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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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# Cambodians

– Written by Paul (Savang) Khieu –

Cambodia, with over 15 million people, lies in Southeast Asia and includes the Mekong river basin, with the Tonle Sap (Great Lake) at its centre. The climate is tropical monsoon, with forests covering half of the land. A constitutional monarchy with a parliamentary system, Phnom Penh is the capital city and the Khmer language serves as official language. It has absorbed many French words as the country was colonised by France and independence was granted in 1953. Tourism and the textile industry are the country's most important international industries. The ancient Khmer Empire began in 802 and its architectural legacy, Angkor Wat, became in its time the world's greatest city.

The first groups of Cambodians to come to Australia were students, in the 1950s. During the 1970s Cambodia became a war zone and the cruel reign of the communist Khmer Rouge decimated the country's population. The Khmer Rouge pursued an absurd eleventh century model of communal rural lifestyle and was intent on destroying Cambodia's Western heritage, which included libraries and temples. The minorities speaking Vietnamese, Chinese or other languages were the most affected victims in the Killing Fields.

Between 1975 and 1986, 12,813 Cambodian-born people came to Australia and by 2001 there were over 23,000 Cambodian-born people. Comparatively few of these refugees settled in Queensland. In 1990 there were about 250 Cambodian families in Queensland, a community of some 1,500 when including the Australian-born offspring. According to the census of 2006, there were 1,214 Cambodian-born people in Queensland, including 1,029 in Brisbane, the majority being females. In 2010, 663 Cambodian-born migrants came to Australia, including 48 who settled in Queensland.

Of the refugees from Cambodia to arrive in Queensland from 1975, about half were agricultural workers and market gardeners who were keen to find employment in related occupations. Initially they were housed in hostels. The experience of war had traumatised many of their lives, but on arrival in Queensland they quickly espoused the feeling of freedom Australians have always taken for granted. Being free meant happiness and free speech and no war. In an Australia without the White Australia policy, discrimination against people who differed from the mainstream population had largely vanished.

Languages other than English were freely spoken in Queensland homes and on the streets and in the shops.

Early refugees from Cambodia had considerable difficulty with English and depended greatly on support from their own community. Yet they soon adopted the dream for their families of one day owning their own home and giving their children the best possible education. Cambodians settled in Kingston, Slacks Creek, Woodridge and Marsden.

Most Cambodians who have arrived in Queensland since the turn of the century were admitted under the family reunion scheme. Nevertheless, some young people from Cambodia with technical qualifications or with professional experience in occupations needed by Australia obtained regular migrant visas. Unlike their refugee predecessors they arrived with good English language, computer skills and can pursue their careers in multicultural Queensland without lengthy delays. They are also more likely to marry outside of their community than their refugee predecessors. Second generation Cambodians in Queensland are also more open to out marriages as they have adjusted to the societal environment offered by Queensland. Some 90 per cent of Cambodians are Buddhists providing in the past a religious context which discouraged marriage outside of the community. Christians in Queensland with Cambodian ethnic backgrounds tend to be Baptists or Catholics.

The Cambodian community in greater Brisbane now includes between 5,000 and 6,000 people. Only 10 to 15 per cent of the total Cambodian population of Queensland live and work in regional and rural Queensland.

Although Cambodians fit in well and blend with multicultural Queensland, the older generation has retained many of the cultural habits they brought to Queensland when finding refuge in Australia. They largely cook their traditional foods and sing their ancient songs. The family values they practiced in their home country are largely retained. Perhaps 80 per cent of the Cambodia-born population go regularly to the Buddhist temple. Even younger Cambodians still embrace the values of a collective society where the individual takes second place to the group, whether within the family or in a workplace shared with other Cambodians. Some of the traditional customs of meeting, greeting and etiquette when dining have

been preserved or adjusted to a more contemporary lifestyle. Globalisation and social change has also impacted on Cambodian cultural behaviour in the home country. Women in Cambodia have accepted the practice of shaking hands with foreigners.

The more recent arrivals in Queensland and the second generation of Australian Cambodians no longer adhere to the habits of their traditional hierarchical society. When living in Australia they address each other by name rather than by relationship such as 'uncle'. The ancient societal hierarchy in Cambodia was shaped by Buddhism. The former practice of using surnames first has been abandoned, a consequence of living and working in a country using Western cultural habits.

## The Cambodian associations

The first association was the Cambodian Community of Queensland founded in 1982. There is at present a Cambodian-Australian Friendship Association and the Buddhist Association of Queensland has centres in Runcorn and Loganlea. The Cambodian Temple is in Marsden. The Cambodian Christian Community of Queensland is in Kingston. All Cambodian community associations are based in the greater Brisbane area. They play an important role in the maintenance and development of Queensland Cambodian heritage of language, religion and culture. The calendar of special functions and events follows the practices in the homeland. Cultural practices include classical Cambodian dancing and the singing of the traditional songs. We welcome all Queenslanders to our cultural functions. Although the younger generation of Cambodians in Queensland and the Australian-born Cambodians have some bilingual and bicultural skills they are increasingly attracted to the lifestyle of the Australian mainstream population. Their career choices and career expectations now differ little from the dreams and hopes of other Australians.

For Cambodians, Queensland represents home and they are grateful to be accepted by their fellow Queenslanders and work and live side by side with them. Multicultural policies at all levels of government even encourage us to retain and share with all Queenslanders some of the heritage of our Southeast Asian forebears.

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## AUTHOR PROFILE

KHIEU, Paul (Savang) OAM was born in the Takeo Province of Cambodia. He graduated as a construction engineer from the University of Cambodia and worked for the government of Cambodia and the government of Vietnam. He escaped to Thailand and was in a refugee camp in 1979/80 where he was a community leader and volunteer worker supporting the United Nations High Commissioner for Refugees (UNHCR). He arrived with his family in Brisbane early in 1982. After working for two years in the construction industry he opened an Asian food market and became an importer of foods and other products from Southeast Asia. In 1982, he was a co-founder of the Cambodian Association of Queensland and is now the President of the Cambodian Community of Queensland, since 1984. Paul is a former member of ACCESS and a former Vice-President of Multilink Community Services. He has served since 1984 as President (Queensland Chapter) of the Cambodian Advisory Council of Australia and is the current President of the Ethnic Communities' Council of Logan, since 2001. Logan City has an amazingly diverse population with 215 different ethnic groups.

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# Canadians

– Written by Linda Hendricks –

Canada is located in North America and is the world's second largest country by total area, with a population of 35 million people. Canada consists of 10 provinces and three territories. It also boasts the enviable distinction of sharing a common border with the United States which is the longest undefended border in the world. Canada became a federated colony from British rule forming the Dominion of Canada on 1 July 1867.

Canada is a bilingual country with English and French as the official languages. It is one of the most ethnically diverse and multicultural countries in the world, as a result of large scale migration from all over the world. Canada has one of the highest per capita migration rates in the world. As other countries refer to themselves as a 'melting pot' of cultures, Canada has always referred to their successful migration of individual cultures as a 'salad' – the country cannot be complete without all of their individual different multicultural components. Since the 1960s Canada has placed much emphasis on equality and inclusiveness of all people, thus preceding Australia with formulating national policies of multiculturalism.

## Canadians in Queensland

Mary Marguerite Forde was born in Ottawa Ontario Canada and moved to Australia in 1954. She served as the 22nd Governor of Queensland, from 1992 to 1997, became the Chancellor of Griffith University and in 1991 was named Queenslander of the Year.

Alex Baumann, is a famous Canadian swimmer, who won two gold medals at the 1982 Commonwealth Games in Brisbane. While in Brisbane, he met his future wife and Australian swimmer, Tracey Taggart. Alex subsequently went on to set two more world records for gold at the 1984 Olympics in Los Angeles. After retiring from swimming, Alex moved to Brisbane where he attended the University of Queensland in post-graduate studies. He subsequently held senior roles at the Queensland Academy of Sport. In 1999, he became Chief Executive Officer (CEO) of Queensland Swimming before becoming the Executive Director for the Queensland Academy of Sport in 2002.

## Recent migrants from Canada to Queensland

The connections between Canada and Australia go back to the early history of both countries. Migration from Canada remained at low levels until after World War II but then slowly increased as many Australian air crews were based in Canada and a few brought brides back to Queensland.

According to the census of 2011 there were 9,664 Canada-born people in Queensland representing only 0.2 per cent of the population. They tend to be highly qualified and mobile professionals, managers or academics living mainly along the Queensland coast, from the Gold Coast to Cairns. Many Canadians are making a significant contribution to the mining and associated industries.

Just about every state in Australia has a Canadian Club and today, organisations such as the Queensland Canadian Club in Brisbane and on the Gold Coast and Tweed, organise mainly social functions and ensure that the Canadian community never misses celebrating their long-held traditions such as Canada Day on the 1st of July and Canadian Thanksgiving on the second Monday in October.

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## AUTHOR PROFILE

HENDRICKS, Linda has tertiary education qualifications from the University of Calgary, Concordia University of Montreal and Champlain Regional College, St Lambert, Quebec. She is fluent in both English and French, the official languages of Canada. Linda served as an officer in Her Majesty's Canadian Armed Forces and held various management positions. In Queensland she worked as Manager of the ONCALL Interpreters & Translators and currently she is employed as Executive Manager of Access Community Services.

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# Catalans

– *Written by Cristina Poyatos Matas* –

## Introduction

Catalans are a unique ethnic group for linguistic, historical and geographical reasons (Artigal, 1997). Their language, Catalan, is a Romance language spoken by more than 7.2 million native speakers in Catalonia, Andorra and France. This language has its origins in Catalonia, in the north eastern part of Spain (Lewis, Simons & Fennig, 2013). During the forty years of Franco's dictatorship, the use of Catalan was almost extinguished. Nonetheless, Catalonians managed to successfully recover and revitalise their language, through language normalisations projects (Urla, 2013). As a result, nowadays, Catalan is studied in other parts of the world, including Australia, where a small community of Catalonians still maintain their Catalan and have become bilingual.

This chapter narrates the history of the Catalan community in Queensland and discusses the current state, based on census data and informal interviews with community members. The Catalan community living in Queensland is a small ethnic group and was documented for the first time twelve years ago (Poyatos Matas, 2000). This proactive community has contributed positively to the history and cultural landscape of Queensland.

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

Catalans were amongst the many thousands of immigrants from southern Europe who arrived in Australia in the late 1880s (Graetz & McAllister, 1994; Gerrand, 2013, Tudela, 1985). On their arrival in Australia, they were classified as migrants under the category of 'Basques, Catalans, other Spanish, Portuguese, and Southern French' (Douglas, 1995). Most of them arrived in Victoria and from there some went to Queensland to work in the sugarcane industry. A few Catalan families settled in the area of Ingham in North Queensland. Most of them came to Queensland following in the steps of friends and family from Catalonia, already established in the area and involved with the sugarcane industry (Poyatos Matas, 2001).

In 1945, after World War II, immigration policies were changed as Australia wanted to attract skilled labour

for the purpose of building up the infrastructure for the country's manufacturing industry (Phillips & Houston, 1984). Between 1947 and 1951 the Queensland and Commonwealth Governments recruited new migrants directly from different places in Europe, including Catalonia. There were shortages of labour in the Queensland sugar industry. Some of the new Catalan settlers had links with other Catalans already engaged in the sugar industry. They were mainly from the areas of Gerona and Barcelona, and they were recruited to work in the sugar industry under an agreement signed by Spain and Australia in 1958 (Jupp, 1991). The Catalan and Basque communities in North Queensland worked closely together and participated at each other's celebrations. They jointly established the Spanish Club of North Queensland in 1968 (Douglass, 1988, 1995).

Thus, the majority of Catalans who migrated around these times were economic migrants, who came to Australia with the dream of going back home one day, back to Catalonia. Very few of them ever went back for good. The majority of them ended up settling in North Queensland, owning their own sugarcane farm or business, and calling Australia home. However, not all of them stayed in the sugarcane region. Once the sugarcane industry became mechanised, many Catalans searched for new sources of income and moved to cities like Townville or Brisbane, searching for new business ventures. Only a few Catalan families remained in the sugarcane industry. Since February 1952, Catalan migration was mainly driven by family reunions, and, as a result, more Catalonians arrived in Queensland. Though in the last five years, this has changed as we are seeing a new wave of economic Catalan migrants coming to the main cities of Queensland and some of them are diverted to the rural areas.

## Outstanding Catalonians in Queensland

Catalonians have always contributed actively to the financial prosperity of North Queensland, through their active involvement in running businesses, such as sugarcane and other types of farms, and shops. It is important to mention the contribution of families like the Comas, the Fabrellas, the Buves and the Cornella. Though in the 60s, families like the Buves, the Cornella, and the Donatiu left North Queensland for Brisbane due to the mechanisation of the cutting of sugarcane. The Tapioles family also contributed to the

landscaping of Queensland through their successful land development which resulted in several streets in Townsville being named after Catalan cities such as Barcelona, Gerona, Sabadell, Tarragona, and Lérida, and after celebrated Catalan public personalities such as Gaudí, Maragall and Virgínia Montserrat. Many Catalans who live in the Brisbane area came from North Queensland or from other Australian states, with many of them seeking better working conditions and a better education for their children.

Two of the most influential Catalan families in the history of Queensland are the Paronellas and the Tapioles. Their efforts and achievements represent the spirit that typically sustained the Catalan communities living in Queensland. The life of José Paronella has been documented in the book *The Spanish Dreamer*, which is based on interviews conducted by Dena Leighton in the early 90s, with the family and friends of José. He arrived in Australia in 1911, and between 1913 and 1926, he worked as a canecutter. He then purchased, improved and resold cane farms in North Queensland. In 1929, he bought 13 acres of virgin scrub, and together with his wife, they created what was to become Paronella Park. Firstly, they built a house made of stones to live in, and then they started to work on the castle with reinforced concrete made of old railway track. In 1946, heavy rain washed away the park gardens and the refreshment rooms. The castle and the hydro-electric plant were extensively damaged. The family engaged in the task of rebuilding the park. The castle was repaired and the gardens were replanted. In 1949 José died of cancer, leaving his wife and daughter Teresa, and son Joe to continue his dream. Teresa married and went to live in Brisbane, but Joe continued his work with his two sons, Joe and Kerry. In 1967 Margarita died. The floods (1967, 1972 and 1974) were always against them, making the work load even harder. In 1972, Joe died, leaving his wife Val and two sons to continue the hard work. The family sold the Park in 1977, and in 1979 a fire swept the hall and the café, as well as other parts of the Park. Then a cyclone in 1986 as well as another flood in 1994, further damaged the gardens. The Park was purchased in 1993 by Judy and Mark Evans who invested a lot of their time and work in restoring and preserving it. In 1997, a museum was created to reconstruct the history of Paronella Park with the assistance of the Paronella family, housing photographs and memorabilia. Nowadays, the Park has gained international interest and is one of the tourist attractions of North

Queensland. It has its own website and information on the history of the Park and the experiences and facilities that offers, including accommodation, in English, Japanese and Chinese languages.

Another Catalan worthy of mentioning is Bruno Tapioles. The offspring of a working class family in Sabadell, he migrated to Ayr in 1918. Arriving with only one shilling in his pocket he was searching for a better life. After 12 years and a lot of hard work, in 1930, Bruno bought a sugarcane farm. After World War II, there was a shortage of carpentry timber; he started a timber transportation business. In the 1940s he bought an area of land in Ayr, then sold it, and thus started a new business in land development. He complemented this by setting up his own construction business to serve those who had bought the land through him. He brought to Queensland a total of fifteen builders from Spain, Italy and Germany. In 1956, he bought a saw mill west of Mackay to produce his own timber. In the 1960s he bought a second saw mill in the city of Mackay and opened hardware stores in Ayr and Townsville. In the late 1960s he realised that the timber market in Ayr and consequently he opened a business in Townsville, where a shopping centre was also established. In 1979 another shopping centre was developed in Ayr, and in 1980 another saw mill was acquired in Gladstone. Bruno died in 1975 and his children and grandchildren continued to expand the family business. The third generation of Tapioles now carries Bruno's surname and his passion for business.

## The Catalan community today

There are only six Catalan families left in Ingham because some families have gone to other states and others have died. According to the informal interviews conducted by the author, their use of the Catalan language has also been lost as they saw learning English as the way to succeed in Australia, and speaking other languages was not perceived positively in those days. Some Catalans, like the Basques, went back to Catalonia after the introduction of mechanised cane harvesting. According to the Australian Bureau of Statistics (ABS), the Catalan community today is mainly concentrated in Brisbane, Townsville, Ingham and Ayr. However, there is some uncertainty in regard to the exact number of Catalonians that have migrated recently to Australia and Queensland. According to the ABS, the biggest increase in Catalan migrants took place in the last six years.

Table 1: Year of arrival of Catalan speakers not born in Australia (Before 1980–2011)

Years	Australia			Queensland		
	Males	Females	Persons	Males	Females	Persons
Before 1980	10	17	27	0	3	3
1981–1990	8	16	24	4	6	10
1991–2000	4	3	7	0	4	4
2001–2010	34	32	66	5	10	15
Jan 2011–Aug 2011	4	4	8	0	0	0
Not applicable	25	31	56	9	5	14
Not stated	7	14	21	3	0	3
<b>Total</b>	<b>92</b>	<b>117</b>	<b>209</b>	<b>21</b>	<b>28</b>	<b>49</b>

The 2011 Australian census shows that there are 209 Catalan speakers living in Australia, and 49 of them are in Queensland. The majority of them, 28, are under the age of 59, with 12 of them with less than 19 years. Eight of them were born in Australia and the rest in Spain. This small ethnic community living in Australia, with 21 males and 28 females, has experienced an important increase in the last years; as in 1996 there were only 22 Catalan speakers in Queensland. The 2011 census shows that forty five of them are working. Their salaries range from \$15,600 to \$64,999. However, these figures have to be treated with caution as they may not represent all the inhabitants of Queensland who are able to speak Catalan, as some of them may have overlooked this item in the census questionnaire.

During the last years Catalonia has been badly affected by the global financial crisis, resulting in a substantial rise in unemployment, in particular among the young people (Acció Jove.de CCOO de Catalunya, 2010). There has been a 30 per cent increase of young and talented Catalonians migrating overseas between 2009 and 2012 (Europress, 2012), and in 2011 more than 42,000 young Catalonians indicated that they were planning to migrate overseas (Pellicer, 2011). Thus, there are major concerns about the brain drain effect on Catalonia. In earlier census the occupations reported by Catalan migrants indicated they were mainly working as construction trades-persons, in other advanced clerical and service workers, intermediate clerical workers and as cleaners (Poyatos Matas, 2001). Informal recent interviews with new Catalan arrivals indicate that the new migrants are mainly highly skilled professionals.

## Catalan culture and language in Queensland

The 2011 ABS census shows that the proficiency level in English of Catalan speakers is very good, with 47 of those claiming that they can speak English well or very well. However, it has to be said that some of them have lost their own Catalan cultural and linguistic heritage, thus making it impossible to calculate the actual size of the Catalan community in Queensland. In addition, this community has been affected by its small size and the lack of networking among the different groups of Catalans located in different areas of the very large State of Queensland. However, they have managed to overcome these limitations and to implement different cultural and linguistic initiatives, including a Catalan language radio program in the 1980s. The program was driven by Jordi Ross and Nuria Agustí and other Catalans from Brisbane, and a Catalan Association to try to maintain their own Catalan heritage and celebrations, like the Sardana and the day of the Virgen of Monserrat (Poyatos Matas, 2001). Many second and third generation Catalans reported during informal interviews that they had lost their ability to speak Catalan and their Catalan heritage. But they still wish to learn the Catalan language one day and make contact with part of their lost cultural roots. New technologies and websites like Catalan Foot Print in Australia (2013) and active blogs, like Australian-New Zealander Catalan Society, are helping the Catalan Diaspora. In the past, language maintenance in the homes of Catalans living in Queensland was a rather challenging task as Australia was isolated from the rest of the world. During the 1960s Queensland shared Australia's monolingual and



monocultural political and educational reality (Bridges & Poyatos Matas, 2006). However, nowadays, due to technological advancements and telecommunications and Australian policy changes, exposure to Catalan language and culture has become easier for this community. Thanks to the internet it is now easier than ever to read newspapers and magazines written in the Catalan language, to watch programs and movies that have been filmed in this language, and to keep in touch with family members in Catalonia by Skype.

Some of the newcomers to the Brisbane area meet in person with other Catalan and Spanish expatriates once per month in the restaurant La Moda to learn from the experience of others who have been longer here. Through listening to their migration stories, while having tapas and Spanish beer, it becomes clear that the majority of them are the latest economic migrants.

## Conclusion

Catalans are a minority ethnic group in Queensland that have made very substantial contributions to the economic and cultural development of the state. According to the 2011 census, there is a small group of Catalan speakers in Queensland which has increased in numbers during the last years. Like many of the early Catalan settlers, who came to cut sugarcane during the 50s and 60s, they are trying their luck in the lucky country, running away from the financial crisis that has threatened since 2008 the prosperity of Catalonia and the rest of Spain. These new economic Catalan migrants are very different from the majority of ones we previously saw coming to Queensland during the 50s. They are very well educated. They are highly skilled workers and most of them have several degrees and an international education. When talking to them, I discovered that many are engineers, academics, scientists, economists, medical doctors, and most of them are able to speak English fluently, as well as other languages. Some of them were sponsored, others came on their own or with their whole family. Many of them are not yet Australian citizens but are planning to apply for Australian citizenship and settle here. Like other Catalans before them, they are hoping for a better life in a country that will become home.

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## AUTHOR PROFILE

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# Chileans

– *Written by Marcia Espinoza-Vera* –

Chile is one of the longest and narrowest countries on the planet, bordering Peru in the north, Bolivia and Argentina in the east, the Antarctic in the south, and the Pacific Ocean in the west, along its 4,300 km coastline. Its extensive length offers a huge variety of landscapes and climates, from the Atacama Desert in the far north, to Patagonia's millennia-old glaciers in the south. The total surface area of Chile is 756,950 sq km or 2,006,096 sq km, when one includes the Chilean Antarctic territory. The Pacific islands include volcanic Easter Island (Rapa Nui), dating back to the earliest days on Earth, and the Juan Fernandez Archipelago, which features Robinson Crusoe Island, where a historic shipwreck reportedly inspired the famous Daniel Defoe novel.

The Chilean republican state was initially formed as a strong presidential regime. Subsequently it experienced periods of internal upheaval and a parliamentary reaction in the early twentieth century. A Chilean working class evolved and the rise of a middle class also prompted a political environment demanding greater democratic participation. After many social reforms in the 1970s, the political system plunged in to crisis. Between 1973 and 1989, Chile was ruled by a military dictatorship. Since 1990 the country became again governed democratically and in 2006, Michelle Bachelet became Chile's first woman president. It is worth noting that Bachelet lived briefly in Australia during 1975, after the Pinochet regime came to power. In 2010 Sebastian Pinera was elected, representing a change in the governing coalition. In November 2013, Michelle Bachelet was re-elected as President of Chile.

The population of Chile today represents centuries of intermingling peoples and cultures. Pre-Columbian tribes lived throughout the country, with the most ancient mummies unearthed in the far north. From the sixteenth century, Spanish colonisers inter-married with these populations, and immigration from around the globe has continued ever since. Chile's more than 16 million inhabitants are the living embodiment of this fascinating history.

Spanish colonisers constituted the first wave of immigrants to Chile. Following independence, Chile encouraged immigration from throughout Europe, with the largest communities being Germans who settled in the Lakes District, and Croatians, who settled in the far south. Other European migrants included

French, British and Italians. Palestinian immigration also began at this time and today Chile is the home to the largest Palestinian community outside the Arab world. Chile's Asian community also began to grow during the twentieth century and there are now large populations of Korean, Chinese and Japanese Santiaguinos. Recently, significant communities from Ecuador, Argentina and especially Peru have also settled in Chile. These new arrivals were attracted by a growing and stable economy and a high quality of life.

Today about 700,000 Chileans self-identify as belonging to a particular ethnic group. The largest of these ethnic groups is the Mapuche, who were the last of Latin America's Indigenous peoples to surrender to Spanish colonial control. The Mapuche are concentrated in the Araucanía region of southern Chile, in and around the city of Temuco. In the northern deserts and mountains, the Aymara and Atacameño peoples are the most prominent ethnic communities, alongside smaller Quechua and Colla communities, while the Alcalufe (or Kawesqar) and Yaghan are the last remaining indigenous peoples of the Tierra del Fuego. On Easter Island, the Rapa Nui ethnic group preserves its unique Polynesian traditions. Spanish is the official language of Chile, but many of the indigenous peoples preserve their own linguistic traditions.

The most recent census was taken in 2012 and places the national population at 16, 634,603. More than 86 per cent of the population lives in cities and towns, with nearly half the population living in the capital Santiago and the metropolitan region.

With its colonial heritage, Chile is, like much of Latin America, a predominantly Catholic country, though religious diversity is respected and constitutionally protected. According to the 2012 census, 90 per cent of Chileans over 15 ascribe to a religious faith, with 70 per cent of these identifying as Roman Catholic, 15.1 per cent as Protestants and the remaining 4.4 per cent follow other faiths. Half a century ago Catholicism in Queensland still maintained a strong Irish institutional identity. On account of the increased intake of migrants, the churches in Queensland also began to embrace the special needs of the many different communities. Religious services are now held in many different languages, including Spanish. The Church became a meeting place for the Chileans and other Hispanic people.

Over the past decade the rate of Chilean economic growth has hovered around five per cent annually. A large number of Australian mining companies and mining services companies are active in Chile with focus on the northern deserts. Chile is also noted for its fruit and vegetable production in the fertile central valleys and for its salmon fisheries in the south. Chilean wines compete internationally with Australia's quality wines.

## Chileans in Queensland

According to the 2011 Australian Bureau of Statistics (ABS) census, there are 1,968 Chilean-born people living in Queensland. The census recorded 24,936 Chile-born people in Australia. New South Wales had the largest number with 12,625 followed by Victoria with 7,096 and Western Australia with 1,512. Chileans are one of the largest groups of migrants from Latin America. There have been three distinctive waves of Chilean migration to Australia, all during the latter half of the twentieth century. Approximately 2,000 Chileans came to Australia between 1968 and 1970 as a result of the economic crisis that occurred under Eduardo Frei's presidency. Then, when socialist candidate Salvador Allende was elected president in 1970, a number of Chileans felt increasingly worried about what the economic and political future would bring, and decided to leave, some of them arriving in Australia. The majority of this group identified with the middle class that had traditionally associated itself with the wealthy Chilean oligarchy. Australian records show 3,760 Chileans came to Australia during that time. The third wave, and the greatest in number, came after the military coup of General Augusto Pinochet on 11 September 1973. This wave of migration was for both political and economic reasons, and consisted mostly of Chileans of working-class and lower-middle-class backgrounds, a largely homogenous population of skilled workers.

While Chileans may feel they belong to a Chilean community in Queensland, they can also feel they belong to the larger local Latin American community. Chileans in Queensland share friendships with other Chileans, as well as with Argentineans, Brazilians, Colombians, Peruvians and people from all other Latin American countries. They enjoy communicating with each other in the languages spoken in their former home countries. Friendships with other former migrants from Latin America satisfy the needs of settlers from overseas because they provide a feeling of belonging and shared cultural roots. The cultural heritage brought

to Queensland by Latin Americans also enriches the lives and cultures of the mainstream population. Some Chileans in Queensland prefer to live in close proximity to other Chileans and they participate in social events that bring their community together. Others may choose to immerse themselves in an Australian way of life by retaining few links with other Chileans in Queensland.

The Chilean community of Queensland has formed a number of groups. The people joining such community groups may share a common geographic region of origin in Chile and others meet to deal with human rights issues pertaining to Chile. Chileans in Queensland also take an active interest in sports, the arts or political activities thus ensuring that a vibrant Chilean culture lives on in Queensland.

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## AUTHOR PROFILE

ESPINOZA-VERA, Marcia was born in Chile. She was educated first in her native country and later in France, at the Sorbonne University in Paris, where she obtained the postgraduate Diploma in Second Language Pedagogy and a Master Degree in Comparative Literature. In 2002 she completed her PhD at the University of Queensland. She has published extensively, particularly in the areas of Latin American literature and cinema. Marcia is a Senior Lecturer in Hispanic Studies, School of Languages and Comparative Cultural Studies at the University of Queensland.

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# Chinese

– Written by Michael Chan –

## A time to remember – a Chinese-Australian childhood in Brisbane

Inner city Brisbane in the 1960s was an area where many of the new migrant groups settled after the end of the Second World War. The Greeks and Italians lived around the areas of West End, Highgate Hill and Dutton Park; the Russian, Polish, Hungarian and Slavic groups around Woolloongabba, South Brisbane, Stones Corner and Annerley. In between these areas lived Finnish, Polish, English, Scottish and just about any other nationals from Europe.



*Entry and exit identification of my great grandmother when she was living in Brisbane, dated 1904 (from private archive of the author).*

Where does a young Chinese migrant and his family live in this area surrounded by so many European migrants? There usually is not a lot of choice as money, transport and work factored greatly in my father's mind. Being able to afford to drive a car, moreover to purchase a car, was way beyond most households' budgets. My maternal grandfather was born in Brisbane in the early 1900s, along with his four younger siblings. My great grandfather came to Brisbane in the late 1870s with two younger brothers on a clipper ship called *The Empire*, but that's a story for another day. My grandfather was called George. He helped my father purchase our first house in West End and that suburb became our 'hometown' for the next 25 years. Our house I recall was an old grand wooden

chamfer board structure built in the late 1890s. Our home had a name called 'Sussex' engraved in bold letters on a brass plate fixed on the wall next to the front door. It had an old brick chimney which extended from the downstairs wood fired laundry boiler up one floor to a fireplace and then to the roof. It had six bedrooms all with leadlight windows, and had been the home of a builder who built several houses in the street. All the bedrooms had stenciled paintings of cherub angels on each corner of the ceiling. Gazing up to the ceiling at the angels gave a sense of tranquility to little minds. The only drawback was the toilet located downstairs and not inside the house. This meant going down the stairs under the house to the toilet, and at night, this was an eerie and sometimes scary experience. It was an open area and anyone or anything could be lurking in the surrounding darkness and shadows of that dim, one light bulb toilet. For the boys at night, there was a biological advantage, we did not have to go that far. Our mother had a wonderful vegetable garden next to the steps in which she grew just about anything, and to this day I think she does not know why!

At the bottom of our street was the corner store owned by a migrant Greek family. This store provided us with fresh bread daily. I recall the happy times of going down to the corner store to buy a 'tank loaf' of bread, and then hand-spreading the loaf open and smelling the flavour of freshly baked bread which filled the shop. The aroma of that fresh bread was irresistible. I'd peel thin pieces of bread to eat while walking slowly back, and then got a clip on the ear when I arrived home. The children in our street came mainly from migrant backgrounds, mostly Greek, with a few local Australian families. Our street became the larger playground for the children. Cricket with a tennis ball and two old wooden fruit boxes for stumps was the game for the boys. We also had billy cart races down our street. Making some of our toys from various bits of timber and metal kept under the house was common for us and for many other children. No one in our street could afford to buy the 'real' manufactured billy carts. We made our own from old prams, the shafts and wheels nailed to three pieces of timber for steering by rope, a wooden fruit box for a seat, and a piece of old rubber tyre attached to a timber stick nailed next to the back wheel of the cart as a brake. Safety was never a consideration for us, and to this day I look at the scars on my arms and legs from the falls and spills of youth with a great sense

of happiness and pride that I shared these experiences with my mates in the street. We all had a wonderful time and it did not matter one bit what ethnic background you came from as long as you joined in the fun.

The Greeks and the Chinese celebrated different festivals during the year, and we all looked forward to those events to share in the giving of food made by the mothers. The aromas of tasty food being cooked wafting up and down the street would send the kids to the home of the mother who was cooking. All the mums in the street knew they had to cook extra for those festive occasions. None of them minded as they all knew that their children would share the food around when it was their festivity. We would 'hang out' for Greek food and the Greeks would 'hang out' for Chinese food.

Our local churches were the Methodist (Uniting Church) at Sussex Street and the Greek Orthodox Church opposite Musgrave Park. The children all went on Sunday for their weekly dose of religion. The fun part of the attendances was biscuits and cordial drinks provided after our lessons. We made many church friends amongst the children who came from the local area. Initially we knew we were different looking and stood out amongst the other children, but after making friends we knew that over time (at least to the children) we were no longer a mystery to them.

All of the children in our street went to West End State School. This school had so many children from different nationalities, that the pupil roll call by the teacher each morning was an exercise in linguistic gymnastics. The school was a new place with more children to meet and establish recognition and familiarity. We all formed our little groups in each year, with those from our street being the closest. Some children were quite rude and hurtful in their taunting because we looked different. Difficult to comprehend at a young age, but it had the effect of causing feelings of isolation, resentment and embarrassment at being different. Some of the Greek children because of their name and coloration were also taunted; and we joined forces as friends determined that we would not let ourselves be bullied like this by those nasty children. The local Indigenous children who attended the school also became our friends, perceiving common kindred interests. Yes, there were school ground fights but a grudging respect grew out of these school yard altercations. As the years passed, looking not like a 'WASP' (White Anglo-Saxon Protestant)

virtually faded away, but occasionally you'd have someone make some insensitive remark. The teachers were all generally good, acted fairly and did their best to treat the migrant children no differently from the rest of the pupils.

Playing sport was always considered a factor in social acceptance at school and all of the pupils understood this. You would even be admired if you excelled and became the best in your grade and won inter-school competitions. Academic success was also another factor when determining social acceptance at school. We all wanted to be top of the class and be admired for it.

West End was an area of many factories, most of which were along Montague Road and along the Brisbane River at South Brisbane. Opposite the school we had a tin can making factory, and heading down to Boundary Street along Vulture Street we had Tritton's Furniture Factory. After school we would make our way to the discarded timber pile in Tritton's yard and take away useable sizes of loose timber so we could make something out of it with dad's tools. Even the girls would follow the boys in scouring the wood heap for useful pieces of timber to take back home. Some of these homes, I did not realise till later, had wood fired stoves and the surplus timber was used for burning. Two ice cream factories were located in the area, one called 'Peter's' was located in Boundary Street and the other called 'Pauls' was located in South Brisbane near the William Jolly Bridge. About once a month a group of my friends and I would roll up to the factories after school and ask if there were any free ice creams. Sometimes, if we were lucky, the workers would open a few boxes and give them to us. Eventually the word got around the school, so that one day about 100 kids turned up at the 'Pauls' factory. The manager was generous to give us all an ice cream, because the school had all of its milk for pupils delivered from their factory. It was a lot of fun!

The main shopping area for West End was in Boundary Street. It was a bustling area with a number of supermarkets, which I recall were 'Supa Value' and 'Manahans'. There was a general store run by a father and son called 'Lawson's'. They had goods stacked on all walls to a four metres high ceiling, and I would marvel at the speed with which the son would run up and down a wooden ladder, pushing it from side to side while selecting purchases. The fruit and vegetables shops, delicatessens, and fish and chips shops were all

owned by Greeks. Boundary Street was well known then as 'Little Athens'. Some of the original stores are still there today – J.P. Davies Pharmacy, Shays Shoes, Reid's Newsagents, Innis Tailors, Phil's Barber Shop – to name just a few.

A number of my friends from school had newspaper runs. We each had a two wheeled box cart for the heavy load of newspapers, and 'our route' where they were delivered and sold. Others sold newspapers at strategic locations in the area, usually outside local pubs where, more often than not, you would get a tip from a swaying, mild mannered drunk. I sold papers outside of the Boundary Street pub. It was a pub for workers; standing near the doorway you smelt the cigarette smoke and beer, and listened to the rowdy noise inside. I also sold newspapers at Manhattan Walk where the Queensland Performing Arts Centre (QPAC) is now located. That had to be one of the toughest areas in South Brisbane. It had a wharf where the fishing boats off-loaded their catch. Fish would be gutted and cleaned, and the carcasses dumped into the river for the sharks and catfish to feed on. Manhattan Wharf also had a Court House where many of the minor police charges were heard. Several pubs were located in this area, much like the current proliferation of coffee shops, where workers would regularly drink and get drunk. If you wandered around that area at night, you were certainly more at risk of being accosted than in any other place in the South Brisbane area. The nearby tunnels of the South Brisbane rail bridges were dark, wet and scary. All of the kids would run through them quickly as you never knew what or who were hiding in the dark shadows. A child's imagination and fear of the dark made that part of South Brisbane one of the areas we all tried to avoid.

The open air breeze, the slow rolling murmur of steel wheels and the clanging of a metal bell are sounds imbedded in my memories of West End. The tram to this area was the 177; it travelled across the Victoria Bridge, down Melbourne Street to Boundary Street into Vulture Street, past the school and terminated at Orleigh Park. These gentle metal whales of the road, though gone from Brisbane for so many years, are still fondly remembered. If you get the chance to ride on one in Melbourne or any other city that is still fortunate to have them, then enjoy the ride where life slows down; just take time to rest and look about; you see so much more from a tram than a bus.

West End today is still just as vibrant, with its new population seeking stylish close city living with a touch of Bohemia. Many Greek families remain living in the area, along with families from a multitude of other ethnic communities – far greater in number today than in the 1960s. This area has become a hub for so many diverse eating cuisines and alternate lifestyle stores that it makes it one of the truly interesting areas of Brisbane. Go down and have a cup of coffee or sit in a food place and listen to the voices and different accents that perpetuate this area. Multiculturalism has come a long way and the best place to see it is in West End.

## Migrants and students from China

During the last decade, China became one of the fastest growing economies in the world. This economic prosperity brought vast improvement in the social well-being and financial capacity in the nation. However, with its huge population and urban high density living China has transformed into a highly competitive and stressful environment for the residents in the country. The accelerated growth in the country brings new problems such as environmental pollution, home affordability and urban stress. Competition for study places at the best educational institutions is a paramount concern for all parents in China.

Australia has played a significant role in China's rapid development and today there is a strong partnership between Australia and China. This bond enhances multiple levels of contact and exchange between the two nations through trade, the media, arts and education, and through bilateral government relations and policies. Australia maintains a large immigration program and attracts a large number of international students. Consequently, Chinese people can access much information in regard to the Australian culture and lifestyle. Some of this information representing Australian interests is supplied to the people of China through Australia-based and China-based agencies promoting bilateral contact. A good and realistic picture is painted of what it is like to live, study or work in Australia. Queensland and Australia enjoy a good image in China.

Large numbers of Chinese students have already come to Queensland and Australia and many of them remained and became permanent settlers. Young Chinese men and women come to Australia seeking an education in an English-speaking country and they envisage better employment opportunities, and an alternate lifestyle. It is very difficult to enroll into a top tiered university in China simply because of the high number of students in the world's most populous nation. In order to give young family members a world class education or advanced professional training, many families who can afford the high tuition fees and living costs overseas, choose to send their children abroad for their education. Australia became a popular destination for the Chinese when it introduced non-discriminatory policies for the selection of migrants. Chinese people welcome joining Australia as a new host society with great diversity and with modern and effective multicultural policies.

The Chinese were well settled in this country. The physical beauty and environment of Australia, particularly the sub-tropical and tropical weather of Queensland attracted many Chinese parents to send their children to Queensland educational institutions. Another factor for choosing Australia was the opportunity of settling here after studying and completing certain tertiary education courses. At that time, parents hoped that their children could apply for permanent residency if they achieved one of the degrees or skills featured on Australia's migrant selection list, which specified the professions and occupations the country needed. There is another factor inducing young Chinese people to seek migration to Australia. Life and work in China is more competitive and stressful when compared with Australia. Australia has also a reputation for fairness and good wages compared to China and this is a large attraction.

Chinese students coming to Australia pursue academic achievement and some of these international students desire permanent settlement. Permanent settlement in Queensland and Australia is compelling for those who love the Australian culture, western life style, local working conditions and good wages and benefits such as superannuation. Living in this land down-under and starting your own family is a widely held vision for the future. For young Chinese, a university degree from a prestigious institution is their most valued Australian objective. The experience of Australian life and culture also prepares them for greater career opportunities in

China. After leaving Australia students who have gained a western style outlook and good English language skills have a much broader world view of things than their China-educated peers. This broader outlook is what employers in China seek from university graduates. China set its mission goal on achieving high western standards in all study and training disciplines.

Immigration laws are changing over time, which may affect many students' plans for migration to Australia. It has proved to be very demoralising to find that some university courses were taken off the migration list before the students from overseas could even complete their degrees. The changes to the list of the select set of qualifications under Australia's skilled migration program often hurt the students from overseas. New graduates who spent many tens of thousands of dollars of their parents' money are confronted with new policies in regard to the skills requirements for potential migrants. By having an Australian university degree in a discipline no longer featured in the 'skills list' these former international students are no longer privileged when applying for migration or permanent residency. Finding a local job is also difficult for many graduates as many employers do not want to employ non-residents. Australian employers do not want to give extensive work training to professionally qualified people from overseas who are not likely to stay in the country. Chinese graduates in accountancy often have to work in Australian restaurants for little pay. Even some graduates with Masters Degrees have difficulties with finding suitable employment. Chinese graduates from Australian universities tend to have fewer opportunities for professional employment in Australia than the local people.

When trying to start a good life in Australia as a local, there are many cultural hurdles and challenges. In China we follow the advice and guidance of our parents and in the context of employment our boss and other people who enjoy higher occupational positions fulfill a similar role. We prefer to be quiet when we have conflicting opinions so as not to challenge our superiors. Australians however, are encouraged to give their opinions to encourage discussion and diversity of thought. Furthermore, our command of English in speech and writing does not match the skills of the locals. Taking a local degree does not automatically open up social interactions and friendships with students and people outside of the Chinese community. For Chinese, Australian social contact situations can



be difficult and embarrassment can be caused by the subtleties of Australian language usage. Consequently some Chinese people in Australia feel uncomfortable and isolated when socialising with the locals. The social activities of young Australians can have different implications for us. In Chinese culture going to a pub or clubbing each week is widely considered an excessive and unhealthy socialising activity. We prefer to eat healthy food and drink tea instead of alcohol whenever we catch up and go out. Going out and drinking alcohol to excess in bars is a social taboo for us because the focus for social interaction gets drowned in alcohol. We love to share meals with our friends no matter who they are. We try to be courteous and avoid speaking Chinese if a friend does not speak Chinese. We do not like to 'go Dutch'. If we are good friends we prefer to rotate the invitation amongst us. Chinese is an ancient language and when we are together we enjoy the ease of speaking our mother-tongue by also sharing our cultural habits. Retaining some of our Chinese heritage does not prevent us from being loyal members and contributors to multicultural Queensland and Australia.

Many graduates with Chinese backgrounds try hard to survive in their adopted country. They want to be successful through hard work as they know that failure would imply great disappointment for parents and friends. Some students are fortunate to find a partner and find love in Australia. Some students manage to get residence status but do not find love. Inter-marriage is common between Chinese people and men and women of multicultural Queensland and Australia. Sometimes the social and cultural differences impact severely on the longevity of a relationship. Some Chinese who achieve residence status choose to go back to China. Either they do not find employment commensurate with their qualifications or they are looking for love and a relationship in their country of origin. It is widely assumed by young graduates from Australia that China offers greater opportunities for finding a life partner.

In China we have many religious deities; the most popular one is Buddhism. During Chinese New Year and other festivals, people go to the local temple to pray. Whilst in Australia, many go to the local churches to experience the meaning of being Christian.

Christianity attracts many young Chinese because of the similarities in the teachings of Buddhism. In Christianity a person's relationship with Jesus is emphasised. The Chinese belief system also focuses on the family and the ancestors and the traditional relationship to their deity. The family unit and family values make us Chinese. We know that whatever we do will reflect on the family; that is what binds us to our kin and identity as a culture. (The article Migrants and students from China was written by Jin Zhe).

## Chinese associations

### **The Chinese Club of Queensland**

In 1953 a well know Brisbane Chinese identity called Tommy Young convened a series of meetings with local Chinese community members with the aim of establishing a club house for the Chinese community in Queensland. This project was conceived to provide cultural, social, educational and recreational pursuits for the growing Chinese community in Brisbane, and to foster closer relationships and goodwill amongst the Australian community.

From this early beginning of over 60 years, the children and grandchildren of the founders have followed in these pursuits which are still relevant and now are recognised as goals for a multicultural community. Since its inception, Dr Eddie Liu was its secretary and actively promoted those goals even in the midst of what was then a White Australia policy. His tenacity in promoting and adhering to the goals of multiculturalism enabled the Chinese community to gain ease of acceptance in the broader Australian community and gain support for new migrants from non-English speaking backgrounds.

Today, these goals are still relevant for the Chinese Club of Queensland. As Australia turns its economic attention to Asia and in particular China, a better understanding of our major trading partner and its languages, make the Club uniquely placed in assisting new Chinese migrants in settlement and Australians to understand the 'Middle Kingdom'. The Chinese Club of Queensland hosts the annual Chinese New Year festivities in Brisbane in the presence of Queensland's political, judicial and administrative leadership and each year the people of multicultural Queensland also participate in this joyous occasion.

Most of the other Chinese clubs and associations in Queensland have their headquarters in greater Brisbane, Cairns, Townsville and Rockhampton. Some are concerned with social, community and charity work and others promote the arts and culture, Chinese history and the Chinese language. There are also Chinese professional associations promoting business, science and research. In addition there are a number of Chinese Christian or Chinese Church associations as well as Chinese Buddhist Temple societies. Some of these associations have interstate links. The following are amongst the best known Chinese associations operating in Queensland: The Australia Chinese Business Council, the Cairns and District Chinese Association, the Chinese Business and Professional Association of Queensland, the Chinese Fraternity Association of Queensland, the Chinese Museum of Queensland, the Chinese-Australian Historical Association, the Gold Coast Chinese Club, the Happy Seniors Club of Brisbane, the Ipswich Chinese Association, the Lions Club of Brisbane Chinese, the Chinese Association of Scientists and Engineers, the Queensland Chinese Forum (Brisbane and Central Queensland), the Rockhampton Chinese Association and Temple Society, and the Townsville Chinese Club.

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## AUTHOR PROFILE

CHAN, Michael was born in Brisbane and grew up in West End. He was educated at West End State School, Brisbane State High School, Auckland University, the University of Queensland and the Queensland University of Technology. He has obtained admission as solicitor in Queensland and in the United Kingdom. Michael has lived in the United Kingdom and in Hong Kong for several years before returning to Brisbane to commence practice in commercial and migration law in Brisbane's Chinatown. He is currently the Chairman of the Chinese Club of Queensland, since 1997 and Chairman of the Lord Mayor's Multicultural Business Roundtable, since 2011.

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# Colombians

– *Written by Antonio Coral* –

Colombia, with over 47 million people, is the third largest Spanish-speaking country in the world, after Mexico and Spain. It was named after Columbus (Cristóbel Colón in Spanish) and its capital Bogota, with over 8 million people, has the highest location in the world for a city of its size. Behind the coastal plains lie three ranges of the Andes, separated by high valleys and plateaus, where most Colombians live. Colombia is a country with an amazing biodiversity and great people diversity. There are still half a million speakers of Indigenous languages.

Many Colombians came to Queensland and Australia some 40 years ago as Australia became accessible to migrants from Latin American. Formerly, when contemplating a better life through emigration, Colombians almost exclusively pursued the American dream. Although Australia was little known in Colombia it was widely assumed that the sparsely populated fifth continent would offer great opportunities. Much of Colombia enjoys tropical conditions. Therefore, before coming as migrants to Australia the Colombian migrants, past and present, made enquiries in regard to the prevailing climatic conditions in the large Australian cities. Sydney and Brisbane were usually preferred over Melbourne, though it was realised that Victoria's capital offered wider career opportunities than Brisbane. Colombians still choose settlement in the suburbs of Australia's large urban centres rather than a life in regional or rural Australia. The recent arrivals continue to be motivated by a desire for a life with few threats to personal safety. Their home country is a major producer of illegal drugs, a fact which explains the ongoing criminality many migrants to Queensland and Australia want to escape from. The public's fear of the long and violent practices of the politically subversive FARC movement (the Revolutionary Armed Forces of Colombia) has now declined though it still motivates a few Colombians into seeking a life through emigration.

The early wave of settlers from Colombia included assisted migrants with low occupational skills, whereas today Australia wants professionally experienced workers and tertiary educated graduates. In Queensland, the early migrants from Colombia were mainly employed in unskilled jobs in Brisbane, primarily as cleaners. Fortunately, under the then prevailing Australian work conditions, it was possible for these former Colombians to make a decent living in a menial job.

The evolution in Australia of a huge international education industry prompted dramatic changes to immigration. A considerable number of fee paying students from Colombia came to Brisbane to take Teaching English to Speakers of Other Languages (TESOL) courses, Technical and Further Education (TAFE) or university degree courses. Some 20 per cent of former students ultimately became long term settlers. These young learners come mainly from the more privileged groups of Colombian society.

Amongst the first wave of migrants from Colombia few had more than a very limited knowledge of English, whereas, in our time most migrants have computer skills and good English language skills. Yet some of the early arrivals managed to improve their career prospects in Brisbane by undertaking studies and training programs in local institutions.

Colombians in Queensland live mainly in the Brisbane suburbs of Carindale, Coorparoo and Greenslopes, whereas the international students from Colombia enjoy living in Spring Hill, an inner suburb close to the city centre. By including the second generation of Colombians in Queensland it can be asserted that this community has 3,000 members.

Radio 4EB has a Colombian programming group and reaches out to the community. Its programs are also enjoyed by former migrants from other Spanish-speaking countries and by Australian learners of the language.

The annual fiesta celebrating Colombian Independence Day and cultural functions are attended by large numbers of Colombians and they are also enjoyed by the state's multicultural population. The Colombian-born never forget the dazzling beauty of their former homeland, the excitement of the traditional cultural activities in their former multicultural nation. Yet they feel at home here in Queensland and are accepted and they are proud to be able to contribute through their work to the new country.

Colombians in Southeast Queensland are now active in an amazingly wide range of occupations and some have their own small businesses. The Colombian nightclub, La Luna in Milton, was a pioneering entertainment venture by bringing live Latin American music to the Brisbane scene. Whenever Colombians

meet each other or when meeting friends from other Spanish-speaking countries they converse in their mother tongue. The Spanish language is now widely taught in Australia and occasionally the locals can join our discussions. In public places during the early post-war years migrants from Colombia and other countries were occasionally urged to speak English rather than their own languages and to assimilate with the Anglo-Celtic mainstream. The three levels of government in Brisbane now promote and observe multicultural policies. Colombians in Brisbane enjoy being part of a modern and cosmopolitan city.

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## AUTHOR PROFILE

CORAL, Antonio arrived in Brisbane when aged only 21 and has lived here ever since. He established the first Latin American Discoteca in Brisbane, La Luna. He also founded the Colombian programming group of Radio 4EB. Antonio is a keen follower of Latin American football (soccer) and is an active player with the Latin Golden Boys, the local Colombian team.

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# Congolese

– *Written by Andre M. Kabamba* –

## Where we came from

The Democratic Republic of Congo (DRC), also called Congo-Kinshasa, is located in the heart of central Africa. Its strategic geopolitical position has been compared to a trigger of a gun, the gun being given by the shape of Africa. The Congo is surrounded by nine countries: Angola, Republic of Congo (Congo-Brazzaville), Central Africa Republic, Sudan, Uganda, Rwanda, Burundi, Tanzania and Zambia. Congo has the world's second largest tropical rainforest area, after Brazil's Amazon rainforest.

Belgian rule lasted 75 years (1885–1960) before the Congo could claim independence under the leadership of Patrice Emery Lumumba, whose mandate terminated brutally with his assassination in 1961. Since then, the Congo has remained politically unstable from Mobutu Sese Seko's 32 years' reign to that of Joseph Kabila and Desire Kabila. Joseph Kabila succeeded his adoptive father, who was murdered in 2001, a man who was committed to restoring democracy and ending ongoing civil wars (1998 to the present), which has claimed more than 5 million lives. During these years of civil war, unprecedented war crimes and massive human rights violations took place. Kabila twice won national elections, in 2006 and 2011, but a democratic Congo has not yet been achieved.

The ongoing process of globalisation has produced very few benefits for the Congo. In spite of the DRC's great natural wealth, its economy has not been able to develop and the Gross Domestic Product (GDP) is deteriorating to such an extent that the people of the Congo are now among the poorest people in the world. The most recent (2014) Global Peace Index ranked the DRC 155th of 162 countries in the world, in terms of damage sustained by a country through armed conflicts. The forthcoming meeting in 2015 of the United Nations (UN) Millennium for the Eradication of Extreme Poverty is not likely to come up with easy solutions.

Meanwhile, the Congolese population has grown in the last five decades from 15 million to an estimated 68 million in 2011, with an average annual population increase of 6.3 per cent. This high growth in the population was achieved in spite of the high mortality rate caused by armed conflicts and a deteriorating health system. The major ethnic groups in the DRC

are derived from the Bantu, such as the Bakongo, Baluba, Bangala and Hamits, as well as the Azande and the Mangbetu. A hierarchical multicultural model is in place structured from top down: the ethnic group speaking the major lingua franca prevails over the less widely spoken language group and the groups speaking minor languages or dialects are at the bottom of the social ladder. French, the former colonial language introduced by the Belgians, has remained the leading international language and the main language used by the public service, the education system and the media. Lingala, Swahili, Ciluba and Kikongo share national and regional language status.

## Notes on the early settlers from the Congo

During the 1980s migrants from Africa began to arrive in substantial numbers in Queensland and Australia, though they were predominantly of European stock. In 1996, there were 108,420 Africans (North Africans are excluded from these figures) living in Australia and 15,492 representing some 14.3 per cent were living in Queensland. According to the census of 2011 there were 20,239 Central and West African-born people living in Australia. By the turn of the century displaced people from the DRC started to come to Australia in significant numbers. They were preceded by a minuscule intake of about two dozen settlers from the Congo who were able to come to Queensland during the last two decades of the twentieth century. My family of 13 and I were amongst the first Congolese settlers to land in Queensland in 1987. Belgians and other white nationalities who felt obliged to leave Lumumba's Congo in 1961 had preceded other Congolese as migrants to Australia. The 'White Congolese', meaning the Belgians and other Europeans from the Congo, were part of a unique movement of whites from the Congo to Australia for political and social reasons. There were some 3,500 arrivals in Australia, but less than 700 remained permanently.

On account of the endless civil wars over many years, huge numbers of people became displaced in the DRC. In January 2006, there were about 431,000 Congolese asylum seekers around the world, of whom 47,000 were registered in countries outside of Africa, especially France, the United Kingdom, Germany, Canada and the United States. In 2008,

Congolese refugees and asylum seekers numbered 313,000 in countries scattered around Africa. By 2005, Australia began to accept significant numbers of refugees from the DRC, although no Australia-DRC migration agreement has ever been concluded.

## Recent migrants

Between 2000 and 2005, about 640 Congolese-born people arrived in Australia representing the most significant number of arrivals of Congolese. If we add those who entered this country between 2007 and 2012, numbering about 690, the Congolese-born community now consisted of 1,330 people. The majority of them have benefited from the Integrated Humanitarian Settlement Strategy. About 225 Congolese came to settle under this scheme in Queensland, accounting for 17 per cent of the national intake. There were 174 arrivals in Queensland from 2007 to 2012; 64 per cent were females against 36 per cent males. The division into age groups was as follows: ages 6 to 11 years – 23 per cent, ages 12 to 15 years – 17 per cent, ages 18 to 24 years – 16 per cent, ages 25 to 34 years – 13 per cent and ages 35 to 44 years – 12 per cent. They were mainly war refugees, political refugees, economic refugees or bona fide refugees. Most of them were unskilled Non-English-speaking Background (NESB) workers. Congolese migrants and refugees rarely return home for good as the majority came to Australia under long term humanitarian schemes. Few of them have sufficient financial resources to return to their country origin for the short term or for holidays. There are even fewer opportunities for a permanent return to the DRC as job opportunities are scarce. Furthermore, most of Congolese migrants in Queensland come from the eastern region of the DRC, which has been torn apart by civil wars during recent decades.

Some of the Congolese in Queensland have Babembe, Bashi or Bafulero ethnic backgrounds; refugee groups who fled war and are now mainly scattered about in refugee camps in Africa. The refugees who came to settle in Queensland came empty-handed and lucky to be alive. During the last five years a small number of people of Baluba stock joined in Queensland the Congolese from the eastern region of the Congo. The Baluba originally are from Kasai in the central region. Some of these Baluba are likely to have come to Australia after living for a time in the eastern region of the DRC, a consequence of having been displaced people from Congolese towns, such as Kananga or

Lubumbashi, where they became victims of ethnic cleansing. A few Hutu and Tutsi from the DRC have also arrived. It is likely that amongst the settlers from the Congo there were some people who originated from other central African countries and became caught up in the Congo wars. A few migrants to Queensland, including business people, also came from Kinshasa, the DRC's capital city.

Greater Brisbane became the main destination of the Congolese settling in Queensland, though Australian government agencies expected that many of the new settlers from the DRC would be keen to live in regional and rural Queensland and even in the remote outback. Unfortunately there are insufficient permanent job opportunities outside of the major urban areas of Queensland. The Congolese-born and their offspring are naturally attracted to living in proximity to other Sub-Saharan Africans who had settled here earlier. Therefore, in the suburbs of Brisbane such as Moorooka, Acacia Ridge, Woodridge, Kingston, and Inala, as well as the Ipswich Corridor and Toowoomba, you are likely to meet people originating from the DRC and a plethora of other African countries. The suburbs and areas with a high concentration of settlers from Africa tend to be congested and disadvantaged in terms of infrastructural facilities, high unemployment, low average incomes and a high concentration of government housing. According to current policy initiatives by the Queensland Government these areas of neglect are given priority status for future development.

## Arrival, settlement and participation

Many Congolese settlers view themselves as disadvantaged migrants because they came from a non-English-speaking country outside of the Commonwealth of Nations. Many Africans coming from countries with a British colonial heritage tend to have good English language skills in speech and writing. Therefore, the average Congolese settler starts at a very low level of the social ladder, especially when he or she carries refugee status. Congolese migrants have to survive on their own because the Congolese diplomatic representatives in Australia do not support them.

Congolese migrants speak their mother tongues at home, mainly Swahili, Lingala, Ciluba and other vernacular languages. A small number amongst them

have some control of a Western language, such as French or English, as their level of general education is very low. When considering Congolese new arrivals in Queensland between 2007 and 2012, only 7 per cent could speak good or very good English. The majority of these new arrivals, namely 36 per cent, spoke Swahili, followed by 15 per cent who spoke French and 5 per cent who spoke Lingala. French is the main linguistic vehicle leading to higher education in the DRC. The majority of Congolese settlers are keen learners of English, enrolling in TESOL courses offered by TAFE and other government-sponsored language learning facilities. They realise that their career opportunities are linked to a good knowledge of English, including literacy. Milpera State High School in Chelmer, Brisbane, provides excellent educational services to young Congolese and other school age migrants and refugees from many other countries, for the purpose of facilitating access to tertiary studies in Queensland. Young Congolese are inclined to neglect speaking and developing their mother-tongues. At home they increasingly respond in English when being addressed by an adult family member in the language or dialect they brought to Queensland from the Congo. Naturally, they still understand what is being said in the African language or dialect, but they are under way to becoming Queenslanders speaking English, like their mainstream peers. The gradual transfer to English by young Congolese often causes inter-generational conflict within a family. Amongst adult settlers from the Congo there are also illiterates, especially amongst female new arrivals. There is also a considerable drop-out rate amongst school students. The general level of education in their home country is not particularly high. However, Congolese of all age groups know that full participation in the life and work of the new country hinges on language abilities in English and Australian educational qualifications.

The Congolese want to become permanent settlers. A few of the lucky ones get long term tenancy through the Housing Commission, but the majority are renting private housing in the hope of owning one day their own place.

Prospective settlers in Australia from all countries are expected to be in good health, which is also a requirement for international travel. It is not unusual, however, that during on-arrival examinations Congolese people are found to carry tropical diseases varying from malaria and typhoid fever to gastro-

intestinal problems. Some refugees from war-torn regions suffer from post war trauma disorder and need special care from the Queensland Transcultural Mental Health (QTCMH). After their arrival, migrants and refugees from the Congo are likely to acquire new diseases such as obesity, which is largely caused by dramatic changes to their diet. There is also an increased presence of mental health problems, usually a consequence of families breaking up or the dissolution of the important community bonds.

About 90 per cent of Congolese new arrivals in Queensland from 2007 to 2012 indicated that they were Christians and seven per cent referred to themselves as Catholics. The Congolese who entered Australia between 2000 and 2005 included 86 per cent who were Christians, 10 per cent who claimed to have other religious beliefs and four per cent who said they were Muslims. Some 70 per cent of the people living in the DRC are classified as Christians and 10 per cent are Muslims. Syncretism and Ancestrism (Ancestor worship) are practiced by about 20 per cent of the population.

## Community associations

During the 1980s, there were no country-based Sub-Saharan community organisations in Queensland. Nevertheless there were pan-African meetings sponsored by an umbrella organisation. Up to a hundred people used to meet and discuss community issues and enjoy music and fellowship. During those years no-one could anticipate that during the twenty-first century substantial numbers of Congolese settlers would arrive in Queensland, enabling the setting up of a Congolese associations. The first Congolese association, Congo Konexion Inc., was launched in 2005 with Costa Mukendi being the driving force for this venture. Incorporated in 2007, its role was to organise functions to celebrate the annual DRC Independence Day, promote in Queensland the cultural heritage of the Congo and develop social bonds between members. Its membership was extended to more than 100 people. The first festival dedicated to the 46th anniversary of the Congo's Independence in 2006 was attended by more than a thousand people. Congo Konexion Inc. has retained its role as a community organisation. New Congolese associations of a different kind were also set up, such as the Australian Conference Rally on Kongo Inc. (ACRoK) and the AusCongo Network, both in 2009.

Dr Andre Kabamba is the current ACROK coordinator. He has a particular interest in addressing key issues relating to the migration and settlement of Congolese people. ACROK collated the proceedings and memoranda from the first ever two day international conference held in Brisbane in September 2009. They appeared in the book, *Humanitarian Crisis in the Congo* (2010). ACROK Inc. also released in 2012 a resource book on the DRC entitled, *The Congo, Fifty Years Later*. In May 2012, in Sydney, Dr A. Kabamba was acclaimed as a Living Legend for his community leadership and humanitarian work by the Celebration of African-Australians Inc. This national award was presented by the Hon. Kate Lundy MP, Minister for Multicultural Affairs, on behalf of the Australian Prime Minister.

The AusCongo Network led by Costa Mukendi assists the Congolese community in Australia in their endeavour of reducing poverty in the DRC. By collaborating and fundraising in partnership with World Relief Australia and Caritas, the Mbuji-Mayi Business Club of the Brisbane Congolese community is developing new community development projects. Costa's initiative was rewarded with the Unsung Hero Award received from World Relief Australia in 2011 and in 2012 he received the Community Services Award from Mr Graham Perret MP, Federal Member for Moreton, in recognition of his community commitment. Some new self-help Congolese associations have been established and are blossoming, often serving as a substitute for the lacking of extended families, including the Babembe, Bandundu, Bafulero and Baluba groups.

The Churches frequented by the Congolese-born and their families are attended by people with diverse ethnic backgrounds, including mainstream Australians. Congolese settlers use church facilities when pursuing spiritual outcomes, as well as for regular community gatherings. The Charismatic, Redemption and Pentecostal churches have attracted a number of Congolese people. Two young Congolese men have been elevated to Youth Pastor positions, Joelle Kabamba and Jeffrey Kato. New independent chapels have also formed, attracting the Congolese community with the following denominations: New Life Community Church (Costa Mukendi) of United Churches' obedience, World Vision Evangelical Church (Ibanda Kahuzola) and Little Flock Church (Jean Bukasa).

The Congolese are increasingly engaged in literary activities, in English and in French. When writing in English they can reach a much wider Australian readership than in French. The young writers' parents usually arrived in Queensland with a solid French education background. The following book titles have already appeared: Joelle Kabamba, *The Chaplaincy Phenomena*, 2007; Maria Laura Kato, *The Mystery of Tennyson Manor*, 2008; Andre Kabamba, *Journal de la Kasapa*, 1995 and *Riche à trois sous de malachite, Carnets de mega-voyage*, 2008.

Soccer is the national sport in the DRC. The Congolese community in Queensland organises soccer teams for competitions within the community or for inter-community sports events in Queensland or interstate. Thanks to rumba and soukous, Congolese music began to reach out to the world, after 'swanning' around Africa. Soukous is a mix of rumba, jazz, rock and disco, with the ability to incorporate new world music rhythm. This type of music has also reached Australia. In Melbourne Vox Congo (Dinanga) was set up and the Fimbo Boys from Woodridge are based in Queensland. There are also Brisbane-based dancers' clubs such as Kwata Maja (Christian Kabamba). The latter has been performing in public for a decade with BEMAC and Congo Konexion Inc. It has performed at the Woodford Folk Festival from 2007 to present.

A now well-known dancing organisation was initiated in 1996 by Michel Kabamba and his wife Bessy, under the name of M & B Entertainment Inc. This dancing organisation mentors and teaches children with health and physical issues and offers workshops on high school sites. Their dance is basically free style hip hop, incorporating Afro culture with North and Latin American rhythms. It is also worth mentioning that Africa inspired religious songs, which are now widely sung and supported by bands in charismatic churches.



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## AUTHOR PROFILE

KABAMBA, Andre M. is the coordinator of the Australian Conference Rally on Kongo (ACRoK). He has held a number of public service positions in Queensland, including: statistical liaison officer, project manager and analyst at the Department of Local Government, Planning and Sport and economist-statistician at the Treasury Department. Prior to working for over a decade as a public servant, he was a researcher at the Queensland University of Technology from 1994 to 1996. He also undertook research at Griffith University and gave French tutorials at the Institute of Modern Languages. For many years he was a volunteer broadcaster in French at Radio 4EB. He has authored, co-authored and edited a number of scholarly publications. Prior to settling in Australia he was the Head of the Department of Sociology and Anthropology at the University of Lubumbashi in the DRC and at the University of Kisangani. He holds three degrees, a Bachelor of Arts in Social Sciences from the State University of Congo, a PhD in Sociology from the National University of Zaire and a degree of Master of Regional Science from the University of Queensland. He is the father of 13 and grandfather of nine.

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# Cook Islanders

– *Written by Arthur Poa* –

The Cook Islands consist of 15 small islands and some 90 per cent of the nation's population of 20,000 are Maori or part-Maori. The international airport is located on Rarotonga. Cook Islanders are New Zealand citizens, having the unique status of Cook Island Nationals. The Cook Islands are a self-governing democracy in free association with New Zealand. The vast majority of Cook Islanders live in New Zealand and Australia.

According to the census of 1986, 207 Cook Island-born people lived in Queensland. The more recent census statistics are even more misleading as a very large number of people who call themselves Cook Islanders in Queensland identify themselves through ethnicity, rather than according to their passport or place of birth. Between 8,000 and 10,000 Cook Islanders now live in Queensland, including some 3,000 in Cairns. In recent years large numbers of Cook Islanders from New Zealand have settled in Queensland as New Zealand citizenship gives them access to Australian residency under a Trans-Tasman inter-governmental agreement. They gravitate to Queensland rather than the other Australian states because some relatives already live here. Cook Islanders maintain extended family networks. In addition, most Cook Islanders enjoy living in a tropical or sub-tropical climate where they can access or even grow some of the fresh foods for their traditional cuisine. Coconut is a basic food ingredient and they also husk them for sauce making. In recent years many more Cook Islanders have settled in Queensland because the mining boom offered better career opportunities in many work areas throughout the state and incomes were higher than in New Zealand. The Cook Islander community in Queensland includes a large number of retired people.

Cook Islanders enjoy the privilege of New Zealand citizenship, which facilitates their access to living in Australia. Nevertheless, they do not enjoy some of the privileges of support by Centrelink applicable to regular migrants. Consequently many very young Cook Islanders become homeless because there is no public welfare safety net for them. Therefore, many vulnerable Cook Islanders in Queensland experience considerable life difficulties. Both Australasian nations control their own immigration programs for population growth and they are trying to avoid competing with each other.

Cook Island Maori is the mother tongue of Cook Islanders in the small South Pacific nation and they learn and use English at school. Cook Islanders who

grew up in New Zealand experienced far greater exposure to English, but they tend to be less literate in Cook Island Maori than those from their remote island home. Apart from some of the aged Cook Islanders in Queensland, Cook Islanders have few problems with the use of English. Cook Island parents encourage their children to get trade qualifications and, increasingly, professional training at the universities.

Although the vast majority of the Cook Islanders in Queensland live in Southeast Queensland or Cairns, they can be found all along the state's coast line. They tend to be employed in unskilled or semi-skilled jobs, such as security work, landscaping and residential care. They are child care workers and many of them are employed in the aged care sector. They like to work in hospitals, particularly as kitchen hands or as nurses. When living on the land they work on banana plantations or grow taro. In North Queensland, Cook Islanders are particularly keen to preserve the cuisine of their homeland. Cook Islanders are occasionally invited to help themselves to a supply of coconuts, as long as they do the harvesting. Coconuts on trees do represent a certain danger for locals and tourists as they can cause severe injuries when falling to the ground.

Most Cook Islanders are adherents to Christianity and the Church provides an important social context. Inter-marriage with other Christians poses no problems. Most out-marriages in Queensland are with other South Pacific islanders or with Australians with European backgrounds. Cook Islanders also perceive a natural link with fellow Pacific Islanders from countries such as Samoa, Tonga and the New Zealand Maori. They are conscious of ethnic and historical links with these communities and often conclude that 'we all look the same'.

Cook Islanders in Queensland maintain some of their cultural traditions by making carvings, including walking sticks and ukuleles. They also make scarves and other textile items. At our fairs in Brisbane and Cairns we sell them to Australians. We are a proud, energetic and happy people and like to share our culture with multicultural Australia. At social functions we dance and sing in Maori and the stories are explained in English to our Australian friends. We are sociable people and many Australians join us for functions. We love being in Queensland where my community is accepted and we want to be part of this state and country.

Sport plays an important role in the integration of my community. We love the same sports as the Australian mainstream, a heritage from British colonialism: Rugby Union and League, soccer, netball, cricket, tennis, swimming and the martial arts. The first Cook Islands Sports Club was formed in Brisbane in 1985.

One year earlier, the Cook Islands Cultural Group was formed in Brisbane and this initiative led to the formation of the Cook Islands Presbyterian Church at Acacia Ridge. In 1992 the Cook Islanders Community and Welfare Association of Queensland was formed. The first Christian organisation in North Queensland, the Cook Islands Christian Church of Queensland, was set up in Moorooloo. The Cook Islands Cultural Dance Group stages island dances with up to 15 performers. They are available as entertainers at social events including weddings. Their musical instruments include logs drums, bongos and ukuleles. The Kia Orana Cairns Cook Islands Community Association was formed in 2001 and is dedicated to youth development, culture and the arts. There are additional Cook Islands community groups and association in greater Brisbane, such as the Enuamanu-atiu Aui Maruarua Association of Queensland, the Nga-Pu-Toru Club of Queensland and the Puka-Puka Community of Queensland. They are concerned with cultural maintenance, sports, welfare, community affairs and Christianity. Programs broadcast by Radio 4EB in Brisbane also fulfil an important communicative role for the Cook Islanders in Southeast Queensland.

Cook Islanders in Queensland are conscious of the limited career and educational opportunities offered by their distant island nation but their love for their home islands remains undiminished. They are great supporters of the Pacific Communities Council because they know that many parts of the South Pacific are under threat from climate change and other problems affecting the future of the entire region. Even before migrating to Queensland, Cook Islanders appreciate the difficulties they will encounter when settling in a very large island continent, which offers the lifestyle of a multicultural and advanced Western nation. We need to prepare our children that our migrant future is in Queensland and other parts of Australia or in New Zealand. Our message is 'We are and want to be Queenslanders' but we are forever proud of the land and culture we inherited from our ancestors.

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## AUTHOR PROFILE

POA, Arthur is a Cook Islander of Polynesian heritage who has worked for many years in North Queensland. He has extensive experience with supporting Aboriginal people and Torres Strait Islanders. In 2008 he was a National Drug and Alcohol Award finalist. During the last few years Arthur has been employed as a Senior Resource Officer in various government departments. He has completed a range of TAFE certificates and is completing a degree in Social Work at the James Cook University. Arthur has served as President of the Pacific Communities Council (FNQ), President of the Cook Island Community Association in Cairns and President of the Kia Orana Cairns Cook Island Community Association.

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# Cornish

– *Written by Nigel Glasson Gregory* –

A recent study by Oxford University researchers concluded, the Cornish are a distinct genetic group. The genetic boundary may follow the River Tamar and be connected to the Anglo-Saxon King Athelstan's reported ethnic cleansing of Wessex in 926 or 927, when "Exeter was cleansed of its defilement by wiping out that filthy race" (the Cornish), and the King's establishment of the River Tamar as the boundary between Cornwall and Wessex (now England) in 936. Since these auspicious events, the Cornish have remained a self-identifying people based on the unifying factors of history, culture, language and territory who call their country "Kernow" in the Celtic Cornish language, or "Cornwall" ("Corn Wealas/Wales" or "Horn of the Foreigners") in English. The Cornish language is closely related to Welsh and Breton. Over hundreds of years, it was gradually replaced by English. The last monoglot speaker was reputedly Dolly Pentreath who died in 1777. The revived language, used by the Cornish Gorsedh since 1928, has recently received European Union recognition and funding and is now taught in some Cornish schools. The 2011 Census for England and Wales recorded 557 people who stated Cornish was their main language.

Cornish-born Sheila Williams immigrated to Queensland in 1967 and may be the Queenslanders most conversant with the language, which she learnt as an adult. Many Cornish and Cornish Queensland people will have a cursory knowledge of the language, like how to say greetings and common phrases, while the Cornish dialect of English contains many words derived from the Cornish language. At least 22 individuals known to have been born in Cornwall reached Australia on the First Fleet, including the first successful escapees from the penal colony of New South Wales (NSW), William and Mary Bryant, the farmer James Ruse and the future third Governor of NSW, Phillip Gidley-King from Launceston in Cornwall.

Large-scale emigration from Cornwall to Australia, especially to South Australia, commenced in the 1840's with potato crop failures in Cornwall and the simultaneous closure of many tin and copper mines. By 1861, Cornish miners and their families were found in many Queensland locations, including Peak Downs, Clermont, Cloncurry, Mount Perry west of Bundaberg, Gympie and Stanthorpe. The Cornish had a background of mining, farming and fishing. Most were Methodists,

as Methodism had its origin in Cornwall with the work of John and Charles Wesley. Many outback Queensland towns had numerous Methodist churches, which played a significant role in the social and religious activities of Cornish Queensland families. Cornish-born Mary Beatrice Phillips achieved Australian legend status in 1882 when, after being attacked by Aboriginals on Lizard Island, she escaped with her baby and wounded Chinese employee, Ah Sam, in the only floating object available, a square tank used for boiling beche-de-merc, only to die on the waterless island to which they drifted.

Migration from Cornwall continued, albeit in reduced numbers, after 1890, with many Cornish being drawn to Australia to join their relatives. After the Second World War, the "Ten Pound Migrant" scheme encouraged more migrants. Since then, Cornish people have continued to migrate to Australia, including Queensland, in fairly substantial numbers. In 1990, it was estimated that about 630,000 people in Australia have a significant Cornish ancestry, with perhaps 90,000 of these residing in Queensland.

Cornish emigrants settle easily into the egalitarian Queensland/Australian culture, which closely resembles their own, and rapidly integrate, albeit retaining a strong sense of their original identity.

Cornish immigrants to Queensland have typically been skilled in some profession, many being miners but others covering a full spectrum of occupations. Many can be identified by their distinctive Celtic-origin surnames, which often begin with prefixes such as Tre (House), Pol (Pool), Pen (Headland), Chy (Cottage), or which were originally Christian names – for the Celtic Cornish had no surnames until the English King decreed all should adopt surnames for taxation purposes, when many Cornish chose their father's Christian name as a surname.

Although Cornish people have surnames deriving from many different sources, the current Queensland White Pages reveal a selection of people with classic Cornish surnames living all over the State. Listed are 26 named Andrewartha, 6 Chynoweth, 123 Cornish, 51 Curnow, 53 Glasson, 26 Lanyon, 74 Pengelly, 6 Penhall, 24 Polglase, only one Polmear, 19 Rosewarne, 101 Treloar, 82 Trembath, 18 Trevaskis, 18 Trevena, 38 Trezise – along with dozens of others whose surnames derive exclusively from Cornwall.

A classic Cornish-descended Queenslanders with a surname derived from his ancestor's Christian name, is Gordon James. He grew up in a mining environment in Gympie. His grandfather, from Lelant, worked in a Cornish hard rock tin mine from a very young age and became Mine Manager, before transferring to a Welsh coal mine where he learnt fluent Welsh, a language closely related to the Cornish language. His grandfather's brother, lured by the South African gold mines, parted from him en route to Australia, leaving Gordon's grandfather to sail on to take up his position as a gold Mine Manager in Gympie. Grandson Gordon, in retirement, remains a keen member of the Cornish Association of Queensland with strong links to his Cornish heritage. His ancestor's skilled occupational background typifies Cornish immigrants to Queensland. Eric Trebilco, who worked for the Department of Primary Industries in Queensland, traces his descent to his grandfather from Playing Place near Truro who immigrated in 1890 with his brother, to be followed by several other members of the family. Eric recently made his first visit to Cornwall. Another "Tre, Pol and Pen" person, Douglas Pengelly, whose family emigrated from Cornwall to settle in Brisbane, Townsville and Charters Towers, worked in a managerial position with the iconic Queensland publisher, Jacaranda Press. Allan Verran, bearer of yet another classic Cornish-language surname, had grandparents from Truro and Liskeard in Cornwall and pursued a career as a solicitor in Brisbane. The present President of the Cornish Association of Queensland, Ken Jewell, is a fourth generation descendent of Cornish people from Falmouth and retains that lasting awareness of his origin which typifies Cornish people worldwide.

Most weekday evenings Queenslanders could enjoy the ABC Queensland news read by Stanthorpe-born David Curnow whose surname reveals his antecedents to the linguistically aware, as it means "Cornwall" (Curnow/Kernow) in the Cornish language. Born in Stanthorpe, David has, like many Cornish-descended Queenslanders, visited the land of his forefathers. Dr William ("Bill") Glasson has also visited Cornwall and has achieved national fame for his work as an ophthalmologist with Indigenous and other patients and by reason of the numerous positions he has held in medical associations in Australia. Bill's ancestors were from Breage in West Cornwall, and his late father, also called Bill Glasson, was the State member for the

Western Queensland seat of Gregory from 1974–1989, holding several ministerial portfolios and, following in the best Cornish tradition, being a tireless servant of the community at large, especially of people in the bush. Bill Jnr was the Liberal candidate for the seat of Griffith against Kevin Rudd in the last Federal election.

Another prominent Cornish-descended Queensland medical figure, Professor John Pearn, now Senior Paediatrician at the Royal Childrens' Hospital in Brisbane and former Surgeon General of the Australian Defence Force, holds his Cornish ancestry with great pride and has written several books about Cornwall. He joins other well-known Queenslanders such as Warwick-born former Premier Anna Bligh, who is descended from a family from St Tudy in Cornwall and whose son was the superb navigator and fourth Governor of New South Wales, Captain William Bligh, - the surname Bligh deriving from the Cornish language word 'blyth' meaning "wolf". Anna is proud enough of her ancestry to have retained the surname Bligh, obtained by being a great-great-great-great-great granddaughter of William's daughter, Elizabeth Bligh who married a distant cousin called Richard Bligh.

Builder Paul Lashmar and his wife Lyn arrived from Falmouth in 1976 and now reside at Mount Tamborine. Both retain a distinctive Cornish accent, like many Cornish immigrants since the 1960's. Another Falmouth lad, Mike Huckins, arrived aged four with his parents and, after a career in teaching and lecturing and being previous President of the Cornish Association of Queensland, has retired to Stanthorpe which has a distinct Cornish-descended element among its population.

Cornish emigrants to Queensland over the past few years typify the traits Cornish immigrants have exhibited since the time of the First Fleet. Alfred Vivian Penhall, a china clay worker, arrived in Queensland in 2006 to join his daughter Tracey who, with her Cornish husband, had herself arrived in 1989. In 2010, the family was joined by Alfred's son Darren Penhall, an excavator driver. This type of skilled immigrant and "chain migration", where one member of the family is followed by others, has characterised Cornish immigration to Queensland since the earliest migrants arrived.

Edward Delaforce from Bude in Cornwall arrived in Queensland in 2004 and now uses his skills as a serving Police Officer in the Queensland Police Service. Michelle Cattran left Penzance in Cornwall, inspired in part she reports, by the song “Waltzing Matilda” and settled on the Gold Coast to work as a real estate agent. Her Australian-born son, John, recently visited Cornwall to stay with relatives in Penzance for two months so that he could “enhance his Cornish heritage”.

The individuals named in this article all typify Cornish and Cornish-derived Queenslanders. They embrace a wide spectrum of skills and find their egalitarian and socially-conscious Cornish backgrounds, where every other Cornish person is a “Cousin Jack” or “Cousin Jenny” and the Cornish motto of “One and All” resonates, make them an adaptable and contributing group in modern Queensland society. They look like typical Queenslanders but also, to a remarkable degree, remember and treasure their Cornish origin.

When at school in Cornwall, I can remember that every third schoolmate, including myself, had relatives in Australia. In that little Cornish school, along with all else we learnt, we read the “Billabong” books, learnt to sing “Waltzing Matilda” and listened enraptured to the heartbreaking story of Cornishwoman Mary Beatrice Phillip’s tragic Queensland death. The links between Cornwall and Queensland still remain so strong that we may expect to see continuing immigration to Queensland from Cornwall. The Cornish in Queensland are in Cornish AN GERNOWYON YN RUVANESTIR – ruvanestir means Queen’s (‘ruvanes’) Land (‘tir’).

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## AUTHOR PROFILE

GREGORY, Nigel Glasson, educated at Falmouth Grammar School in Cornwall and graduated with an LLB at the University of Wales, pursued a career in business and teaching in Malaysia, India and Papua New Guinea. He took up residence and employment in Brisbane in 1999. He is a past President of the Cornish Association of Queensland, takes an active part in Australian Cornish affairs including the bi-annual Cornish Festival in South Australia and is a member of Mebyon Kernow (‘Sons of Cornwall’), the Cornish political party.

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# Croatians

– Written by Ivan Frkovic –

## Introduction

Croatia is a central and south-eastern European country situated on the picturesque shores of the Adriatic. It has had a tragic and often bloody history, primarily as a result of its strategic geographical location and the natural divide between east and west i.e. Catholicism and Orthodoxy. Seen as a prize possession by many powers because of its natural resources and abundant coastline, Croatia has been caught between powerful empires for centuries, which have severely impacted on her political, economic and national development.

## Croatia's history

To fully understand why nearly half of the Croatian population resides outside Croatia, one must have at least a brief understanding of Croatia's history, which is at the heart of the many waves of Croatian emigration, especially during her association with Royal and Communist Yugoslavia. Political and religious persecution, economic deprivation and foreign domination have forced millions of Croats to look to foreign shores to realise their life's dreams.

Up until the eighth century Croatia was divided between the Holy Roman and Byzantine empires. In the eleventh century the Hungarians began to exert their influence after the end of the Croatian national dynasty, which resulted in the establishment of the Croato-Hungarian king. The Venetians controlled many Croatian port cities from the twelfth century onwards. The Ottomans captured Bosnia and Herzegovina from the fourteenth to the nineteenth century. The Austrian royal houses ascended to the Croatian throne in the sixteenth century and from 1866 Croatian lands were divided by the newly established Austro-Hungarian Empire. More recently, from 1918 to 1941, Croatia was part of Royal Yugoslavia and ruled by a Serbian monarch from Belgrade. During this period Istria was ceded to Italy, Croatian politicians were assassinated in the Belgrade parliament and Croatian national symbols forbidden. During the Second World War the Axis powers agreed to the establishment of an independent Croatian state, but divided her primarily into an Italian and a German sphere of influence.

After the Second World War, Croatia was incorporated into communist Yugoslavia, which resulted in the

fleeing of hundreds of thousands of Croatian soldiers and civilians towards the Austrian border. Even though the Allies official policy was to disarm these people and categorise them as displaced persons and place them into refugee camps, the British soldiers at Bleiburg returned all Croats to the waiting Yugoslav partisans. Many of these people were massacred while others died during the infamous "Krizni Put" (Death Marches).

After nearly fifty years of deprivation, Croatia adopted in 1989 a constitution affirming the Republic's right to secede from communist Yugoslavia and establish itself as a fully sovereign state, which would conduct multi party elections the following year. At the 1990 elections, 86 per cent of eligible voters participated and overwhelmingly voted for the Croatian Democratic Union in favor of the ruling communists. The national assembly then elected Dr Franjo Tudman as its first democratically elected president (deceased 1999). In 1991, Croatia held a plebiscite on independence, which was carried and independence was declared that same year. Serbian politicians and retired army generals incited the local Serb minority in Croatia, and later in other republics, into rebellion, which resulted in four years of aggression on Croatia by the Serb controlled Yugoslav Army and Serbian paramilitary groups. Similar aggression then spilled over into Bosnia and Hercegovina when this republic embarked on the road of secession from Yugoslavia. The aggression ended in Kosovo, where according to many commentators, it all started when the Serbian dominated Yugoslav federal assembly removed this province's autonomy in 1988. (Magas 1993 and Thompson 1992) The final nail in the 'Yugoslavia Coffin' came when Slobodan Milosevic blocked the ascendancy of a Croat, Mr Stipe Mesic, to the position of rotating Yugoslav president. Since independence some 23 years ago Croatia has made a successful transition from its communist past to a strong free market economy which culminated in full European Union membership on the 1 July 2013.

## Pioneers and early settlers

Croatians have been arriving in Australia since the early 1800s. In these early years they often came as sailors on ships from England. They jumped ship to stay in Australia, and most settled on the gold fields of Victoria and New South Wales. Croatian

pioneer numbers were in the mid one-hundred by 1881, particularly in Victoria and NSW, with smaller numbers settling in Queensland (Sutalo 2004). Most of these early settlers came from the coastal regions and islands of Croatia and decided to stay in Australia primarily because of the poor economic climate in their country of origin.

Early Croatian settlers came to Queensland because of the gold rush, particularly to Charters Towers and Palmer River in the 1870s and Mount Morgan in the 1880s. During that time, Charters Towers became Queensland's biggest city outside of Brisbane and Mount Morgan had one of the richest single gold mines in the world. A considerable number of Croatian miners stayed on the Queensland gold fields for many years.

According to Sutalo (2004), two early settlers to Queensland were Nicholas Sabadina (Nikola Sabadina), from Dubrovnik, who arrived in Australia in 1859, was a miner in Queensland. He was married in the 1870s and subsequently had 11 children. In the 1890s he was mining Ravenswood in Queensland and later Charters Towers. Sabadina lived in Queensland for over 50 years. Nicolas Sparozvich (Nikola Sparovic), who was born in Omisalj on the Island of Krk, was a seaman in Maryborough. In 1889 he married Matilda Bayford and they had six children. He was a well-known boatswain of the steamer *Llewellyn* and was the pilot of the Port of Maryborough. He died in Maryborough on the 22 August 1910.

As the decline in the gold rush intensified, many Croatian early settlers in North Queensland started to work as hired labourers in the sugarcane and forestry industries, gradually buying land and starting their own sugarcane and tobacco plantations (Holjevac 1968). The first Croatian settler to arrive in Dimbulah/Mareeba was Tony Tomasic in 1923. His son, Ante Tomasic, was a consul in the first Croatian Consulate in Melbourne, Victoria. Ivan Erceg arrived a couple of years later. Two other early settlers were Bulic and Besic (Dimbulah Historic Committee 1989).

In Australia there were no formal clubs, societies or Croatian language newspapers prior to 1913. Prior to the formation of formal Croatian organisations, these early settlers socialised through participation in their local Catholic Churches. Many settlers and their descendants played active roles in local Catholic Churches across Australia. In the early 1920s two Croatian organisations

were founded in Queensland. One was the Croatian Peasant Party in South Johnstone, which was founded by immigrants who had a great interest in the unfolding political climate in their country of origin. The other organisation established during this time was the Jadran (Adriatic) Choral Group. These two organisations eventually amalgamated under the presidency of Mr Josip Katavic (Alagic 1988).

Between 1920 and the beginning of the Second World War, many Croatian social and sporting associations were formed across Queensland, including in Cairns, Dimbulah, South Johnstone and Innisfail. In Brisbane, Croatians started to formally meet in 1951 and the first Croatian organisation, the Australian-Croatian Association, was established in 1952.

## Post second world war migrants

Post Second World War Croatian settlers came from all parts of Croatia and Bosnia and Herzegovina and settled in Australia for political and economic reasons. These post Second World War immigrants to Australia can be divided primarily into four groups. The first being the group immediately post war and up to the 1960s, which were primarily displaced persons and defeated military forces. These immigrants, who were largely displaced persons, had to undergo thorough medical examinations and security clearances, have acceptable trade qualifications and be considered suitable for settlement prior to migration. Additionally, they had to accept one or two year contracts in logging camps, mines, and farms or with construction teams in rural areas (Paric et al 1996). This group experienced extreme isolation and loneliness resulting from the lack of contact with other Croats and community structures. On completion of the work contract many tended to settle in Sydney and Melbourne, and to a smaller extent Brisbane, while others preferred regional areas and towns like Wollongong and Whyalla. This post war group dramatically changed the composition and political affiliation of the 'Yugoslav born' in Australia. They established Croatian specific community structures and organisations at the expense of the Yugoslav ones (Alagic 1988). This group contributed greatly to a substantial increase in the number of Croatian organisations in all the States and Territories. Post war Croatian immigrants rejuvenated ageing community structures and strengthened many Croatian settlements around Australia. In Queensland, this primarily centred on communities in North Queensland, such as Cairns



and Dimbulah, and in Brisbane. They also were the group that established organisations for the maintenance of the Croatian language and culture. In many ways the organisations established by post war immigrants formed the foundation of the community today.

The second group arrived in the late 1960s and early 1970s, when the Yugoslav state did not set any political or judicial barriers to emigration and people primarily left for contemporary political and economic reasons. This period saw alarming levels of Croatian migration as 'temporary' workers to western European countries and Australia, Canada and New Zealand (Banovic 1990). Many Croats took advantage of this opportunity and opted to emigrate at least for a few years, to improve their economic situation. In most cases this became a permanent departure. This group primarily comprised those of the peasant stock, unskilled labourers, qualified tradesmen and people with higher education. Even the most highly qualified amongst this group were employed as labourers on major Australian building projects, railroads and the Snowy Mountains Hydro Electric Scheme (Paric et al. 1996). After establishing financial security, many in Queensland started their own businesses as bricklayers, carpenters, builders, miners and factory owners, while others maintained their involvement in tobacco and sugar cane farming.

The third group in the 1980s is characterised by more transcontinental migration, primarily because of economic reasons and consists mainly of professional people. The 1980s group is considerably different from previous Croatian immigrant groups predominantly because they arrived from metropolitan locations and in the majority of cases they are people with professional backgrounds. As described by Peisker (1999), migrants from the 1960s express a strong identification with their place (village, town, island) of origin and form a rather close-knit ethnic 'community of place'. There is a strong link for this group between territory, ethnicity and identity. This link was not as evident in the later wave of emigrants, especially amongst professional people, who tend to place greater value on professional identification (Peisker 1999). This strong link to professional identification, in the first instance, is a natural survival response after arriving to a new country and needing to re-establish

self. This group does not appear to have a great need to meet others of the same origin like earlier generations or to participate in Croatian community social, cultural and religious activities.

The fourth group is comprised of those escaping the wars in Croatia since 1991 and Bosnia and Herzegovina since 1992.

## Contributions to Australia

In Queensland, as in other States and Territories, Croats are heavily represented in the trade and building industries and associated manual labour. Few major projects have been carried out in Australia where Croats have not contributed. One such project in Queensland was the Mareeba Dimbulah Irrigation Project (Department of Primary Industries, Mareeba). Many of the Croats who still live in the Mareeba, Dimbulah, Innisfail and the Tablelands area either worked on this project or knew people who did. Croats also contributed significantly to the forestry industry in Queensland and the mining industry in Mt Isa. Croatian farmers in relatively large numbers ran sugar and tobacco plantations until recently in North and Central Queensland, around Dimbulah, Cairns, Townsville, Maryborough and Mackay (Podravac 1988). Today there is still a small population of Croats in the Mareeba and Dimbulah areas, even though many migrated south as the sugar and tobacco industries declined. According to Fabris (1973), Croats were 98 per cent of the total Yugoslav population and they owned approximately 16 per cent of the 238 farms in the Dimbulah area. The Drvenica family's contributions to Australia are many and varied, ranging from the Australian Coat of Arms, to Mato (Mat) Drveniza, a descendent of the original pioneer, heading up the Department of Electrical Engineering at the University of Queensland (Drveniza 1976). In the area of community service, Mr Bob Farbis (deceased) was a Mareeba Shire Counsellor for many years, who in 1989 was awarded the Queensland Migrant Services Award, in 1992 the Order of Australia and in 1993 the Order of Cavallier (Della Repubblica Italiana) from the Italian government (Tablelands Advertiser 28 July 1993). In 2011 Mr Petar Puljic, a Croat born in Ljubuski in Bosnia and Herzegovina and who now resides at the Gold Coast, was awarded both the Queensland and Australian Ethnic Business Awards.

## The community associations

### South East Queensland

In Brisbane today there are two major Croatian community organisations, which are the focal points for most Croatian community activities. These are the Croatian Catholic Centre “CARDINAL STEPINAC” at Salisbury, and the Croatian Community Centre at Rocklea.

### Brisbane

The Croatian Catholic Centre was formally established in 1973. Mass in Croatian has been available sporadically and in different locations since the late 1960s, but towards the end of 1973 sufficient numbers and enthusiasm was evident to enable the purchase of an old cinema hall in Salisbury for religious and social activities. A permanent priest provided by the Church in Croatia has been attached to the community since the early 1970s. The primary activities of the centre are weekly mass and traditional marriage, funeral, christening and other ceremonies. Additionally, the centre has over the years been the focal point for community social, cultural, educational, humanitarian and welfare activities.

The Croatian Community Centre was established in 1984, on land purchased in the 1970s by and for the Croatian Soccer Club. The centre is based on some 50 acres of land in the suburb of Rocklea and features a two-story clubhouse and two full size soccer fields. The centre is the focus point for community social, sporting, political and cultural activities. Currently, the Brisbane Knights Football Club, a pensioners group, and a children’s folkloric dance group operate from the centre’s premises. The centre experienced major damage in the 2011 Brisbane flood, but it was fully rebuilt with financial support from the Commonwealth and Queensland Governments and donations from Croatian organisations around Australia and internationally.

Brisbane also has regular Croatian Radio Programs on Radio Station 4EB and a social golf club Cro Am which hosts an annual Mediterranean tournament against our Italian neighbours.

Brisbane is also the home of the Brisbane Croatian Seven Day Adventists Church. The church community

has secured land in Sunnybank Hills where they plan to build a religious and cultural centre for community activities. The annual Croatian food festival attracts a large number of people and dignitaries, and the church organises regular Christmas concerts and other community celebrations.

### Gold Coast

The Croatian Sports Centre at Carrara is the major Croatian organisation at the Gold Coast. The centre was established in 1983 on approximately six acres of land and features a modern club-house and two full size soccer fields. The centre is the focal point for all community social, sporting, cultural, educational, political, welfare and humanitarian activities. Currently the Gold Coast Knights Football Club, the Velebit Folkloric dance group and a pensioners group operate from the centre’s premises. The centre organises regular community functions and activities for the maintenance of Croatian culture, language and traditions. In 2012, the centre organised the 38th Australian Croatian Football Tournament.

The Croatian priest from Brisbane provides religious sacraments to the Gold Coast community on a weekly basis utilising a local archdiocese church.

### Stanthorpe

Stanthorpe has a relatively small number of Croats who are engaged primarily in fruit farming. The Roman Catholic section of the community participates in religious sacraments at the St. Joseph’s Church. Similarly Croats are members of the Seventh Day Adventist Church in the Summit which also includes others from southeast Europe.

### North Queensland

Croatians arrived in North Queensland in larger numbers after the Second World War to take up work as cane cutters or tobacco farmers. By 1971 a sizable community was emerging in North Queensland, particularly in Mareebah and Dimbulah. A soccer club and social association were already in existence during this time in Dimbulah. This is where the local rivalry commenced between the Tableland’s Croatia and the Cairns based Blue Adriatic, both clubs of Croatian origin.

## Cairns

In Cairns today two Croatian organisations operate, the Croatian Australian Community Cairns Inc, now known as the Croatian Club Cairns, and the Blue Adriatic Soccer Club, now known as Stratford United Soccer Club.

The Croatian Australian Community Cairns (Croatian Club Cairns) was officially registered in 1993. Members still meet on a regular basis for various social activities, including bocce competitions.

The Blue Adriatic Soccer Club (Stratford United Soccer Club) was established in 1963. It has won many local premierships and cups during this time. It also had some famous Soccerroos and Matildas players in its ranks, including Frank Farina and Alicia Ferguson (Lovokovic 2010). In 1976 the club had adequate resources behind it to commence construction of a club house. Most of the people that started the club and played an important role in its development came from the island of Korcula in Croatia.

## Dimbulah

In 1961 the Croatia Soccer Club and in 1965 a Croatian Association were established in Dimbulah. The soccer club was very successful during its existence winning many premierships and cups, and operated until 1978. In 1982 the Croatian Club was officially opened and continues today. The club still provides a social and cultural outlet for existing local residents of Croatian origins, their children and friends.

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## AUTHOR PROFILE

FRKOVIC, Ivan migrated to Australia from Croatia in 1969 with his parents Joseph and Anka Frkovic at the age of eight years. Ivan completed his primary and secondary education in Ipswich and completed his Bachelor of Social Work and Master of Social Welfare Administration and Planning at the University of Queensland. He is married to Marica and has four children: Tomislav, Vanessa, Adam and Monika. In his professional life, Ivan has occupied senior positions in the non-government sector and state and Commonwealth governments, particularly in the area of mental health. He has also been an active member of the Croatian community in Brisbane and received an award from the Croatian Government for his humanitarian activities during the recent war in Croatia. He is the National Operations Manager at Aftercare.

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# Cubans

– *Written by Kenny Duke* –

Cuban settlement has been small compared with the many other multicultural communities in Queensland. The majority of Cuban-born people living in Queensland are migrants carrying 'spousal' or 'professional' visas and recently a small number of Cubans have arrived under the Humanitarian Settlement Services as Special Humanitarian entrants (visa sub-class 202). Their arrival has introduced into the greater Australian community a new and emerging group, which differs from the traditional communities who came earlier to Queensland under the same settlement programs. The most recent group of Cubans are known as a happy, vibrant people who love music, dancing and congregating in groups to share food and stories in Spanish. By maintaining some of the cultural habits practiced in their former home country, they are also maintaining and transferring to Queensland the community spirit of Cuba, a societal phenomenon largely missing in Australia.

To many young Australians, the Cuban experience implies music, dance and travel to a distant, enigmatic and communist controlled island state. Consequently, after an extended stay in Cuba, Australians often return home with a Cuban partner. Australians also like Cuban food. The ingredients required by the Cuban cuisine are readily available in Queensland. The common food staples include beans, cassava, pork and rice.

Predominantly, Cubans are not known to be religious people, although, on arrival in Australia some identify themselves as Catholics, Presbyterians or Jehovah's Witnesses. A few of the recent migrants are adherents to syncretic religions such as Santería, an Afro-Cuban religion that combines Roman Catholic and African tribal ceremonies. Followers of Santería believe that Catholic saints represent African gods.

Within this cultural group are a mixture of families and individuals who have had to overcome barriers, such as the English language, the recognition of overseas qualifications and systemic differences. Cubans in Queensland are also confronted with a novel political system, which differs greatly from their experiences in their former home country. Their day to day lives in Cuba are largely shaped by a communist lead centralist government.

When Cubans arrive in Brisbane, they try to settle immediately by finding employment as quickly as possible. They need to financially assist their families left behind in Cuba and at the same time they must provide a good future for themselves and their families in Queensland. Many Cubans arrived in Queensland with formal occupational skills, qualifications and work experience and were able to practice their profession. Others did not have such opportunity and had to build for themselves a future, working out where they wanted to be occupationally. They usually commenced in jobs in an entry level position. Some Cubans in Queensland were successful in breaking into the music and social services industries. Cubans love to share with Australians, and other Latin-Americans, their well-known Afro-Cuban salsa beats, as well as their food and culture.

Despite being a small group, Cubans in Queensland have successfully linked up with other Latin-American communities so that they can share their common language and their cultural affinities and similarities. Amongst the Cubans in Queensland there are talented musicians, singers and dancers. Cubans also have a flair for running small businesses. If you ask a Cuban why they left their country you will get different responses. Some will say that they were looking for work opportunities or a better life. Others left Cuba because they felt persecuted or restricted by their government and some chose emigration so that they would be able to provide a better life for their families still living in Cuba. The one thing all Cuban migrants have in common is the fact that they miss their families and the warmth of the community spirit in the streets of Cuba. Joining the individualistic Australian society creates a cultural shock for some of the new arrivals from Cuba. Therefore some Cubans in Queensland feel isolated because they are unable to bring their families to Australia. Cubans are integrating well with multicultural Queensland and their presence enhances the cosmopolitan mix of people living in the Sunshine state.

During Australia's bicentennial year 1988 there was no Cuban community in Australia. Today there are groups of Cuba-born people in all major Australian urban areas.

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## AUTHOR PROFILE

DUKE, Irma (Kenny) has a degree in Human Services from Griffith University and several TAFE diplomas. She has particular passion and management expertise for work in the settlement, employment and training services for culturally and linguistically diverse people. In recent years she has been employed by Access Community Services, catering for the Logan and Ipswich area. Kenny has a Central American background (El Salvador) and her husband originated from Cuba. In recent months she has been concerned with a wide range of settlement issues pertaining to newly arrived migrants from Cuba.

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# Cypriots

– *Written by John Nicolaou* –

Prior to gaining political independence in 1960, Cyprus, the third largest island of the Mediterranean Sea had been under British administration since 1878. In 1974 inter-communal violence broke out and the country was partitioned. The Greek Cypriots of the Republic of Cyprus now represent some 80 per cent of the island's total population of 1.1 million, whereas the separate political entity, called Turkish Republic of Northern Cyprus, has about 300,000 residents. The United Nations (UN) controls a Green Line separating the two communities. There is only one village where Greek speakers and Turkish speakers live together. Cyprus became a member of the European Union (EU) in 2004. The highest point is Mount Olympus, which reaches 1,952 metres above the sea.

A wave of Cypriot migrants arrived in Queensland during the early 1950s. They came mainly from small towns and many of them entered small businesses in Brisbane and Queensland's smaller towns. They were fruit shop keepers or butchers or owners of coffee shops being helped in their daily routine by their extended families or other Cypriots. Many of them had some knowledge of English before their arrival. As a consequence of the Turkish invasion and subsequent partitioning of Cyprus, a new wave of migrants came to Australia. Some 200,000 Cypriots had become displaced. In 1986 there were some 25,000 Cyprus-born people in Australia, but Queensland, when compared with the remainder of Australia, attracted only a comparatively small number of migrants from Cyprus. In 1996, the Cyprus-born in Queensland represented only 5.9 per cent of Australia's Cyprus-born.

Today English continues to have a strong presence in cosmopolitan Cyprus, a boon for migrants settling in English-speaking countries. Languages like French and German are taught and used with the large numbers of European tourists enjoying a Cyprus holiday under the Mediterranean sun. Cypriots at home and abroad are welcoming people and they love to be involved in the catering industry, which is so important to recreation and tourism. Cyprus is one of the rare places on earth where you can ski on snow in the centre of the country (Troodes Mountains) and within half an hour's drive you can ski on water along magnificent sandy beaches.

The early migrants from Cyprus understood the importance of education. The second generation of Cypriots in Brisbane includes medical doctors, dentists, solicitors, accountants and many other professionals. Among the high achievers in Brisbane are two heart specialists and a Supreme Court judge, the daughter of a former high profile Brisbane-based Cypriot businessman and consul general of Cyprus, the late Constantine Philippides OBE. Cypriots in Queensland are proud home owners and well over 80 per cent live in their own place.

The second generation of Cypriots are fully integrated with the Australian mainstream. At home they prefer responding to their parents in English. Naturally, they understand Cypriot Greek far better than they can speak it. Cypriots in Queensland love their traditional foods: fresh fruit and vegetables and seafood. They also enjoy the extended family system, which also includes relatives living in Cyprus. Going home for a holiday to the Mediterranean home island always represents an emotional experience, particularly for older people.

Greek Cypriots enjoy family get-togethers which ensure that the gastronomic cultural traditions of their home country are not abandoned. They love Greek and Cypriot music and dances and join Greek community festivals and functions. Almost all Greek Cypriots in Queensland belong to the Greek Orthodox Church. The Turkish Cypriots adhere to Sunni Islam and maintain social and religious links with Turkish speakers from mainland Turkey.

In Queensland and in other parts of Australia the politically imposed division of Cyprus into two communities is widely regretted. In Brisbane, Greek Cypriots maintain cordial relations with numerically few Turkish Cypriots. They chat together over coffee and play backgammon. Cypriots in Queensland of all social levels enjoy talking about politics.

Some ten years ago, a few Greek Cypriot migrant families returned to their former home island with the intention of returning for good. They did not stay for long, as they had become accustomed to the Australian way of life, so they returned and re-settled in Queensland.

The Cypriot Community Association of Queensland based in West End provides social, cultural and philanthropic support, including the teaching of the Greek language and Cypriot folk and Greek dancing to children. The membership currently includes 480 families. Unfortunately the club centre in West End has become economically unviable and even the restaurant is now closed. The restaurant offered fine Greek and Cypriot foods and was a meeting place for people from all over the world.

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## AUTHOR PROFILE

NICOLAOU, John was born in the town of Araditton in Cyprus where he received his education. He came to Queensland in 1965 with his family because a brother and twin sisters were already living here. John recently retired from being the President of the Cypriot Community Association of Brisbane, a position he held for 17 years. He is a self-employed businessman and former player of squash and soccer, who has extended his love of sports as a spectator. Like many of his fellow countrymen and women, he cherishes the memory of his former home country and affirms good Australian citizenship.

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# Czechs

– *Written by Stanya Bilek* –

Czechs can trace back their origins to one of the Slav tribes that settled in Central Europe around 600 AD. After World War I, Czechs and Slovaks formed Czechoslovakia, however, this federation was disbanded through an amicable divorce on 1 January 1993. Today the Czech Republic has over 10 million inhabitants.

Czech people used to leave their native country for religious, economic or political reasons. In the sixteenth century, when the Habsburg Counter-Reformation persecuted Protestants in Bohemia, the first ever wave of emigrants, the Moravians Brothers, settled all over of the known world. In recent times, the communist takeover of Czechoslovakia in 1948 resulted in a significant number of political refugees leaving the country. Many of them came to Australia. Thereafter the Czechoslovakian borders shared with the West were fenced off and guarded. Living in the home country became like being locked up in a prison camp until 1989, with a brief interlude in 1968–69. During the political upheavals in 1968 and following the military invasion of Czechoslovakia by the Soviet Union, many young Czechs grasped the opportunity of getting out of their country, which was controlled by a totalitarian regime. These migrants constitute the second wave of Czech migrants to Australia. According to the 2011 census there were 7,437 Czech-born people living in Australia and 1,270 lived in Queensland. However, the census does not clarify the birthplace according to the presence today of two separate and sovereign states within the European Union.

From 1989 onward, migrants from the Czech Republic settling in Australia or elsewhere could no longer be classified as refugees and when wishing to settle in Australia, they were processed under the strict non-discriminatory selection criteria equally applicable to other countries. Therefore the Czechs who qualified for migration to Australia over the last two decades, tended to have better education and trade skills than the majority of the Czech population in their home country.

The Czechoslovakian Club in Queensland was founded in 1950 and its members and friends are proud of its remarkable longevity. The club is an integral part of our community and still embraces the Czechoslovakians. The club's name and its registration were not changed

after the separation of the former Czechoslovakia into a Czech Republic and a Slovak Republic. From its beginnings in 1950 the club was managed by volunteers and the goodwill of the club's members. Over the years it has provided social activities for many occasions.

On 28 October, an annual function is held at the club for the commemoration of the establishment in 1918 of Czechoslovakia. Traditional meals are served on Friday and Saturday evenings and are very popular. Dinner dances are organised occasionally and BBQs, usually on weekends. The Children's Play Group "Klokaneek" (meaning Little Joey) was founded three years ago and caters for the children of the Czechs and Slovaks. Mothers and their children meet every second Monday at the Czechoslovakian Club in Queensland. The children are actively participating in a diverse educational program intended to enrich their knowledge of the Czech/Slovak languages, which are closely related. There is much emphasis on stimulating their creativity by singing and playing games and they can even participate in baking and cooking sessions. 'Olympic Games' are organised every year. Children are also given instructions on how to socialise by learning what is right and what is wrong behaviourally. In December a St Nicolas children's party is held and there is always a Christmas lunch. In our club we enjoy the heritage we brought to Queensland from a distant European land and we also celebrate our being Queenslanders and Australians. When in need, in the more distant past, Australia gave many of us refuge.

The club publishes a monthly newsletter which is produced and distributed by volunteers. It provides information about club events and it gives opportunities to the members for sharing interesting articles with the readers. Queensland's only multicultural radio station, Radio 4EB in Brisbane is also a cultural and information home for the Czechs. The Czech group of volunteers has been broadcasting live programs since 1972, now twice a week in the Czech language. Programs featuring music, history and Queensland community information are greatly appreciated by the Czech listeners in Southeast Queensland. Even listeners with other ethnic backgrounds and who do not understand a single word of Czech tell our volunteer broadcasters that they enjoy our music programs. Music is a language of the world.



Our programs are also popular overseas as listeners are able to tune in via the internet. Czech programs are a local and international link between our families, friends, and members of our community here in Queensland and anywhere in the world.

The Czech Group of Radio 4EB receives valuable support from “Radio Station Praha” which is located in Prague, the capital of the Czech Republic. The Czech Republic maintains an Embassy in Canberra and there is a Czech Consulate in Sydney. There is also an honorary consul in Brisbane, a former president of the Czechoslovakian Club in Queensland. The Czechs in Queensland are also supported by the Ministry of Foreign Affairs of the Czech Republic.

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## AUTHOR PROFILE

BILEK, Stanya was born in Policka in the former Czechoslovakia. She arrived in Queensland in 1996 and has lived in Brisbane ever since. She is a past President and current Secretary of the Czechoslovakian Club in Queensland. Stanya has also served as a broadcaster and secretary of the Czech Group of Radio 4EB, from 1999. She also assisted the club and Radio 4EB in diverse additional volunteer activities.

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