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*Queensland is filled with a richness and diversity of cultures which we acknowledge and celebrate, and recognise as a result of our long history of migration – this publication was developed with the sole intention of disseminating information for the benefit of the public and promoting the diverse immigration stories and experiences that are an important part of Queensland history.*

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# Bangladeshis

– Written by Rafiul Alam –

Bangladesh is located in South Asia. It faces the Bay of Bengal to its south, and is bordered by India on the north, west and east, and by Myanmar on the southeast. The official language of the country is Bangla, also known as Bengali. The name Bangladesh means, country of Bangla speaking people. It is also home to various indigenous communities in the northern and south-eastern districts. It is the world's eighth most populous country and has one of the highest population densities (964 per sq km, 2011) in the world. Bangladesh's population includes 89.5 per cent Muslim, 9.6 per cent Hindus, and 0.9 per cent Buddhists and Christians. Bangladesh, possibly the only country in the world, celebrates significant religious days for all its minorities.

Bangladesh was liberated from the Pakistani occupation in 1971, after a nine month liberation war. Australia has been a friendly country to Bangladesh from its very beginning and, remarkably, was the first western country to recognise Bangladesh on 31 January 1972.

In the aftermath of war and the gaining of political independence, the new state endured poverty, famine, political turmoil and military coups. The restoration of democracy in 1991 has been followed by relative calm and economic progress. The country was identified as a Next Eleven economy by Goldman Sachs in 2007.

## Historical notes on early migrants

The Bangladeshi community in Queensland is relatively young. Early Bangladeshi migrants were mostly academics, professionals and businessmen. After Bangladesh became independent a few Bangladeshis came to Queensland for study and academic reasons.

Most of them decided to stay and became Australian citizens. These early settlers became the vanguard of Bangladeshi migration to Queensland. From the mid-eighties to the mid-nineties, approximately 100 university academics and professionals such as agriculturists, engineers, accountants and statisticians as well as businessmen and chefs settled in Queensland.

## The recent migrants

The recent Bangladeshi migrants who have settled in Queensland are mostly doctors, engineers, welders and former international students. During the last fifteen years a considerable number of Bangladeshi medical doctors migrated here to work in urban and regional Queensland, many of them coming from Africa, New Zealand and Bangladesh. Engineers from Bangladesh also chose Queensland when migrating under the Skilled Visa Category and most of these experienced engineers had job offers before their arrival. During the water crisis (2005–06), Queensland required many welders to make water tanks and pipes. Industries that manufacture water tanks and pipes sponsored approximately 100 welders of Bangladeshi origin who at the time were working in Malaysia, Singapore, the Middle East and Bangladesh. In the last 15 years, approximately 100 international students of Bangladeshi origin have graduated from Queensland tertiary institutions in disciplines such as accountancy, information technology (IT), business administration and engineering. Most of these students have also settled permanently in Queensland and became Australian citizens.

## Arrival, settlement and participation

Upon arrival in Queensland, Bangladeshi migrants and international students receive support from their community friends, employers or relevant associations. Culturally Bangladeshis like closeness. They organise parties and meet and greet regularly on weekends at various parties celebrating birthdays, anniversaries and housewarmings. Because of this closeness, not only do they know each other very well, they also know each other's friends and relatives. So, news about any Bangladeshi's migration to Queensland spreads in a week to the whole community and dozens of Bangladeshi Queenslanders compete with each other to support the new migrant. This happened to me 17 years ago and the same trend is still going on, no love lost at all. So, new migrants had very little problem on arrival in Queensland. However, international students face some challenging

issues as they have to do all the household chores, including cooking and cleaning, as well as earning a living through part-time work and devote much time and energy to their studies. On arriving in Queensland, the welders who migrated during 2005–06 received extensive support from their employers. Similarly, Sitar Indian Restaurants sponsored Bangladeshi chefs for their 18 branches. These experienced chefs were also well supported after their arrival. The Society of Bangladeshi Doctors in Queensland helped the doctors who migrated from New Zealand and Bangladesh in their preparation for the clinical tests and their administrative integration into the medical profession in Australia.

Bangladesh and Queensland are very similar in terms of weather conditions, day time temperature ranges and length of days throughout the year. Fresh fruit and vegetables are also available on a 12 month basis. Religiously or culturally, Bangladeshis are mostly liberal and have no problem with integrating and participating in multicultural Queensland. They are willing to adjust their lifestyle to local conditions. So, Bangladeshi Queenslanders happily embrace some aspects of popular Aussie culture: enjoying the beach and going on holidays, playing sports, indulging in fast foods and inviting friends to barbeques.

In terms of participation at community events, the Bangladeshi community in Queensland has performed very well. In the last 12 years, The Bangladesh Association in Brisbane Inc. organised five multicultural events and one multicultural cricket tournament in Brisbane. Each of those events was a great success. We were joined by representatives of the Premier's Department and the Lord Mayor's Office, State and Federal MPs and representatives of local government. We were also honored by the presence of many mainstream Australians and Aboriginal and Torres Strait Islander peoples, as well as people with European, South American and South East Asian backgrounds. The Bangladesh Association in Brisbane participated in the Australia Day Parades, the Queensland Multicultural Festival and in other multicultural events. In the recent past, the second generation of Bangladeshi boys participated in various cricket tournaments in Brisbane as well as in regional Queensland. Our girls represented their schools in musical or debate competitions. Further to this, Bangladeshi Queenslanders regularly participate at sporting events organised by the Queensland Police and at enjoyable Corporate Games.



*Kalu Yurung, an Australian Aboriginal group, performed at the South Asian New Year Festival 2008, which was organised by the Bangladesh Association in Brisbane (Dr Rafiul Alam is in the centre of first row).*

## The community associations

The Bangladesh Association in Brisbane Inc. (BAB) was established in 1992 and is the main association for all Bangladeshi Australians living in Brisbane. BAB organises cultural events to celebrate Bangladeshi national and international days of significance. Brisbane Bangla Radio became a member of Radio 4EB in 2001 and broadcasts a weekly program in the Bangla language. The Brisbane Bangla Language School Inc. was formally established in 2000. It teaches the Bangla language mainly to second generation Bangladeshi and other Australian children with an interest in the Bangla language. The Bangladesh Puja and Cultural Society Inc. organises events relating to the Hindu religion. It was formed in 2005. In addition to these associations, there are also some non-incorporated associations for doctors and engineers in Brisbane, and forums are occasionally held for Bangladeshi residents on the Gold Coast and in Rockhampton.

## Contributions by Bangladeshi Australians

According to the most recent census of 2011, Queensland had 1,670 Bangladeshi-born people, the majority of who are living in Brisbane where they are contributing to the growth and future of this state.

Bangladeshi academics now occupy leading positions in various study disciplines. They are Professors with Chairs, Faculty Deans, Heads of Department or leaders of research projects in Queensland's universities and research institutions. In addition to being committed to teaching and research they are also engaged in developing key university policies and strategies intended to attract overseas students from Asia. These academics also publish specialist books, scientific papers and reports for Australian and international readers.

Health professionals from Bangladesh are providing a great service in Queensland, including more than 100 medical doctors. Among the doctors, there are interns, registrars, general practitioners, cardiologists and oncologists. Specialists from Bangladesh are also working in nephrology, rheumatology, and gastroenterology. A few health workers are senior lecturers or associate professors at various Queensland universities and other Bangladeshi professionals provide IT support for the Department of Health or hold research or administrative positions in the department.

Among the early Bangladeshi migrants to Queensland a couple of engineers served at senior management levels in state government departments. Recent migrants from Bangladesh are working as engineers in various local government departments or in the private sector. Some of them are consultants or project leaders. The Gold Coast City Council employs more than a dozen engineers from Bangladesh working in the areas of strategic urban land use planning, river and flood management, coastal management, water supply and sewerage infrastructure planning and modelling, and business administration.

Today accountants and IT professionals from Bangladesh follow an important career path for the benefit of Queensland. Among the earliest migrants from Bangladesh, there were several accountants who became the vanguard of accountancy and IT services for the Queensland government and the corporate sector. They are now retiring or have already retired. A career in accountancy has also attracted a significant number of our second generation. In recent years the IT profession in the state has attracted an increasing number of Bangladeshi settlers, including students who initially came to Australia for postgraduate IT degree studies in different universities

in Queensland. Some of them are currently working for various multinational businesses and consulting firms. Other IT professionals from Bangladesh have established themselves in the Australian Tax Office, university IT support services, government departments, telecommunications and other corporate sectors. These individuals are making a remarkable contribution to technology, innovation and, ultimately, to profitable business outcomes.

Bangladeshi Queenslanders own approximately 50 business units which include restaurants, Seven-Eleven shops, medical centres and food stores. They employ approximately 300 Queenslanders. Establishing and running restaurant businesses has been a particularly popular choice amongst the Bangladesh-born Australians. These restaurants are usually described as 'Indian' and, some might say, they are largely responsible for the present popularity of the Indian cuisine in Queensland.

The welders of Bangladeshi origin made a huge difference during the water crisis in Queensland. Most of those welders are now Australian citizens and are working in various metal fabrication industries.

There is also a presence in Queensland of well-qualified Bangladeshis working as Commonwealth public servants. Some of them are senior administrators engaged in the development of key government policies and strategies relating to the environment and to social and economic issues.

Through their work and participation in a successful multicultural society, Bangladeshi Australians want to share with their fellow Queenslanders the promise of an ever more exciting future.

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## AUTHOR PROFILE

ALAM, Rafiul is a crop scientist with a PhD who migrated from Bangladesh and arrived in Brisbane in 1995. He worked for the University of Queensland and the Queensland Department of Primary Industries and published 11 scientific articles in various Australian conference proceedings and journals. Since 2001, Rafiul has been working for the Australian Government Department of Agriculture, Fisheries and Forestry's northeast regional headquarters in Brisbane. Beginning with 2003, almost each year, he has served as an executive committee member of the Bangladesh Association in Brisbane and the Brisbane Bangla Language School and was a volunteer worker and broadcaster for the Bangla program of Radio 4EB. He participated in the State's Parliamentary Feedback Session on Multiculturalism, the Multicultural Summits and joined a number of meetings and events hosted by the Queensland Premier and the Lord Mayor of Brisbane.

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# Barbadians

– *Written by anonymous* –

Barbados in the West Indies has a population of 280,000. Close to 90 per cent of Barbadians are of Afro-Caribbean or mixed race. From the time of arrival in Barbados of the first settlers from England in 1627 until independence from the United Kingdom in 1966, Barbados was under English or British governance.

The sugarcane industry started in the 1640s. Barbados-born John Buhot arrived in Moreton Bay in 1862 where he became a pioneer of Queensland's sugar industry. A former sugar planter in Barbados, he crushed cane experimentally in a Queen Street shop of colonial Brisbane. The sugarcane he used was grown in the Botanical Gardens near the location of the French style Parliament House of Queensland, a landmark and the premier heritage building in Brisbane, which was completed in 1889.

West Indians in Queensland with English-speaking backgrounds tend to be highly mobile people. Some of them used to live in other Australian states. Their English language skills and their acculturation to the British ways in their former home country facilitate Barbadian integration with multicultural Queensland. Barbadians in Queensland enjoy working in tourism and catering, key areas of employment in their home country. They also enjoy the active practice or observation of the sports they followed in their home country. Occasionally sports offer career opportunities in Queensland for migrants from the wider region of the West Indies. Barbadians in Queensland feel comfortable about the climatic conditions and keep in contact with each other by phone and on the internet and they maintain communications with their friends living in other parts of Australia.

Barbadians in Queensland only meet once a year when they celebrate their national day. Whenever the few Barbadians in Southeast Queensland congregate for their national day they share with their Australian friends the traditional food and drinks accompanied by the sounds of tropical Barbados. Pop star Rihanna is the internationally best known Barbadian. She is a connection to Barbados for all Barbadians in Australia and has also many fans amongst the Australian mainstream.

# Basques

– *Written by Cristina Poyatos Matas* –

## Introduction

The Basques or Euskaldunak are distinguished by their own unique language, Euskara, and by their regional origin, the Basque country. The Basques established themselves in the Pyrenean homelands at least a millennium before the arrival of the Magyars in Eastern Europe. Nowadays, they can be found in Euskadi or the Basque Country, made up of the territories of Guipúzcoa, Vizcaya and Alava (which in the Basque language are called Gipuzkoa, Bizkaia, and Araba) along the Bay of Biscay in the western Pyrenees Mountains of Spain. They also live in the area of Pyrénées-Atlantiques in the extreme south-west of France; however, there is little evidence of Basques originating in the French regions immigrating to Australia.

Many Basque people left the Basque country due to financial and political reasons (Collins, 1986). They spread around the world, as the Basque Diaspora and Genealogy website (2013) explains, “from their search for new fishing grounds to their role in the building of the Spanish Empire to their emigration to become shepherders in lands as distant as America and Australia, the Basques have always seized opportunities for a new life and established communities all over the world.”

The settlement of the Basques in Queensland is directly linked to the history of the cane fields in North Queensland and to the Basques’ strong sense of collectivity, supporting one another in their establishment as an ethnic group in Australia (Ruiz, 1988). Traditional Basque culture declined at the end of the twentieth century due to the urban and industrial development of the region, as well as to the emigration to France and the Americas, which has reduced the population living in caseríos (individual farms). It was as part of these twentieth century migrations that some Basques made their way to Queensland.

The 1950s and 1960s were the golden years of this ethnic community (Mason, 2013; Menghetti, 1988). However, that cohort has reached a crucial point in its history.

Basque culture and language are facing extinction in Queensland, as the first generation of Basques are passing away, and the second and third generations are progressively losing their Basque heritage as they live away from the initial settlers, and as migration from the

Basque country has slowed dramatically from more than twenty years ago.

Also, many Basques have returned to their homeland. Amongst those who decided to stay in Queensland, only a minority has managed to maintain their linguistic heritage, the Basque language.

## The early years, post-war immigration and settlement to 1990

The dream of finding gold in Australia also brought Basques to Australia from as early as 1907. As many become disenchanted with the dream they decided to move to Ingham in the North of Queensland and to become involved in the sugar cane industry. Some of the early settlers include the Mexaka, Vadiola and Arikistian families (Poyatos Matas, 2001). Other Basques arrived after 1913, including Bengoa, Balnzategi and Cotzone who eventually ended up starting families with Basque women and owning sugar cane farms as a result of their hard work. In 1924, the Mendiolas family arrived also from Vizcaya, like many other Basques. This family had a great impact in the Basque community in Queensland due to their generosity and willingness to help others. The Gabiola family migrated between 1925 and 1927. Basque immigration to Australia almost stopped between 1930 and 1945 due to the economic depression, the Spanish Civil War and the Second World War. After war was declared in 1939, inquiries were held into the loyalty of Spanish-born nationals. However, a number of relatives of already-established families had arrived in Ayr in 1937, including Pedro Bengoa, his wife and child, Engracia Lequerica Muguira and Bonifacio Urguidi.

Immigration in Australia reached a particularly active phase after World War II. In 1945 there was an increase in the arrival of Basque immigrants, mainly from Vizcaya. Other members of Basque families already settled in Ayr, in the North of Queensland, migrated in 1950 from Amoroto (Vizcaya). During those times, the Basque community in North Queensland was small enough and close enough for all of them to be able to attend each other’s weddings. Every year from June to December the sugar cane was harvested and all the Basques used to work together. They also used to party together on Saturday evenings in the local pub. There was no Sunday opening for hotels and the community would

attend Mass. Once the harvest of the sugar cane was finished, the Basque workers used to migrate to other areas of Queensland or to in other States to pick fruit and/or tobacco (Douglass, 1988; Poyatos Matas, 2001).

In 1955, because of the Australian post-war economic expansion, there was a large demand for labour to assist different heavy industries, as well as in the cane fields. Until this time, the European migrants recruited as sugar cane cutters for Queensland came mainly from Italy. However, the Basques were proving to be particularly reliable workers and voices were raised to bring more of them. Nonetheless, a dispute with the Spanish government resulted in the cessation of negotiations regarding recruitment for the 1957 season, and the recruiting focus turned once again to Italy. In 1958, however, plans were in place to introduce 300 Spanish nationals, mainly Basques to be brought to Australia in three contingents (Douglas, 1995). The majority of them ended up working in the Herbert River district. In 1959, the Spanish and Australian Governments signed a migration agreement to allow Spanish citizens formally to migrate to Australia to meet some of the Australian labour demands. As a result, the Basque population increased considerably between 1958 and 1962, when 4,500 workers recruited from Spain arrived in Australia. Of these, in 1981 there were a thousand individuals in Australia in the category of 'Basques, Catalans, other Spanish, Portuguese, and Southern French'.

However, in 1963, General Franco's government stopped the immigration agreement, on the basis that the Spanish immigrants had experienced problems finding work in Australia. Cortes (1988) explains how in April 1964, a group of Spaniards staged a demonstration against the Commonwealth Government outside the Commonwealth Employment Bureau at Northam, Western Australia, as they were being offered only poor employment conditions and salaries. After that, the agreement was re-established in 1968, but the number of immigrants decreased due to the recovery of the Spanish economy at that time.

In 1960 the mechanisation of the sugar cane industry changed the labour demands of this industry in Australia. As a result, three people with machinery

were able to cut the cane from seven or eight farms, while before each farm needed six cutters. The mill in Ingham was now the most important in Queensland, processing 25 million tonnes of sugarcane annually. With the new machinery, four million tonnes of cane could be produced where before only one million tonnes could be cut. Even though productivity has increased, the need for labour was dramatically decreased.

## Outstanding individuals

The family Mendiola has been one of the most outstanding families to the Basque settlement in Queensland. From 1949 to 1950 Teresa and Tomas Mendiola together with one of their sons and their daughter went to Spain on holidays. At that time, the financial situation was very precarious in Spain, as the country was still recovering from the Spanish Civil War. As was the case with many other Basque families, the Mendiolas persuaded some of their relatives to migrate to Australia, as the working conditions were better. They assisted some of their relatives by purchasing their boat tickets and providing them with some money for the trip. In 1955 they also assisted a second group of 17 Basque migrants, which included friends and relatives. That was the beginning of the family chain immigration, whereby families outside the Mendiolas involved in the first groups were brought over by similar programs of subsidy. Johnny Mendiola contributed significantly in assisting new Basque arrivals to settle in North Queensland. He and his family sponsored several hundred Basques by filling in the requisite paperwork and, in some cases, advancing passage and landing money. The Queensland Government's Ethnic Community Organisation in 1990 awarded their medal and the Commonwealth Government of Australia in 2000 honoured him as a distinguished senior citizen of Australia.

Another outstanding individual from the Basque community in North Queensland is José María Goikoitxea, known as 'Jo' among the Basque community. His father, Ignacio Goikoitxea, arrived to Ayr in the 1920s from Lekeitio (Vizcaya), and later he returned to Spain for a few years. In 1936, at the beginning of the Spanish Civil War, he returned to North Queensland where he worked as a carpenter,

and became a naturalised Australian. In 1938, his wife and three children came to Australia as political refugees. José María Goikoitxea was four and a half years old when he arrived in Sydney with his mother, brother and sister; from there they travelled by train to Ayr, their new home. José María can still remember the challenging trip as they did not speak any English and all the children were very young. At the age of 16 he went to study in Townsville. In 1962, at the age of 28, he started his own business in Mt. Isa called 'Vasco Constructions'. In 1965, he moved back to Townsville, where he renamed the business as 'Goikoitxea Constructions'. Nowadays the business is called 'Mendi (Mountain) Constructions'. José María has been a very successful businessman in North Queensland, contributing to the construction of many buildings including shopping centres. He was also the first president of the North Queensland Spanish Society.

## The Basque community today

According to the 2011 census, 70 people in Australia and 48 in Queensland speak Basque at home.

The Basque community today is mainly concentrated in Ingham, Ayr and Townsville. The number of Basque families living in the Brisbane metropolitan area is very small. The Basque population in Queensland has been shrinking since the mechanisation of the sugar cane industry. According to Johny Mendiola, one of the early Basque settlers, fewer than 30 first generation Basques are left in Ingham, they are all growing old and dying. This statement is supported by the data obtained from the Australian Bureau of Statistics. The information on the numbers of arrivals before 1980 and 2011 (see Table 1) supports the claims that the Basque emigration to Queensland is reaching an end. As it can be seen, the majority of Basque migrants arrived in Queensland and Australia before 1980.

Table 1: Year of arrival of Basque speakers not born in Australia (2011 census)

Years	Australia			Queensland		
	Males	Females	Persons	Males	Females	Persons
Before 1980	13	14	27	13	9	22
1981–1990	0	0	0	0	0	0
1991–2000	0	0	0	0	0	0
2001–2010	3	4	7	0	0	0
Jan 2011–Aug 2011	0	0	0	0	0	0
Not applicable	18	16	34	11	15	26
Not stated	0	3	3	0	0	0
<b>Total</b>	<b>34</b>	<b>37</b>	<b>71</b>	<b>24</b>	<b>24</b>	<b>48</b>

It has been argued that ethnic communities have been able to maintain their native languages in rural areas more easily than in metropolitan areas (Clyne, 1988). This has been the case for Basques, and as a result, some of them still speak Basque for domestic and social purposes. However, some of the second Basque generation have lost their knowledge of Basque language through mixed marriages with Italians or English speakers, as well as having to move away from their families to pursue work and study in other areas of Queensland or interstate. As a consequence the grandchildren, the third generation, have no contact with their cultural and linguistic Basque heritage, thus endangering the maintenance of this culture

and language in Australia. Before 1996 there was no possibility of selecting Basque as the household language, and some census respondents might have overlooked this possibility. Some Basque speakers might also have not completed the census at all. The statistical information made available by the ethnic profile conducted on Basque speakers in the State of Queensland in 1996 and in 2011 provided some useful information into their language use. Thus, according to the 1996 census, 54 people in Queensland spoke Basque at home. Seventeen years later, in 2013 there were only 48.

The place of birth of Basque speakers confirms that most over the years migrated from Spain and not from France. The 1996 census indicated that 17 Basques speakers had been born in Australia, and the 2011 census show that 26 Basques speakers had been born in Australia. In contrast, in 2011 (see Table 2), there was an increase of three Basque speakers coming from Spain. This demonstrates that the Basque migration is in decline, and the only growth in this community is due to an increase of Basque Australians born in Australia.

During the 1950s and 1960s, there was a marked gender imbalance amongst the Basques and Spanish in Queensland due to the very high level of males

who came to work in the cane industry. Now, however, among Basque speakers left in Queensland, there are more females than males (see Table 3). This is due in part, no doubt, to the tendency for males, especially those who have lived by hard physical labour, to die at a younger age than women.

Table 2: Place of birth of Queensland speakers of Basque (2011 Census)

Birthplace	Males	Females	Persons
Australia	11	15	26
France	0	0	0
Spain	11	14	25
<b>Total</b>			<b>51</b>

Table 3: Age and gender structure (2011 census)

Age	Australia			Queensland		
	Males	Females	Persons	Males	Females	Persons
0-9	4	3	7	3	3	6
10-19	3	0	3	3	0	3
20-29	0	3	3	0	0	0
30-39	6	4	10	0	0	0
40-49	4	11	15	4	9	13
50-59	5	0	5	5	0	5
60-69	0	3	3	0	3	3
70-79	8	7	15	6	6	12
80-89	5	4	9	3	3	6
90-99	0	0	0	0	0	0
100+	0	0	0	0	0	0
<b>Total</b>	<b>35</b>	<b>35</b>	<b>70</b>	<b>24</b>	<b>24</b>	<b>48</b>

All of the Basque speakers living in Queensland declared Christianity as their religion (48 people). The 2011 census indicated that more than half of them are married, and none divorced, as Table 4 documents.

Table 4: Marital status of Basque speakers in Queensland (2011 Census)

Marital Status	Males	Females	Persons
Married	15	11	26
Separated	0	0	0
Divorced	0	0	0
Widowed	0	6	6
Never Married	4	3	7
Not Applicable	6	3	9
<b>Total</b>	<b>25</b>	<b>23</b>	<b>48</b>

The data collected in the 1996 census showed that many of the Basque speakers in Queensland left school by the age of 17. However, more females than males left school by the age of 14. Some of them never attended school and a very small proportion, only six of them, have attained Bachelor degrees in the areas of Business and Administration and Engineering. According to the 1996 census, the major occupations among Basque speakers were managers and administrators, farmers and farm managers, business and information professionals, mechanical and fabrication engineering tradespersons, intermediate clerical workers and cleaners, with clerical and cleaning positions dominated by females. In addition, the 2011 census indicated that individual yearly incomes of Basque speakers in Australia demonstrate,

in common with the broader population, that males tend to be in the higher income-earning brackets than females.

With regards to the use of English, the majority of Basque speakers in Australia have developed good levels of English proficiency according to the 2011 census. Forty of them said they speak English well or very well in the last Queensland census conducted in 2011. Only eight of them, between 70 and 89 years of age declared not being able to speak English at all or well.

The Basque community still maintains some of their cultural traditions. For example, the Basques of the Ingham area organise a Basque festival every 31st of July to celebrate the feast of their patron (Saint Ignatius Loyola). This has taken place since the late 50s. As part of the festival they also celebrate a Jai Alai (Basque handball) competition and strength competitions (such as lifting round stones weighing 112.5 kilos).

The Jai Alai Frontoia (Basque handball court) was erected at Trebonne, 10 kilometres from Ingham, and also served as the site for traditional Basque weight-lifting contests. The fronton in Trebonne is still used nowadays to train new generations of Basque Australians. It is considered an important part of the heritage of the city and thus, has been declared a Cultural Heritage site by the Queensland government (Australian Federation of Basque Handball, 2013).

The Basque community, together with the Catalan community from the area of Ingham, provided the basis for the creation of the Spanish Society of North Queensland, driven by Benito Droguet in 1965. This society continues to sponsor social and cultural events for the two communities. In 1965, the first President

of the Society was José María Goikoitxea who was succeeded in 1966 by Agustín Adarraga, followed in turn by Benito Droguet and Agustín Arrate, who also took the President's role. The latter two arrived in 1960 in Ayr, and shared the Presidency and Vice-Presidency of the Society. However, nowadays due to a decrease in Basque migration to Queensland, the Society is less active and counts less than forty families as members.

## Conclusion

Basques are a minority ethnic community that reached its peak during the 50s in North Queensland. While the community is numerically in decline due to a cessation of migration, there remain a handful of families in Queensland still active in the community and identifying closely with their heritage. Some have managed to maintain the use of the Basque language or Euskara, as well as the celebration of their cultural traditions. However, the future vitality of this ethnic community is uncertain.

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## AUTHOR PROFILE

POYATOS MATAS, Cristina works as an Associate Professor at Griffith University. She is a member of the School of Languages and Linguistics, the Griffith Institute of Educational Research, the Griffith Academy of Learning and Teaching Scholars, and the Executive Committee of the Higher Education Research and Development Society of Australasia. A trilingual in Spanish, Catalan and English, Cristina grew up in Catalonia, Spain. Her interest in teaching innovations is internationally recognised. She has twice been selected as a finalist in the prestigious Australian Awards for University Teaching, and she was awarded a HERDSA Teaching Fellowship, in 2003, and with National Teaching Citation in 2006. In 2007 she received the Research Excellence Award (with Dr Bridges) of the International Journal of Diversity in Organisations, Communities and Nations for their research on multicultural education. She has delivered seminars, workshops and keynote addresses to academics in Bangladesh, Canada, England, France, Hong Kong, Malaysia, New Zealand, Spain and United States.

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# Batswana

– *Written by Sharon Orapeleng* –

‘A land down south of the Mother continent, Africa, where people still live in harmony with the earth’s elements. Where wildlife gracefully roam the sun shrivelled high and low velds, where serenity and calm cloak the land in brilliant sparkle of diamonds, where the only thing which suppresses its beauty, is the experience of being there. Botswana is where I am from.’

A country the size of France, often referred to as the African Success Story, Botswana is a land-locked country dominated in geographical terms by the Kalahari Desert. Formerly the British protectorate of Bechuanaland, Botswana adopted its new name upon independence in 1966. Botswana is the largest diamond producing country in the world by value, resulting in the most robust economy on the African continent. Botswana is also well known for having some of the best wilderness and wildlife areas on the African continent and has a flourishing multiparty constitutional democracy. Citizens of Botswana are known as Batswana, with ‘Ba’ meaning ‘the people of’.

Batswana feel a great pride in their history and government and share a strong sense of national identity. Botswana’s population is 1.98 million (United Nations [UN], 2010 estimate), and since Independence Botswana has made great strides in investing in education and currently boast an adult literacy rate of 84 per cent and a youth literacy rate of 95 per cent (United Nations Educational, Scientific and Cultural Organisation [UNESCO], 2009). Education takes high priority with the Ministry of Education’s spending accounting for around 30 per cent of the public spending. Education in Botswana revolves around the policy that an informed and educated society would turn to a productive, prosperous and innovative society. It is through this that many Batswana have made their journeys around the world including countries such as Australia in search of higher learning supported by the government of Botswana.

Botswana has a long history of sponsoring undergraduates and postgraduate students to undertake courses not available locally and Australia, including many Queensland universities, has welcomed Batswana students since the 1990s. Some Botswana nationals have also undertaken studies in Australia sponsored by the Australian Government through the Australia Awards Scholarships and short course training under Australia Awards Africa Fellowships. According

to the Australian Bureau of Statistics 2006 census, 863 Batswana lived in Australia and this number has remained steady over the years.

Queensland has always been an attractive destination for Batswana students and professionals who have arrived seeking better learning and work opportunities. Around 12–15 per cent of the total population of Botswana in Australia call Queensland home.

While perhaps the climate, attractive beaches and the relaxed lifestyle have been the hook for those migrating to Queensland from Botswana, it has also been due to the standard of education offered by the Queensland universities, including the regional universities. Students from Botswana tend to undertake a wide range of courses including Nursing, Medicine, Teaching, Psychology, Construction, Public Policy and Business Studies. A very small number of students end up settling permanently in Queensland. On completion of their studies the Batswana scholarship holders usually establish themselves in the home, a prerequisite of government sponsorship. Batswana also have a very close connection with family and often being far away in Australia can pose some challenges, hence the reasons to move back home.

For Batswana professionals who come to Queensland under skilled migration visas there are opportunities in the mining, construction and health sectors. They settle in areas such as Mackay, Gladstone, Rockhampton, Toowoomba, and Cairns but many others end up settling in Brisbane and the surrounding areas.

Batswana individuals and families are proud to be part of the cultural fabric of Queensland. Although very small in numbers when compared with other African Australian communities in Queensland, they have established themselves well and are contributing effectively to the Queensland community. Many are working as doctors, psychologists, engineers, IT consultants, and nurses.

In 2008, the community established an organisation called Batswana Association in Brisbane (BAB) for the purpose of enhancing the connectedness of Batswana living in Brisbane and other parts of the state. This association is responsible for organising cultural celebrations such as the Botswana Independence Day. Other general events, such as barbecues are arranged

to welcome new migrant families and students. The community has also established a soccer team that often participates in friendly games with other communities and has often participated in the annual World Refugee Day Soccer Tournament. The aim for the soccer team is to bridge the often cultural separation using universal love of soccer which is common amongst many migrant communities.

It is very common for newly arrived migrants to face some post settlement challenges such as difficulties with entering the labour market and the language barriers. However, Batswana in Queensland are among the most advantaged African Australian migrants in terms of socio-economic status. They are well educated and professionally qualified. These factors facilitate their transition into the Australian way of life. In Queensland they enjoy high levels of employment and workforce participation, particularly when compared with less fortunate African Australians who recently arrived as humanitarian entrants.

Although many Batswana living in Queensland generally report high levels of satisfaction with their settlement experiences, they are not immune to issues also faced by other African migrants and former refugees: racial discrimination, workplace harassment and intimidation, and intergenerational conflicts. Raising children with a healthy sense of bicultural identity is often difficult to achieve as children quickly adapt to the Australian way of life. Multicultural Queensland has become the permanent home for many Batswana. However, there still exists a very strong connection with the home country Botswana which continues to pull many back. Batswana make frequent visits home and eventually some of them return to Botswana for good.

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## AUTHOR PROFILE

ORAPELENG, Sharon. Arriving in Australia as international student 14 years ago, Sharon Orapeleng has made remarkable contributions to the Queensland community. She was recently honoured as one of the 125 leading women in Queensland by YWCA, 2013. Sharon was also named 2013 Community Leader of the Year by Celebrate African Australian Inc. Sharon is the immediate past President of the Queensland African Communities Council. With university degrees in Behavioural Sciences (Psychology), and a Graduate Diploma and Masters in Behaviour Management, Sharon has worked in government and non-government sectors including in disability, community development and mental health. She currently works as Principal Project Officer with a national project in transcultural mental health and is also an accredited Mental Health First Aid Instructor. A mother to the most gorgeous little boy in the world, a wife, and a business owner of Kalahari Designs, Sharon also holds many board and advisory positions including Secretary for the Federation of African Communities Councils of Australia, Board Member, White Ribbon Australia-Queensland Chapter, Board member - Queensland Program of Assistance for Survivors of Torture and Trauma and member of the Queensland Cultural Diversity Roundtable (the Roundtable provides advice to the Queensland Government on issues of cultural diversity in Queensland) to name a few.

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# Belarusians

– *Written by Victor Trofimov and Con Drozdovskii* –

The once mighty Belarusian medieval empire succumbed to the pressure of its neighbours (Poland and Russia) and vanished completely for many centuries as a separate country.

Ethnically Slav, the Belarusians are close linguistically and racially to Ukrainians, Russians and the Rusin people of Central Europe.

Because Belarus was part of the Russian Empire and later the Union of Soviet Socialist Republics (USSR), Australian authorities did not differentiate the newly arrived Belarus migrants and classed them as either Russians or Ukrainians. Individual Belarusian settlers started trickling in since the 19th century. Some in fact had served as volunteers in the First Australian Imperial Force.

Only recently, with the formation of Belarus as a separate country, have they been differentiated from other Russian migrants. However, because they are still numerically few, most individuals join either Russian or Ukrainian communities or do not appear as Belarusians in the Queensland scene.

Current migrants come to either Australia or Queensland for much the same reasons as the earlier settlers, which is to seek individual freedom and better living conditions offered by Australia.

Whereas earlier migrants were more likely to be rural workers, nowadays many Belarus migrants are highly qualified professional people from many walks of life who have quickly adapted to their new country.

Being a part of the USSR, the educational standard in Belarus has been and still is very high. The same can be said for sporting achievements. Even before the break up of the USSR, Belarus was known for its high standard in gymnastics.

On a personal level, I had been invited along with other Belarus coaches, to come to Australia as a high performance gymnastics coach to help the local sport achieve an international standard.

Excellent results have been achieved by Belarusian coaches over the 18 years of working with Australian children, contributing to the improvement of the Australian teams credibility on the international scene.

The Belarus families have integrated into the general Australian society seamlessly, while still keeping their traditions and culture.

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## AUTHOR PROFILES

TROFIMOV, Victor was born in Minsk, the capital of Belarus with a current population of almost 1.9 million. By mid-1944 the city was reduced to rubble as it became a centre of German resistance to the relentless Soviet advance towards Berlin. His father was an officer in the Red Army. Victor was born in a train wagon and young Victor had to live with his mother in a Minsk train. The life of a war widow with a small child was marked by food shortages and deprivation. Victor's international career as gymnastics coach included training the national teams of Belarus and Russia. He arrived in Brisbane in 1995 and stayed here permanently. His wife is also a retired former gymnastics coach.

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# Belgians

– *Written by Marie Catherine Morgan* –

The Kingdom of Belgium with over 11 million inhabitants is a federal state with three official languages namely, Dutch, French and German. Its capital Brussels is also the de facto capital of the EU and headquarters of other important international organisations such as the North Atlantic Treaty Organisation (NATO). The linguistic and cultural border separating the Germanic northern parts of Belgium (Flanders) from the French speakers of Wallonia has largely remained intact for over a millennium but Brussels is now an officially bilingual city. The German speakers of Belgium, a very small minority, live in the border region to the east and were ceded to Belgium by Germany after World War I. Some 60 per cent of Belgians are Dutch speakers, and 40 per cent are French speakers. Belgium's second city, Antwerp, has one of the world's largest ports and is a leading centre of the international diamond industry. During the sixteenth century Antwerp was the second largest city north of the Alps. Australia began to connect with Belgium during World War I when the ANZACs bravely fought and perished on the battlefields of Flanders.

Migrants from Belgium traditionally move to Queensland for the wonderful climate, as well as for its great quality of life. In Belgium children are almost always playing inside due to the country's cold and wet climate, even in summer. The Queensland sun attracts migrants and when some of the Belgian settlers came here on business trips for Belgium-based companies they liked what they saw and became permanent settlers in the long term. Belgians love it here and are keen to start a new life. Australia is still a new and peaceful country which will always attract migrants. Belgian contract employees who were sent to work in Queensland and Australia often find it hard to return to their home country.

Belgians have individualistic tendencies, and their sense of nationalism is undermined by their national trilingualism, which is largely defined territorially. There is no tendency on the part of the Belgians to congregate to a distinct part of Brisbane or to settle in specific Queensland coastal towns. Unlike many other European countries, Belgium does not have a tradition of large numbers of people emigrating to any part of the world, the former Belgian Congo of the colonial age being a notable exception.

When the former Belgian Congo became an independent nation in 1960 a considerable number of Belgians—some of them were born in the Congo and had few family connections in Belgium—migrated to Queensland.

They were mainly attracted by Queensland's subtropical climate, and having had privileged social and occupational positions in Africa they did not wish to settle in Belgium.

During the 1980s trades people from Flanders and a few successful entrepreneurs settled mainly in the Brisbane region. Some of them established prosperous businesses, especially on the Gold Coast.

The Belgians settling in contemporary Queensland tend to be managerial with advanced computer and English language skills, an advantage when trying to settle and work in a foreign land. Young migrants from Belgium have better English skills than past generations of migrants, a consequence of globalisation. The Belgians in Queensland are employed in a wide range of professions. They are working for dredging and engineering companies and for a variety of service industries. Some are researchers and others are employed in interior decorating or the furniture industry. There are over 1,000 Belgians in Queensland.

Multilingual Professor Gabriel Moëns was for many years the most prolific Belgian academic in Queensland. He was Garrick Professor of Law at the University of Queensland, receiving many awards for excellence in teaching. In 1995 he received a Belgian Knighthood from King Albert II for services to education. During his career at the University of Queensland he was one of only six Australian Associate Members of the International Academy of Comparative Law in Paris.

Belgian professional qualifications were not always recognised. When I arrived in Brisbane my Bachelor of Nursing from Belgium was not recognised. I had to pass the International English Language Testing System, or IELTS, English test and the Queensland Nursing Council required from me a lengthy return to university studies. I had to study 10 more subjects before my nursing registration was ratified for work in Queensland.

Australians are very friendly people and it doesn't matter where you come from – they accept you and you make friends very easily, particularly when you have children being taken by their parents to swimming lessons or other sporting or social events. Most Belgians in Australia are Catholics. Queensland's churches welcome newcomers from overseas and help them in the process of fitting into a new physical and social environment. The schools in Queensland also contribute greatly to the integration and participation of new migrants. Nevertheless, there are also great institutional differences. Education in Belgium is free, which gives everybody the same chance to enter a good school whereas in Australia there is a dual system of expensive private education and free State schools.

After Expo 88, Colette McIntyre-Boucquey, an Antwerp-born trilingual journalist and French language tutor at the University of Queensland was the driving force in setting up The Belgian Club of Queensland. Over many years this club had members representing the three language groups. Many successful functions and events were held. This community association was ultimately disbanded, perhaps a consequence of the Belgians' rapid integration with the Australian mainstream, their individualism and low sense of nationalism, which is undermined in their home country by ethnic discord and repeated situations of political stalemate. In Queensland the two popularly best known products of Belgian origin are Belgian chocolates and beer and there is an authentic Belgian Pub right in the heart of Brisbane.

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## AUTHOR PROFILE

MORGAN, Marie Catherine was born in Ghent, a Dutch-speaking city in Belgium and arrived in Brisbane in 1996. Four years earlier she married an Australian architect in Belgium and when her husband was given an opportunity to work for the biggest architectural practice in Australia, they and their young son, transferred to Australia. Having completed a Bachelor in Nursing and becoming a registered nurse in her home country she had to re-qualify in Brisbane, a long and arduous road. However, being married to an Australian architect made the paperwork associated with migration quite easy. For 10 years now Marie Catherine has been working at the operating theatres of the Mater Private Hospital.

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# Bhutanese

– *Written by Puska Sharma Poudyal and Miriam Battersby* –

Bhutan is a landlocked and remote country, with a population of about 750,000. The national language, Bhutanese, belongs to the Tibetan language family, whereas the Nepali speak an Indo-Aryan language. The beautiful small country wedged between China and India is blessed with great geographic diversity and climate conditions.

Originally from the tiny Himalayan kingdom of Bhutan, which calls itself the last Shangri-La, the Bhutanese of Nepali ethnic descent never considered the country of their birth as a safe heaven. Forcefully evicted from their motherland of 3–4 generations, called Lhotshampa (people of southern Bhutan), over 100,000 ethnic Nepali had to spend 18 long years in the United Nations High Commissioner for Refugees (UNHCR) established Bhutanese refugee camps in eastern Nepal, which is separated from Bhutan by Indian territory. The Bhutanese of Nepali origin are mainly Hindus. The state religion of Bhutan is Vajrayana Buddhism and the Bhutanese majority population is determined to preserve their own culture and identity, a key factor when trying to understand the ethnic conflict, which drove the Bhutanese Nepali from their home country.

Some 20,000–30,000 refugees from Bhutan are still living in Nepal waiting for international resettlement or resettlement in their homeland. Most Bhutanese Nepali have so far opted for resettlement in Western countries around the globe. Australia offered to take 5,000. Although many of them are stateless, they have been accepted as bone fide refugees. There are around 2,500 Bhutanese who have already resettled in various parts of Australia, with more expected to come within the next few years. Before 2008, there were few, if any Bhutanese Nepali in Australia and the refugee story of these people was little known.

The year 2008 marked the beginning of the process of resettlement of Bhutanese refugees in Australia and in the State of Queensland they established themselves in three different places.

With a total population of about 600 in Queensland, most Bhutanese live in Cairns, followed by Brisbane and Townsville. There are some 500 Bhutanese in Cairns, followed by approximately 70 in Brisbane North and the rest live in Townsville. Like many other migrants and refugees, the Bhutanese are facing problems and obstacles due to a lack of

local knowledge and experience, and English being their second language. With the generous help of government and not-for-profit organisations these problems are slowly being solved and the Bhutanese are exploring various avenues to achieve a sustainable Australian future.

While portraying and educating the local and international community about their unique cultural and community spirit, Bhutanese migrants are trying to make Queensland their permanent home, a home that is made up of love, harmony and heart rather than empty homes built with bricks. Bhutanese of Nepali ethnic origin are grateful for the generous help they have received from different charitable and community organisations including After Care in Cairns, and the Lions and St Vincent de Paul in Brisbane North for their assistance in the settlement process and for helping the Bhutanese community in Queensland integrate with multicultural Queensland.

The Bhutanese in Queensland have formed community organisations in Cairns and Brisbane in order to protect their identity as a people, and to maintain their culture and their heritage. At the same time these Bhutanese community organisations are actively concerned with integrating their people within the wider Australian community. For the first time, in 2012, an interstate soccer tournament was held on Bribie Island. The venue was chosen because a small, but active, Bhutanese community lives in North Brisbane, in close proximity to Bribie Island. A variety of cultural and festive events have been organised by the Bhutanese community in Queensland. The emerging Bhutanese communities have definitely made Queensland proud and have shown the spirit of true Queenslanders.

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## AUTHOR PROFILES

POUDYAL, Sharma Puska came to Australia in 2008. A single refugee, he first settled in Adelaide where he offered his services as a bilingual support person assisting his countrymen/women as they arrived. In 2010 he visited friends on Bribie Island in Queensland and observed the advantages of joining a small regional community of Bhutanese rather than choosing a life in a big Australian city. He is now married, completed two years of university study and is happily awaiting the arrival of his parents and grandparents. Helping his family in their settlement is identified as his current life's most important task before establishing an Australian career. Puska is Vice-President of the Bhutanese Australian Association in Queensland.

BATTERSBY, Miriam came to know one of the resettled Bhutanese Nepali families before she came to Queensland. Miriam and her Canadian husband have actively assisted in a voluntary capacity the resettlement on Bribie Island of six Bhutanese Nepali families. Miriam is the Honorary Secretary of the Bhutanese Australian Association of Queensland.

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# Bolivians

– *Written by Jaime Moscoso* –

Officially known as a plurinational state, Bolivia is a landlocked country in South America sharing borders with Brazil in the east, Peru and Chile in the west, and Argentina and Paraguay in the south. The country offers great diversity of people, geography and climate. La Paz in the Andean region is located at an elevation of over 3,600 metres, the highest level of a de facto capital city in the world. Bolivia's main economic activities include agriculture, forestry, fishing and mining. It has 37 official languages, with Spanish having a dominant role and the remainder being indigenous languages. Quechua, the former official language of the ancient Inca Empire, is still used by a quarter of Bolivia's population. Public servants must speak Spanish and at least one indigenous language. Some 60 per cent of the population of 11 million are Amerindian called 'originarios' in Spanish and about 15 per cent are mestizos. The whites represent less than a sixth of the national population.

Australian visitors flock to Bolivia for adventure sports and extreme mountain activities in the rugged Andes Mountains and the salt flats. The number of Australian travellers to Bolivia increased to 15,254 in 2010, up from 13,249 in 2009. Bolivia has gained global attention for its Law of the Rights of Mother Earth, a unique law that accords to nature the same rights as to humans.

Sydney has the largest concentration of Bolivian migrants in Australia and there is a slightly smaller Bolivian community in Melbourne. In addition to the ongoing, though slight intake of migrants from Bolivia, a tiny number of students from Bolivia are enrolling annually at Australian educational institutions. In Sydney and Melbourne there are several Bolivian community groups and organisations which promote the cultural heritage of their country of origin and they also provide access to a social network. In Brisbane there are only about 20 Bolivia-born former adult migrants. Although they have a great deal of contact with each other there is no formally constituted Queensland-based Bolivian community organisation. Bolivians tend to join social events in Brisbane which are held under the auspices of other Spanish-speaking Latin American communities. Yet there is a Bolivian folkloric dancing group, the Bolivia Marka, which showcases Bolivian dances from the Altiplano, the Yungas and the tribal dancing from the Amazonian rainforest. This group was established by

Jaime Moscoso and his two daughters who both dance and choreograph the routines. Bolivia Marka has participated at the Woodford Folk Festival, the annual Queensland Multicultural Festival held at Roma Street Parklands and at the Ipswich Festival.

Bolivians in Brisbane include professionals as well as factory workers, folk musicians and a former migrant who joined the Australian Army. Most of the overseas-born have some Amerindian family backgrounds and they still have some knowledge of one or more indigenous languages. During Expo 88, multilingual Jaime Moscoso and his wife were employed by the Spanish Pavilion.

Bolivia's history has known much political and economic turbulence including over 200 coups. Even today illiteracy has remained a problem for most children born in what is still considered to be a developing nation. Australia has maintained for decades a successful migration program with government-sponsored arrival and settlement services and not-for-profit organisations providing assistance for new migrants and individual volunteer helpers. The author's own migrant story represents a typical scenario for a mobile and highly educated couple from Bolivia looking for roots in other countries without cutting off business and cultural ties with the former home country. As an architect working in the political capital of La Paz, Jaime Moscoso found himself travelling to the other side of the globe and looking for a better and secure life with greater educational opportunities for his young daughters. In Bolivia educating one's children is expensive and there is a limited offering of quality courses. Brisbane ultimately became the family's settlement destination. He remembers with gratitude the late Allan Campbell, the then Honorary Consul General for Bolivia in Brisbane. A true blue Australian, he believed in the sheer necessity of Australia's immigration and settlement program. He cared generously for the wellbeing of the few Bolivians settling in Brisbane. During the war, Captain Campbell served as an Australian liaison officer at General MacArthur's Headquarters in Brisbane and subsequently he followed a career in advertising. Soon after Jaime's family arrived in Brisbane, the Moscosos found jobs in the Brisbane CBD. Their daughters quickly adjusted to the Queensland primary education system at East Brisbane State School and are now both professionals.

At the time of their arrival at Kangaroo Point in 1986, in comparison with Sydney or Melbourne, Brisbane was still what may be classified as a small country town offering enormous future opportunities. Two years later, due to the fact that World Expo 88 was being held at South Bank, the future development of Brisbane as a proper and cosmopolitan city became imprinted on the minds of all Queenslanders.

Newly arriving migrants must deal with both language barriers and cultural differences. Bolivian families like Jaime's, retain their ancestral and cultural heritage but they also come into contact with the Australian mainstream and people with many diverse ethnicities. Over the past 25 years of living in Queensland, his family has been involved with the Spanish Club in Acacia Ridge, the Chilean South Star Soccer Club and the Peruvian cultural organisation in Brisbane.

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## AUTHOR PROFILE

MOSCOSO BERMUDEZ, Jaime was born in Oruro, known as the folkloric capital of Bolivia. At a very early age he moved to Tupiza south of Bolivia, a town which owes some of its fame to 'Butch Cassidy and the Sundance Kid' who in 1907 were killed nearby. Jaime received his primary and most of his secondary education in Tupiza. In 1966 his grandparents moved to La Paz so that Jaime and his siblings could obtain higher education qualifications. In 1975 he graduated as an architect from the Saint Andrews Main University in La Paz. He soon supervised the construction of major buildings in La Paz, such as the Military Hospital, Hotel Gloria, and the Central Bank of Bolivia (the tallest building in La Paz). In 1978 Jaime obtained a scholarship to study for a Masters in Residential Design degree in Brazil. On completion of the higher degree he returned to Bolivia where he designed many residential buildings, until 1985. Jaime and his family applied to migrate to Australia in 1986 under the migrant program for professionals and settled in Brisbane working for different architectural firms and studying English. Jaime now has a private practice designing many residences in greater Brisbane.

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# Bosnians

– Written by Esad Salkic –

Bosnia and Herzegovina, a small country with a great cultural heritage and much natural beauty, has less than four million inhabitants. In English the country's multi-ethnic people are called Bosnians. The capital city is Sarajevo. There are three 'constituent peoples' the Bosniaks (Bosnian Muslims), Serbs and Croats and their separate languages enjoy official status. Additionally, there are also a number of small ethnic minorities such as Hungarians, Italians, Russians, Czechs, Slovaks, Germans, Poles, Jews, Albanians and Gypsies. After the dissolution of Yugoslavia, Bosnia and Herzegovina gained its independence in 1992. The country is still recovering from the devastating civil war of the 1990s, lasting three years it left Bosnia's infrastructure and economy in tatters and displaced half of the country's population. Therefore, Bosnia and Herzegovina is still under international administration, backed by the North Atlantic Treaty Organisation (NATO) forces and by a smaller European Union-led peacekeeping force, helping the country to consolidate its stability.

On account of the recent discovery of the Bosnian Valley of the Pyramids, large numbers of tourists continue to flock to Bosnia and Herzegovina, a great boon to the national economy, although archaeologists and historians have not yet been able to fully explain the fascinating pyramid phenomenon.

A considerable number of Bosnians arrived in Queensland during the 1990s. Some were regular migrants but most of them had become displaced persons, a consequence of the civil war. They came from all walks of life. Many of these new arrivals were skilled and experienced workers who could be employed soon after their arrival. The more recent migrants from Bosnia again found employment in the building and associated industries. Some of these migrants from Bosnia have, in the meantime, become employers, notably in the plastering business, usually assembling teams of about half a dozen of workers. A successful second generation Bosnian now employs 10 painters. Bosnian contractors in the building industry are working all over Queensland and their firms also provide employment for the wider local labour market.

Bosnians are also attracted to the catering industry, mainly running coffee or kebab serving facilities in locations as diverse as the Gold Coast, Redcliffe,

Robina and Brisbane. A Bosnian is the sole proprietor of a computer business at Palmdale. Bosnians are also employed as public servants working for Australia Post or departments catering for the Environment, Health, Police, Taxation and many more.

The collective effort of a large number of recent Bosnian refugees has contributed in a small but significant way to the vibrancy of modern life in Queensland. At work, many Bosnians have forged friendship with Australians and with people originating from other countries. Multicultural Queensland is part of their deep involvement and commitment to social and economic activity. Bosnians want to be part of a harmonious and prosperous country and contribute to positive growth in their home state Queensland. They value Australian citizenship and want to be proud Queenslanders.

Bosnians in their home country are members of a multi-religion society, with a large number of citizens choosing a secular life view. In Queensland, as a result of the large influx of refugees during the 1990s, the Bosnian Religious Centre at Rochdale has greatly expanded its membership and facilities. The new and largest mosque in Queensland can accommodate more than 1,000 worshippers. The Imam and his many part-time volunteer community workers are also engaged in an extensive community welfare program, support for the aged and there are also classes in religious education. The Christian Bosnians, Serbs and Croatians, tend to maintain religious links with the Serbian Orthodox Churches and the Croatian community largely embraces the Catholic Church.

Bosnians in Queensland live and work mainly in Brisbane, on the Gold Coast or in Redcliffe and on the Sunshine Coast. In each location they have also blended with the local community through a number of intermarriages. Some Bosnians even claim that, on a per capita basis, their ratio of intermarriages is higher than intermarriages involving many other nationalities. Factually true or not, this spirit of teaming up with people with different ethnic backgrounds sums up a commitment to social integration and participation. Former Bosnian migrants and refugees are adaptable and willing to embrace a new life and culture and they welcome the Australian way of life.

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## AUTHOR PROFILE

SALKIC, Esad was born in Bosnia and after completing his secondary education he escaped to Austria from where he migrated to Australia in 1966, settling in Brisbane in 1967. He joined the Good Neighbour Council as an interviewing officer, an appointment which was to shape his entire life as a professional community worker with a long record in volunteering. From 1990 to 2002 he was employed as an administrative officer in the Department of Aboriginals and Torres Strait Islanders. He is a National Accreditation Authority for Translators and Interpreters (NAATI) accredited translator, was secretary of the Islamic Society of Rochdale and director of the Bosnian Welfare Centre. In retirement he continues assisting new arrivals on a voluntary basis. He is a recipient of the Queensland Migrant Service Award.

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# Brazilians

– *Written by Olivia Barreto de Oliveira Cappi and Renata Oliveira Munro* –

Brazil is the fifth largest country in the world and the largest in South America. During the sixteenth century Brazil's coast was the first area explored and colonised by the Portuguese. In colonial times, its economy depended largely on the exportation of sugar and pau-brasil, highly sought red-coloured wood from which a dye was derived and, later on, gold. The country's description as Brazil was also derived from the said timber, which translates into English as 'blazing wood'. Brazil became independent in 1822 but continued to be ruled by the Portuguese royal family until 1889, when a republic was proclaimed. Brazil is the only South American country that derived its language and culture from Portugal. The official language is Portuguese and is often referred to as Brazilian Portuguese. The relationship between the two usages of what is essentially the same language can be compared with the co-existence of British English and American English. Brazil shares boundaries with almost all South American countries where Spanish serves almost exclusively as the national language. Many Brazilians, including former migrants to Queensland, understand Spanish.

Brazil is an ethnically diverse country and has an estimated population of 200 million people. Throughout its history, the country has been the destination of different groups of people from around the globe – Africans arrived as slaves, Europeans migrated from many different countries and Japanese groups settled in Brazil looking for opportunities or running away from the threat of war.

Brazil has large and modern urban areas, with many big multinational companies. However, the population living in the countryside also makes a significant contribution to the nation. The people in regional and rural Brazil produce the well-known export items, which are sold to the world: beef, soybeans, oranges and coffee. During the new century, Brazil has become a so-called BRIC (Brazil, Russia, India, China) country meaning one of four emerging economic powers with vast natural resources, human skills and consumer markets. Therefore, at the beginning of this century, Brazil has come into the international spotlight. Brazil will host the next Olympic Games and hosted the FIFA World Cup. It has now the seventh largest economy in the world and continues to grow at a rapid pace. A Brazilian company is now seriously competing with Australian interests as the world's leading exporter of iron ore.

In the globalised world professionally qualified Brazilians have become internationally mobile and they now come to Australia for a variety of reasons such as education and training and work experience whereas in the past they were looking almost exclusively for a better life as permanent migrants.

## Early settlers

Brazilian immigration to Australia has a recent history. Until recent times there was no significant presence of Brazilians in Queensland. Although there is no documented evidence, it is likely that from the early nineteenth century a few Brazilians reached Australia as a large number of British ships docked for supplies in Rio de Janeiro on their way to Australian ports. According to the census of 1901 there were only 105 people born in Brazil in Australia and by 1971 the number of Brazilians in Australia had increased to a mere 823, partially a consequence of the former restrictive White Australia policy which only selected Brazilians migrants if they were Europeans by 'race, upbringing and outlook'. Even though some arrived in the early 1970s, Australia only became an important destination for Brazilian migrants in the late 1990s. According to the census of 2006, 48.6 per cent of Brazilians arrived in Australia between 2001 and 2006, compared to 13 per cent until 2000.

## Why Queensland?

The typical recent migrant from Brazil is a young and highly-educated professional, between the ages of 20 and 40, the majority being between 30 and 40 years old. Brazilian migrants to Queensland come from the southeast of Brazil, mainly Rio de Janeiro and Sao Paulo, the south, mainly Porto Alegre and Florianopolis and the central west regions of Mato Grosso and Goiás.

Some regions of Queensland and Australia offer climatic conditions that also apply to parts of Brazil. Furthermore, many of the jobs and economic activities apply to both countries. In Queensland the majority of the Brazilians settled in greater Brisbane, Gold Coast, Sunshine Coast, Toowoomba and Ipswich. However, Central Queensland with its huge beef industry attracted more than 100 Brazilian families who came to work for companies such as Teys Australia Pty Ltd and JBS Australia in their meat processing plants. They live in or near Rockhampton and Biloela.

Many Brazilians chose Queensland for settlement purposes because of previous links with the state. Relatives may have already settled in Queensland, a member of the family may have studied at one of the Queensland universities or there were previous employment situations with multinational companies such as Teys Australia Pty Ltd, JBS Australia, and Vale. Others came to Queensland during a past holiday and fell in love with the beaches, the climate and the relaxed atmosphere and way of life, which so much resemble their Brazilian experience.

Alice Rodrigues, a physiotherapist and Pilates instructor and Renato Rodrigues, a physical education teacher and personal trainer and their three -year-old son came to Australia in 2009 on student visas. Like so many other international students, Alice and Renato hoped that their educational stay in Queensland would ultimately lead to a new life in the new country. As Renato's brother already lived and worked in Mackay, Queensland was their obvious choice. Lygia Romanach, an agricultural engineer and researcher came to Brisbane in 2001 to do a master's degree at the University of Queensland. There, she met her husband. Lygia and her husband now have two children and she is a post-doctoral research fellow at CSIRO (Commonwealth Science and Industrial Research Organisation). Sinvaldo Costa, a meat processing worker, came to Queensland in 2005 to work for Teys Australia Pty Ltd, a company in the beef industry. He settled in Biloela and was joined by his wife and children in 2007.

Maura Leon, a carioca journalist from Rio de Janeiro, came to Queensland on holidays in 2008. Maura says that experiencing Queensland became a love at first sight and for the next two years all she could think of was finding a way of coming back to Australia. In 2010, she and her husband made the decision to leave Brazil and try their luck in Brisbane. Two years later, having become permanent Australian residents, they are happily settled. Maura is the manager of a student exchange agency, which assists many young Brazilians in their dream of studying in Australia.

Tarcisio Teatini-Climaco, originally from Minas Gerais, arrived in Queensland in 1989. The Australian Ambassador in Brazil had initially suggested that Tarcisio establish a leather business on the Gold Coast. Upon arrival, Tarcisio, a professional dancer in his home country at the age of 18, soon realised that

the Gold Coast and his vision of a leather business were not to be. As destiny would have it, he was at a party when he was invited to teach dance classes. He received encouraging and positive feedback from the participating students. The dance classes had a life changing effect. A decision was taken to open in Brisbane the Rio Rhythmics Dance Academy, in 1994. "Teaching to dance did not only change my life, it also helped my self-esteem and being in tune with myself and my body. Teaching to dance therefore involves much more than just helping people to control their body movements."

## Hopes and expectations

Brazilians coming to Queensland hope to find employment in their previous field of work. They want to provide opportunities for their children and make a better life for themselves. Most of them expect to become Australian citizens. Despite initial difficulties – having overseas academic qualifications recognised often required considerable stamina - many Brazilians now have achieved what they came here for: permanent residency status, satisfactory and stable employment and a comfortable life with leisure time. On arrival in Australia many Brazilians have inadequate control of the English language, a persistent obstacle for adult migrants because the Portuguese language differs greatly from English. The language barrier continues to slow down their social process of integration with the new host society, although government is providing excellent English courses accessible to new arrivals.

Alice Rodrigues described that they arrived in Queensland at the beginning of the economic crisis, without being able to speak English properly and with no support or knowledge of the labour market. Jobs and housing, lack of money and lack of understanding of English were big challenges to overcome. As a successful journalist in Rio de Janeiro, Maura Leon had to enrol in a Master's degree at Griffith University in order to find a better job in Queensland, even though she had years of experience in the field.

Adaptation to a new culture and making new friends were also some of the challenges faced by Claudio Climaco (known as Caracol), who came to Queensland on holidays to visit his father, Tarcisio Teatini-Climaco, in 1995. He decided to come to live here at the end of 1997. He enrolled in Year 12 at Brisbane State High and now has a fulfilling career promoting the Brazilian

culture through his capoeira (Brazilian Martial Arts) lessons and Brazilian film festivals. Claudio cherishes the fact that the Australian people have an interest in the Brazilian culture, which allows him to work promoting it; today he has a capoeira studio and teaches capoeira at the University of Queensland and at primary schools (i.e., West End State School).

## Participation and settlement

For many workers without a university degree, especially for those who came to work in the meat processing industry, language was the main barrier. The employing companies provided the resources to support such workers, i.e. English teachers and English lessons. Due to the number of families who came to live and work together in the same region, these workers were able to face these challenges with the support of each other. Entities like Maura's exchange student agency and others are responsible for promoting Australian culture in Brazil. They bring a lot of students willing to learn English and immerse themselves in the Australian way of life, aggregating their own habits and customs, brought from Brazil, to the life style in Queensland.

Companies such as Teys Australia Pty Ltd and JBS Australia bring workers like Sinvaldo Costa, to regional areas of Queensland to work at the meat processing plants and provide their expertise to the industry. While the companies contribute to the Queensland economy, their knowledge enriches and complements the ones of Australian workers. Alice and Renato Rodrigues have finally fulfilled their dream: they are permanent residents, work as a Pilates instructor and a personal trainer for a local gym and their son is happily enrolled at a public state school in Brisbane.

Upon completing her PhD at the University of Queensland, Lygia Romanach started working for the Commonwealth Scientific and Industrial Research Organisation (CSIRO) at a large project in renewable energy. She became an Australia citizen in 2012 and is really happy that she can now vote. Tarcisio Teatini-Climaco, the founder of the dance academy Rio Rhythmics, has been involved with promoting the Brazilian dance and music for nearly 20 years. He travels to Brazil yearly to be updated in the current cultural trends. His academy in Brisbane employs 25 people, including both Brazilians and Australians, and is responsible for a myriad of life changing, positive

stories of Brazilians and Australians who got involved with Brazilian culture. As Tarcisio points out, Rio Rhythmics is more than a dance academy – it is a cultural centre, where a piece of Brazil is represented in Australia. Several Brazilians who migrate to Australia tend to marry Australians. Their children are brought up in a bilingual, bicultural environment, which strengthens the multicultural universe that is Queensland in the 21st century.

## Brazilian communities and associations in Queensland

Brazilians tend to chat and communicate with each other online, which portrays the current migrant generation as young, tech savvy and professionally qualified. There are many online communities spread throughout social media websites, such as Facebook groups, the Brasileiros em Brisbane, Brasileiros em Cairns and Brasileiros em Gold Coast, that connect Brazilians living in all parts of Australia. They share information on work, study, life style and the like. Mães Brasileiras em Brisbane, also on Facebook, focuses on helping Brazilian mothers to get to know each other and share tips and hints on bringing up children in a bicultural environment. There are also web blogs whose objective is to inform Brazilians in their home country about the Australian way of life, costs of living, leisure and business activities, and food habits before they plunge into their own adventure down under. The ABRASSO, the Australia-Brazil Association, was founded in 2009 with the intention of supporting the Brazilian community in Queensland. After organizing a few parties, it is now a web-based community association supporting the Brazilians via social media.

In 2007, two committed Brazilian mothers founded a play group called Brincando em Portugues (Playing in Portuguese), with the intention of passing the Brazilian culture and language to their children born in Australia. The group, based at the University of Queensland, organised many activities for children aged up to four years to play Brazilian games and sing Brazilian children's songs, and to support Brazilian mothers in Brisbane.

As mentioned above, the exchange student agencies have an important role in supporting newly-arrived Brazilians, especially in Brisbane. They offer a

comfortable social environment where Portuguese is spoken and some Brazilian food and beverages are sold, as well as helping with studies, employment, housing and trips.

The Brazilian Chamber of Commerce is an organisation that aims to develop economic connections between the Australian and Brazilian market. It brings together many companies that work with trade between the two countries.

Sport and dance play a major role in bringing Brazilians and Australians together and promoting the Brazilian culture in Australia. Although still small, the Brazilian community has attained high visibility in recent years. Therefore, many Australians become deeply interested in football, capoeira, samba and typical Brazilian food. Thus, dance and capoeira academies (such as Rio Rhythmics, Xango Capoeira) and Brazilian music bands are crucial in supporting the Brazilian community and promoting integration with Queensland's multicultural population. Brazil Central, for example, is a production company started by Tarcisio Teatini-Climaco, Jada de Goey Teatini-Climaco and Cathy Barker: it promotes a 4 day congress of workshops, performances and parties for lovers of Brazilian dance. It is open to everyone, from any nationality, to participate. Finally, to complete the promotion of Brazilian culture in Queensland, Claudio Climaco has brought the Brazilian Film Festival to Brisbane, now in its third year.

As Rocha (2008) highlights, "Brazilians still form a small community, come largely from upper middle class urban backgrounds, migrate individually and have mostly a 'young face'. Indeed, their youth and social class contribute to the stereotypical image of cool, party-going, fun-loving, and laid-back people". They usually adapt easily to the Queensland way of life and adopt Queensland beach-loving character as their own. They blend in easily and get along well with other cultures, conscious and unconsciously contributing to the Queensland multicultural life and boosting economy.

## References

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## AUTHOR PROFILES

CAPPI, Olivia Barreto de Oliveira was born and grew up in Sao Paulo, Brazil's largest city. The experience of attending high school in the United States of America got her involved—and passionate—about languages, especially English. She started teaching English at a language school in her home town when she was 17. At the same time she started a Bachelor's degree in History. While doing a Master's degree in History in the same university, she decided to shift her academic career to match her professional trajectory, which brought her to Brisbane to do a Master's degree in Applied Linguistics majoring in Teaching English to Speakers of Other Languages (TESOL).

MUNRO, Renata Oliveira was born in the southeast region of Brazil, in a state called Minas Gerais. Renata came to Australia in 1995 to be with her now Australian husband. After studying law in Brazil and occupational therapy in Australia, Renata decided to follow her love of languages and become a professional translator. Renata now divides her time between being a mum and working as a National Accreditation Authority for Translators and Interpreters (NAATI)-accredited translator from Portuguese to English.

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# Bulgarians

– Written by Oggy Georgiev –

Bulgarians originate from south-eastern Europe and their history crosses paths with Roman, Greek and Ottoman civilisations. Bulgaria became a socialist state post World War II which transitioned to democracy in the late 1980s. Bulgaria is now a member of the European Union. Early records of Bulgarian settlers in Australia date back to the late nineteenth century. The Bulgarians that came to Queensland at the time where young men who, like many Southern European migrants, cut sugarcane in North Queensland and worked as farm hands or labourers. In 1933 there were 51 Bulgarian-born Queenslanders. This number decreased to 23 Bulgarian-born males in 1947, as the rate of mortality exceeded migration. There were only 5 Bulgarian-born females. Of the Bulgarians that remained in Queensland, those with skills went into business on their own, like Peter Philipov of Townsville who started an ice-cream factory.

Early post-war Bulgarian migrants were displaced persons from Europe. They were followed by political refugees from the socialist era. Since the 1990s most new arrivals are educated professionals and economic migrants. In 2006, there were 340 Bulgarian-born people in Queensland, with the Australian total being 2,180 Bulgarian-born people. Their country of origin is a bilingual country and 1,570 people claimed to have Bulgarian ancestry, whereas 270 claimed to have Turkish Bulgarian ancestry.

In 2011, at least 779 Queenslanders identified themselves as being of Bulgarian ancestry. Notable Queenslanders of Bulgarian origin include Sofia-born, Professor Boris Christa, Chair of the Department of Russian at the University of Queensland (1965–1987) who presided over the development of a language department with Honours and Post Graduate programs. Other notable Bulgarians included Christian Tatchev, who was renowned as the Principal Dancer at the Queensland Ballet, he later became the Ballet Master of the company. Gold Coast-based Olympic medallist Martin Marinov competed for Australia and was the head coach of the gold medal winning Australian canoeing team of the Beijing Olympics. Brisbane-based Ilinda Markova, a graduate in Bulgarian philology and literature from the University of Sofia became a bilingual writer in

Queensland. In her country of origin she published four books, including short stories and a play which was performed in Vienna, Moscow and other cities. Her stories were translated into languages as diverse as Dutch, German, Norwegian and Hindi. A book of English poetry, entitled *Knockturnal*, Animal was published in Canberra, and in 2010 Ilinda won an Australia-wide literary competition.

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## AUTHOR PROFILE

GEORGIEV, Oggy arrived in Australia in the year 2000, when aged only 20. His restless and difficult early migrant story took him to many different places until he settled for a time in Lismore. Oggy arrived in Brisbane in 2006. He served for four years as a broadcaster for the Bulgarian program of Radio 4EB. He works as an accountant in a private firm and is currently the treasurer of the Bulgarian Association of Queensland. Many young community leaders in Queensland are like Oggy and want to promote connections between their country of origin and Australia.

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# Burundians

– *Written by Innocent Nsengiyumva and Rajabu Rashid* –

Burundi is a small country in East Central Africa with an approximate surface area of 27,834 sq. km. It is inhabited by approximately eight million people. The country is one of the most densely populated countries on the African continent. The Burundi population is composed of three ethnic groups: the Twa, the Hutu and the Tutsi and the majority of people live in rural and remote areas. The Twa people are thought to have been the first inhabitants of the country. The Hutu and the Tutsi peoples arrived during different eras and settled later in different parts of the country. The main languages spoken in Burundi include Kirundi—the mother tongue of Burundians—French and Swahili, with a small number of educated Burundians able to speak English. In general Burundi has a tropical highland climate and its wildlife includes hippos in Lake Tanganyika and along the National Parks, crocodiles, warthogs, monkeys, baboons and antelopes. Colonised by Germany from 1885 and by Belgium from 1916, Burundi became independent in 1962.

The cycles of political tension and civil war in Burundi induced people to leave their home country permanently and live in different refugee camps in Africa. The most recent conflict was the civil war of 1993, which resulted in hundreds of thousands deaths and displaced almost one million Burundians. International humanitarian programs relieved the suffering of people living in the refugee camps, by resettling them in different countries such as Australia, America, Canada and others. Thus, the Burundian community of Queensland is mostly composed of former refugees; the victims of interethnic wars. The Burundian community members live throughout Queensland, with concentration on the areas administered by the Brisbane City Council, the Logan Council and the Ipswich City Council.

The majority of the people in Burundi live below the poverty line, notably in the predominantly rural areas. Almost ninety per cent of Burundians live in rural areas and depend on agriculture to generate income and to provide their own food. A small per centage of the population is employed by the government. The industrial and commercial sectors also provide employment though only for a small per centage of the overall population.

Women have little decision-making authority in the family or in Burundian society as a whole. Fatherhood is considered an important responsibility, and it is

the man who is in charge of the family. This social stratification and life style is completely different from what Burundians experience in Queensland. Mainstream Queenslanders raise children by confidently understanding their children's behavioural needs, throughout the different developmental stages and without using the stick as a disciplinary tool.

The Burundians who first resettled in Queensland nine years ago faced a huge challenge as they had to adjust to a new people environment. They had to face the barriers posed by the ubiquitous use of the English language and getting used to non-African food also represented a major difficulty during the early settlement by the Burundians. Newcomers from the refugee camps in Africa had to adjust to the paraphernalia of Queensland housing, which included domestic appliances like dishwashers and heating or air-conditioning equipment, rarely seen before their arrival in Australia. The majority of Burundians now living in Queensland had never had access to proper housing, education, and nutrition, least of all in the in the refugee camps.

Many Burundians experienced childhood abuse and child labour, extreme poverty and emotional problems. An excessive number of early deaths of family members and friends has also scarred Burundians of all ages. Burundians who came to Queensland much later faced far fewer unforeseen challenges because, well before their departure from Africa, they had received much positive information about life in Queensland than those who came earlier.

Created in 2006 and incorporated in 2007, the Association of the Burundian Community of Queensland Inc., is a community and non-profit organisation with the main objective of supporting the Burundians in Queensland, particularly in the process of resettlement and integration into the new Australian community. By organising cultural events and programs, Burundians in Queensland are given the chance to maintain and showcase their culture to the wider Australian community. This is done by presenting the unique Burundian musical songs and the Burundian drumming culture. This helps to build the identity of Burundian youths who may be otherwise disconnected from their cultural heritage.

Since its foundation, the Association of the Burundian Community of Queensland Inc. has achieved many

things. It is now running a homework club and organises educational and entertainment dramas, cultural dances, sports events, youth activities. It also promotes a healthy lifestyle for adult men and women by focusing mainly on the elderly.

Given their refugee backgrounds, many Burundian people in Queensland have integrated pretty well. A number of them have successfully completed their university education in Queensland and many more Burundian university students are on their way. This is a proud achievement if you take into account the difficulties they had to overcome. Some, however, need some mentoring and guidance in order to prepare them to enjoy fully the benefits of living in multicultural Australia and participating meaningfully as Australian citizens. In this way, the volunteers from the Association of the Burundian Community of Queensland Inc. continue to give as much support and help to those who are facing challenges when adjusting to new lives here in Queensland.

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## AUTHOR PROFILES

**NSENGIYUMVA, Innocent** was born in Burundi and migrated to Australia in 2009. He is currently studying for a Bachelor of Arts, majoring in Psychology at the Australian Catholic University and he is the President of the Association of the Burundian Community of Queensland. Innocent worked previously as a counterpart manager with the International Rescue Committee in Kenya. He enjoys traveling and reading. He takes pleasure in learning anything new and fascinating. He also likes spending his time volunteering for charities.

**RASHID, Rajabu** was born in the northern part of Burundi, but grew up in the refugee camp in Tanzania. Rajabu is currently the secretary of the Association of the Burundian Community of Queensland Inc., and the members' representative and volunteer coordinator for the Queensland African Community Council. He recently completed his Bachelor of Environmental Engineering and is now working as a water and environmental consultant engineer. Rajabu enjoys a busy life and spends all his spare time working as a volunteer for different community organisations.

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