about audience and purpose, and the debates that arise from challenging representations such as the Enola Gay exhibit. It's really daunting when looking to work with history that is not my own this semester, and history that is intrinsically connected to real people, as interpretation is so individual and influenced by our historical and contemporary context (especially being a somewhat colonial relationship between Australia and PNG). I hope to explore the balance between presenting history in a way that both engages the critical skills I have learned in university whilst still letting people tell their own stories. Ashton's explanation of public history as 'the negotiation of different understandings about the nature of the past and its meaning and uses in the present' has made me really examine how my current relationship to this past, through my academic training, personal history and even the aims of this project, will affect the public history that I – or we? - produce.

Week 4: August 17

What is Social Inclusion? (Annette Cairnduff)

19/08

I've been pulling out the books I can find in the house about PNG. With my father's involvement in the 2005 project and as we lived there for several years and then hosted the HOPE PNG school book donation drive through our house for about a decade after moving back to Sydney, there are a number. I've found those that are relevant to the Chimbu/Simbu peoples – a region in the Eastern Highlands of Papua New Guinea, in which Gumine is located. The most useful seem to be Paula Brown, a prolific anthropologist who spent many years living in and writing about the Chimbu, as well as Bill Gammage, writing on the Hagen-Sepik Patrols from 1938/1939, which was an Australian expedition that mapped the country and made contact with many Highlanders for the first time. Furthermore, Hank Nelson's *Taim Bilong Masta: The Australian Involvement with Papua New Guinea* is based on the ABC Radio series in 1980/1981 produced by Tim Bowden, which saw many Australians talk about their experiences in PNG, and has collated these oral sources into thematic text discussion. This source is useful both for information and for methodology.

Week 5: August 24

What is Local/Community History? (Louise Prowse & Mark McKenna)

27/08

I still haven't received an official reply from Joan, but I've been speaking with Stella who told me that she's had slow replies from her too when she used to work on a health education project with HOPE PNG, so I've just sent it again. Stella and her husband Carl (an Australian from Sydney) are both quite interested in the project and are more than happy to help out if it goes ahead.

Barker's 'Brief History of Local History' was an insightful read this week on local/community history, which has made me consider the varieties of historical foci and where this project would sit within a context of PNG scholarship. Given my qualms about writing critical historical analysis of a community I definitely do not yet understand, my ideas for this project revolve mostly around creating an accessible resource out of the material that presently exists in an inaccessible form, to allow all people to use it as they may. However, all history is created with a focus, and the 2005 project's purpose was to explore, record and preserve the memories of Gumine elders on 'cultural practices, historical events, and personal impressions'. The interviews illuminate a number of different areas of community life as discussed by village seniors, of whom 30% were women. The questions focused on topics including ceremonies, interpersonal relationships and courting, migration, first contact, tribal fighting, agricultural practices, women's and men's roles, salt making, witchcraft, first school experiences, and WW2. The discussion of these traditional cultural practices is accompanied by reflections – both positive and negative – on how the community has changed in the last several decades with outside influence. In creating an archive of this material, I would like to publish intact interviews and transcripts made more accessible by time coding and a decent search function, but also utilise some traditional historiographical approaches like gender to integrate the interview material and some secondary sources into short historical discussions on particular themes. I've started categorising the transcripts that are already complete into particular topics of discussion to make this easier.

Week 6: August 31

Choosing and Approaching Community Organisations (Michaela Cameron)

31/08

Michaela gave a really practical talk today about her own work – which is amazing – and how to utilise social media and the Internet to create and circulate public history. Her point about the value of developing multimodal content particularly resonated with my own project and I've been looking into Trove and other digitised archives to complement what material I have already. She also suggested both WordPress and Tumblr which were my two go-to's for my project. While I know how to work with Tumblr already from personal blogging and a Year 12 Major Work, I'm interested in the possibilities of WordPress as I found with the previous project that I had to upload things in particular order to appear right on the first page, which wasn't the best when wanting to have multiple threads on a website. My brother does website design with WordPress and he can answer all my dumb questions so I'm not too concerned about the learning curve.

03/09

Today I received an official reply from Joan, project director of HOPE (PNG), who said:

“This is a great opportunity for HOPEs work that can be further translated and put out for public use. It will be a good resource for the Gumine people and the future generation and others that want to know more about Gumine. Stella, I believe will be happy to assist you to translate as her dad was also involve in organisation and translation of the oral history as well.”

She’s encouraged me to proceed with the project and update her with its progress, offering to assist where necessary. I’d like to have a little more direction but given how busy she must be and the distance, this is understandable.

In keeping with the ‘multimodal content’ idea that Michaela raised, I’ve been looking into how I can make the website more visually interesting. I know the past project managers had contacted Roslyn Poignant, the anthropologist who wrote Kaleku (1972) with her late husband Axel Poignant, and received permission to use some of Axel’s superb photographs in their report. However, publishing something online is a totally different story when it comes to copyright permissions... Though she’s pretty old now, I’ve tried sending an email to the same address about the possibility of publishing some of these photographs on the archive. There’s one picture in particular which would be wonderful to get access to – it shows Kora Marme in traditional dress and an aggressive stance as other villagers came to his community to discuss bridal price for a wedding. Kora was one of the elders who was interviewed in 2005, and was asked about this photo of him from decades ago. Here is an excerpt from his interview:

Q8. I saw you holding bows and arrows in the Kaleku book, how did you feel when you saw the white couple taking your photograph? **(45 min)**

Translation: The picture was taken when Kuman Dai who married my bigger sister decided to arrange marriage for my smaller sister with one of Kuman Dai’s brother. I was asked by the white couple to position properly for the photograph to be taken.

Q9. How do you feel? **(44 min)**

Translation: The white couple said they liked the foodstuff and they asked me to take my photograph and my picture has gone to the Judas land and has spread all over the world.

Q10. Why do you have to hold the bows and arrows the way you did? What do you want to show? **(43 min)**

Translation: To show my aggressiveness and show off.

Not only are Axel’s photographs stunning, but it would be really great to be able to publish this particular photo to give context for Kora’s interview. It’s also just really incredible to see the social changes and even landscape changes in these

pictures indicating the development in the last 40 odd years, which would be a great source for historical analysis in themselves.

Week 7: September 7

Public History in Practice: The Quarantine Station (Peter Hobbins)

08/09

Due to a lot of assignments and work it's been difficult to find a date to meet with Stella, but hopefully I'll be able to see her this weekend to work on sorting through some of the video footage that is in local dialects. I'm not really sure how best to proceed without advice on the proposal yet – maybe next year it would be better to put this earlier in the semester as I feel feedback would be quite valuable as I'm worried about time management later in semester.

However, yesterday we had a great excursion to the Q-Station, which really deepened my understanding of ways in which history is not only accessed, but experienced. There are so many connecting stories and footprints on the past there that are being preserved, and how the layers of history – many traumatic, as the readings indicated – are explored and also presented as elements of a narrative of place, race, health and colonialism. I found it was particularly interesting when someone raised the issue with incorporating local Indigenous history into the site's tours, as the Indigenous historical group did not want to be involved due to the profit gained from paid tours (albeit going back into the site). In talking with Stella I've found out about the present famine in Gumine and have been considering putting a donation link to HOPE or ads on the website. However, such monetisation of history is difficult for several aspects: both making money off sources that aren't necessarily owned by HOPE e.g. the Poignant photographs, and the concerns about how HOPE is distributing the famine relief funds in the community presently – church members first, then to others. Then, as at the Q Station, there is the question of whether everyone's history is being represented appropriately, and the ethical question of monetising traumatic history. So far I haven't found the Gumine interviews to bring up much trauma, but colonial experiences vary widely from individual to individual, and I am cautious to perceive it as a relatively positive experience without hearing from a wider representation of the community.

Week 8: September 14

What is Decolonised History? (David Watts)

15/09

This week we have explored 'decolonised history', a topic that has particularly resonated with my own concerns and project. I have long held an interest in working with indigenous communities in history and social work – my two areas of study – but am constantly cautious of whether this is really an appropriate space for me to enter as an outsider in a post-colonial context and a

long tradition of “research” that as Smith notes, whilst useful to other academics in other societies, brings no benefit to the community. Even the justification of preservation is inherently problematic, as it relates to a traditional colonial assumption of the ‘dying out’ of cultures.

In the course of planning for this project I do question my involvement. However, the original project was conducted by local people in collaboration with white outsiders, and had aims to work with local schools to teach children how to engage with their elders and create their own history, which is admirable work in a field of questionable indigenous research. When I consider my own involvement, I am still uncertain, but am most comfortable with working from a more historiographical focus at least in this semester: examining how best we can work with indigenous history in ethical, accessible and engaging ways. Likewise, working with Stella’s help in translation and with the encouragement of Kumani, a local big-man who was involved in the project, and Joan and Dixon, I feel like this is a decolonised history project as we enable people to tell their own stories and be heard. I do still question whether the transcription process retains some semblance colonial structure in terms of audience, but it not only makes the history more accessible to all scholars, but also people from other areas of PNG as English is taught in schools, and creates a teaching resource for local schools when published with the video interviews in local dialects.

19/09

I’ve been looking through the recommended reading in the outline while thinking about my proposal and these ethical concerns, and have come across Michael Frisch’s *A Shared Authority: Essays on the Craft and Meaning of Oral and Public History*. An oral historian himself, he expounds the benefits of online oral history archiving in creating a ‘shared space’ for authority in public history. I’ve also borrowed a number of other books about public history, social memory, oral history and online archiving, such as Blouin and Rosenberg’s *Processing the Past*, as a theoretical and methodological basis to inform my own project. I’ve also been looking at a variety of other oral history ‘memory bank’ archives online, like *StoryCorps* and *Waverley Councils’ Eat, Pray, Naches: Jewish Community Stories*. These are helping get an idea of how to create a navigable webpage with a variety of multimodal content.

Week 9: September 21

Oral Histories and Other Sources (Julia Horne)

23/09

The discussion this week was on oral history, which was great for my project even though I am not conducting any interviews for this project. In speaking about her experience, Julia expressed the difficulty when faced with traumatic or highly personal history, when there is a conflict between the desire to capture the truth in history and concern for protecting an individual’s privacy. As I am publishing the Gumine oral histories whilst interviewees and their descendants may still be alive, I’m not certain whether it is appropriate to publish full names on the Internet, yet their names are stated in the beginning of each video (which

I have access to). Likewise, there are a number of video clips from a cultural event that include children singing and dancing. These children would probably be young adults now, but I am not sure whether publishing this is appropriate either.

I've emailed Joan asking for her thoughts on whether to use full names, first names or pseudonyms, and intend to speak to Kumani – the Gumine big man who is a close friend of ours – on the phone about it, though I can only catch him on Sundays when he is in Lau so its been difficult to stay in contact.

Sept. 28- Oct 2. AVCC Break

30/09

We are on break this week, though unfortunately I have assessments for all my classes due at the end and am working all week anyway, so I haven't had as much time as I'd like. I've been working on writing my proposal, which is going slow due to how many books I've set myself to (skim) read.

08/10

I've met with Stella and discussed the project with her for several hours. She knows of the 2005 project and used to work with HOPE PNG particularly in school health education, and still has a great connection to the Gumine community where she grew up. Understandably, she was cautious about me doing any kind of research project there for a university grade and we discussed the problems with outsider research in Indigenous communities for a long time. However, she's just as interested as I am and the rest of the people involved in seeing this material become accessible to the local people and other scholars – a long overdue aim – so she's happy to help in working through the video material that is inaccessible to me due to the language barriers. We looked through some of the material and she noted that some elders are speaking in different dialects as Gumine is still quite a large area with varying regions within it, but she's happy to do what she can to identify who the respondents are (many of whom are her relations), and transcribe into English where necessary. She also tried teaching me a bit of Tok Pisin after hearing that my father is also teaching me – she is actually teaching the language professionally in Sydney, so if I do go ahead with a related Honours thesis I might enrol in her course. Due to her young toddler its hard to find time in the week to meet up to do this, so I'm giving her access to my Dropbox to look through the files in the time that it suits her. I realise I'm meant to have engagement hours but given the inconvenience of distance it's a bit hard and most of my "hours" are probably made up of lengthy emailing, distance phone calls and sorting through the piles of digitised material. If I were to do this again I would definitely consider the distance issue more given the issues it causes due to the short time frame!

Week 10: October 5

11/10

My proposal was due on the 9th but due to my constant issue with reading and writing too much it's taken me a few days to synthesise so it's technically a day late. I think this diary is already well over the word limit too, so sorry about that!! I think it's better that the process is clear though. I have mostly been writing dot points each week and then expanding on them as I get the time (which at the moment, is not a lot). In any case, I've basically finished the proposal now and hopefully it has answered all the queries set by Michael.

I've also been thinking about my Honours application as I'm interested in furthering this oral history project into my thesis. I've been particularly inspired by the SBS online history capsules which combine a variety of multimodal content to provide a really engaging virtual experience and am interested in this possibility, especially after reading Deborah Bird Rose's inspiring "Writing Place," exploring place-centred and people-centred histories. I'm not sure yet what focus I would have in such a project, though Brown's ethnohistory of the Simbu peoples, *Beyond A Mountain Valley*, is inspiring as an exploration of social change through local legend and oral history, expressing the Simbu perspective of their involvement in the events that have shaped and changed their world since contact. I'm also interested in looking at how the past is viewed in the Gumine community: how their history is experienced and interacted with, in varying age groups and temporal periods. In an earlier work, Brown observes the 'adaptability' of the Chimbu peoples to social change, viewing their keen awareness and focus on the present and future as a constantly developing community. The interviews also relate a relationship with 'the past' but not really with 'history' – few respondents know their age and the seasonal passing of time is denoted by the position of the sun. Aiwa Ya explained the traditional calendar as giving five terms to refer to days: *erema* – yesterday, *tale* – day before yesterday, *aee* – day before the day before yesterday, *kene* – day before the day before the day before yesterday, *mene* – 4 days later. However, there is still significant recognition of the difference between past and present in traditional customs and migration legends. I'd be interested in exploring how this adaptable nature may impact on the community's interaction with tradition and local history.

However, I'm not sure how the department will feel about this possibility given the alternative mode of presentation and ethical issues, as outsider research imposition is a genuine concern of my own as well. After finding an online forum of ex-kiap officers (Australian patrol officers) and the database records of patrol reports, I'm also intrigued by creating some form of oral history of Gumine Station, which would be more accessible to me as a researcher given the English interview respondents and source material, to bridge the gap between this colonial experience. This would also be more achievable as a traditional thesis topic. This is something else from the current project entirely but a lot of the material I'm working with at the moment would be really useful. I've been encouraged to talk to Warwick Anderson about this possibility, and have asked for a meeting.

Week 11: October 12

Evaluating Experiences (Class)

13/10

We've been meeting in groups in class to discuss where everyone is with their projects and it's rather reassuring that most people are as lost as I am and having trouble engaging with the people of the organisation. The projects that they're working on are excellent though – two people in my group are engaged with the Female Factory and one with the anti-Westconnex, and some seem interested in working in alternative historiographical methodologies, like film and oral history or creating online pages, so speaking about our present stage is really useful.

I've been going through the source material that I have on file and noticed that while there are a lot of English transcriptions of interviews already, not all the corresponding files are there or are compatible file types anymore, which is frustrating. A lot of these sources I can access have been edited and cut into sections, as it appears someone has made motions towards creating a film out of the material – I think Patrick Jacob might be the person I need to speak to. My father says he thinks that the tapes that the interviews were recorded on were all digitised, but I need to chase up finding these files. It's been hard communicating with Joan and Kumani given her business and his remoteness, so if I can't get all the video files before the project is due this will be a shame but I can upload the transcripts instead for the time being. Stella is still interested in helping translate some sources, and I've asked her to help me work out which interview clips correspond to which sections of the interviews we have transcribed, so they can be categorised and time coded correctly for easier access.

17/10

After identifying one of the interviews that have not yet been transcribed in English, I have done this myself. Graham Pople, the Member for Gumine in the first PNG House of Assembly, related his experience as an Australian kiap officer in 1963, talking about his key priorities in maintaining law and order in the community and getting the road and bridge across the Morell River open to make Gumine accessible. About February 1964 the people of the region didn't have a candidate for Parliament, and they asked him to stand for them. He hasn't been back there in years but his children are there and friends keep in contact. Pople's recollections about living and working with local people as a kiap officer in this early period are really interesting. After googling about him I found a 2010 article written by Malum Nalu, 'Memories of the Kiap Days', which gives a bit more information about him and his unpublished auto-biography he calls *The Popleography*, as well as publishing several of his photographs from 1959. I'll try and email him to see if I can use these.

For later reference: <http://malumnalu.blogspot.com.au/2010/06/memories-of-kiap-days.html>

Week 12: October 19

Presenting the Past (Catherine Freyne)

21/10

I've received my marked proposal back and am really happy with both the mark and the feedback – and yes, hopefully one day I can work this into a PhD! On the comment about department funding the access to patrol reports – while this would be awesome to research and add to the site, they are microfiche files and will either require travel to (hopefully) Canberra, Port Moresby or San Diego for the archival collections, or a copy to be made and sent to me which may take weeks. However, these are definitely a source I am interested in exploring in Honours if I do undertake the course next year.

Despite my new potential setbacks in publishing full video interview material, I'm still working on how to present this history in an engaging manner that allows for viewers to engage with multiple narratives of history easily. As historically cliché as it sounds, in this case I think letting the past 'speak for itself', as Ranke always asserted, is the best way to go about the project. I'm thinking of separating the data into an 'interviews' page that gives links to a variety of different profiles with the time-coded interview transcript and video material if available, as well as a page with short historical discussions on several recurring themes with recommendations on which interview to head to. These would also be linked by a search function for particular keywords. Inspired by Frisch's 'post-documentary sensibility' when looking at oral history, the interviews are time-coded and will be uploaded onto YouTube to stream so other scholars can work with the material themselves rather than just a mediated text version of it. I'm also looking at online archives this week for other material on Gumine that could be added to the site, either within the short thematic discussions or as another 'bibliography/recommended reading' page.

Week 13: October 26

Workshopping Essays (Class)

27/10

We had our final class yesterday and it was great to hear about all the projects that other students are working on. It's both exciting and daunting – everyone's work is so different and intriguing, but also are in a further stage of development than me, but maybe that's just the people who are confident to speak about it. I'm a terrible public speaker but spoke about my own and got some good advice about whether its appropriate to make the site have ads for raising funds for famine relief and also not to worry too much about making it interactive and useful as people can and will use it for their own purposes. I do worry that I'm not doing enough actual historical work for the project, but just getting it up there in a navigable form is hard enough. I'm still not sure about the ads though – I feel like if I do use photographic material (with permission) that isn't owned by me it might not be okay as even though its non-profit there is still some semblance of profit there. I'm not sure. Also, the problem Stella recognised with the current famine relief funds that HOPE has been organising is that its not

reaching far beyond the church community within Gumine – but if this is a HOPE project, any money would be donated to HOPE to work with, so it doesn't really address that problem. I'm still thinking about it.

29/10

Today I bought a URL – it's pretty simple but descriptive enough, www.gumineoralthistory.com. I considered asking Stella if there was a good local term for history that could be the title, but for continuity with the original 2005 project and to have an easily memorable URL I decided to stick with this.

My brother Tobias is an independent website designer and has been showing me the ropes in WordPress, which seems relatively easy to handle. I chose the same theme he has as his own website background (www.planetogle.com.au) for several reasons: it's quite minimal but still visually engaging and easily navigable, and looks very professional. It's a streamlined one page theme, and further information pops up the more you scroll, but I think to make it more accessible I want to add more pages with each interview rather than having them all on the one page. Choosing this theme also helped to keep costs down because he's already bought the code, and he can teach me how to work with it easily.

31/10

I've started working on setting up the webpage. The breakdown includes:

- Homepage/about – the project, Gumine, and HOPE
- Separate pages for each interview – text and video based. I'm trying to sort the clips and cut the long videos, then upload them to YouTube to stream from there.
- A page with short discussions on particular themes bringing in the secondary sources and linking to the related interviews, to form a starting point for anyone with a casual interest
- Bibliography/further sources page
- Search function– this is a bit tricky to work out as I have to add all the key terms which will direct the search, so I've categorised the interviews as to what they address using the interview terminology and hopefully can create a directory from this
- I also want to try and organise some kind of submission possibility to make the site more interactive in the future – when I was considering Tumblr I knew you could allow guests to submit posts but I'm not sure if WordPress has the same capacity. Otherwise I'll just set up an email address to forward to my own that can work both for submissions and inquiries.
- There's also an option for comments, which I will probably set up though then this will need to be moderated to avoid spam.

I haven't yet received a reply from Roslyn Poignant about reproducing some of Axel's photographs from Kaleku, but my friend Felix Tokwepota who is a HR Officer with HOPE in Port Moresby is happy to let me publish some of his photographs to make the webpage more interesting. There are also some good photos from the researchers when the interviews were made which I can use. I haven't heard back about the other video files yet either, which is really

frustrating given my hopes to make it useful to local peoples and preserve that sensory value of oral history, but I'm working on just publishing the source material I do have for now.

01/11

I've started constructing the 'about' pages and putting the website together.