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Malcolm Allbrook and Sophie Scott-Brown (Editors), *Family History and Historians in Australia and New Zealand: Related Histories* (New York and London: Routledge, 2021), 216pp. eBook. US\$34.26. ISBN: 978-0-4293-5589-9.

Genealogical research currently ranks third behind shopping and pornography among internet users. Its practitioners are mostly women. The contributors to this volume offer refreshingly diverse reflections on the relationships among academic history, other disciplines, and these popular practices known variously as family history and genealogy. Chapters highlight the radical potential of internet-based genealogical research tools to foster more democratic histories, and for collaboration between academics and 'amateur' family historians

Most authors combine accounts of their academic trajectories with reflections on the intersections between amateur and academic family histories. Alan Atkinson returns to the subject of the McArthur family, to offer exciting glimpses into how family served as the intellectual nursery of an expansive and inclusive conscience about equity and power in the early colonial period. Nicholas Dean Brodie's chapter contests the idea of clear divisions between professional and other family historians. He insists, rightly, on the 'power of life narratives to chart routes through sensitive history'. By comparing her work with descendants of the Kalimpong children sent from India to Aotearoa New Zealand and her current work on inheritance practices among farm families, Jane McCabe ponders the different ways stigma works to uncover forgotten histories.

Anna Clark, Emma Shaw, and Mathew Stallard and Jerome de Groot have made genealogical researchers the subjects of their studies. Clark's 'Private Lives, Public History' project interviewed ordinary Australians in five diverse communities to explore how they undertake and share their family history research. Shaw surveyed family history practitioners concluding that their research processes were transformative, heightening their historical consciousness and understandings of the connections between identity, family, and society. Stallard and de Groot's 'Double Helix History' project considers how genetics is changing knowledge of and approaches to the past. Their research suggests that family historians are better at interpreting genetic data than academic historians, that Australians have embraced genetic testing faster than the English and are particularly keen to trace their origins back through migration to the colony. Cathy Day approaches biology and family history differently in her fascinating quantitative analysis of cross-cousin marriage and illegitimacy in two English villages between 1754 and 1914.

Ashley Barnwell and Melanie Nolan focus on the range of sources available and envisaged, writing explicitly about the activities and holdings of their institutions. Barnwell reminds readers that the National Library of Australia holds over 8,000 family histories, mostly self-published. Those written during the bicentenary of 1988 show how families located themselves within a national narrative, but also the 'rich potential for family histories to unsettle settler narratives.' (p. 90) Nolan focuses on changes at the Australian Dictionary of Biography, including the initiation of an Indigenous Dictionary, growing collaboration with family historians, and the expansion of web-based resources for researchers.

Kristyn Harman describes the careful implementation of the University of Tasmania's dramatically successful Diploma in Family history. Tanya Evans' current projects demonstrate the ways family history narratives are being used to enrich the lives of dementia patients and their caregivers, to reconstruct life in shale mining towns, and to publicize issues including family violence in new, compelling ways.

The book makes a strong case for the radical potential of people's engagement with family history to foster historical thinking, understanding, consciousness, and life-long learning. It encourages academic recognition of such research and of the 'varied and time-consuming' labour involved in community engagement and action-based research. (p. 198) The title is misleading however. Aotearoa New Zealand only features in McCabe's chapter and national differences are not addressed. To this Canadian/Kiwi reader this is an interesting and productive conversation among scholars who mostly research Australian families. Indigenous peoples are acknowledged, yet largely absent. The centrality of Indigenous ways of recounting descent lines blending place, stories, and genealogy to transmit histories deserves more recognition. National terminologies and historiographies vary. In Aotearoa New Zealand and elsewhere scholars practicing 'critical family history' are bridging individual and academic histories of settler families in innovative ways. In Canada family history refers to a well-established branch of academic social history, while genealogists write their own family histories. Long before Ancestry was offering DNA testing, the Québec family historian, Gérard Bouchard was combining family reconstitution of the Saguenay region with population genetics and genetic epidemiology. More attention to such geographic, national, and historical nuances would have further strengthened the book.

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