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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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Fijians

– Written by Surendra Prasad –

Fiji consists of 106 inhabited islands and some 87 per cent of the national population of 850,000 live on the two main islands. After 1874, when Great Britain set up a colonial government in Fiji, a decision was taken in regard to prioritising the maintenance of the Fijian culture. The decline of the culture and the traditions of Native Fijians were caused by villagers working in the European-owned plantations, which led to their neglecting the traditional roles and responsibilities in the villages. The Governor intervened by stopping the supply of Fijian labour to the plantations and he also prevented the importation of Melanesian workers.

Consequently, from 1879 to 1916, the Government brought Indians to Fiji as indentured labourers. They were to work on the plantations as well as for government. The majority of the Indians were assigned to the Colonial Sugar Refining Company (CSR Co.) of Australia to clear the bush and establish the infrastructure for the production of sugar and for transport/export work. The Indians lived in labour lines and were not permitted to interact with the indigenous population.

Most of the 60,000 Indians brought to Fiji were Hindus from Mathura, Vindravan, Uttar Pardesh and Mathya Pardesh. They were taken by road to Calcutta, and were accommodated at a depot before departing for Fiji. They were led to believe that the Fiji islands were located only a few hundred miles from India. The trip to Fiji turned out to be long and arduous and the working conditions in the South Pacific islands were not as good as promised.

Their departure from India was very emotional. There were no parents, brothers sisters and others to farewell them. They experienced a very sad departure scenario. When on board they were handed shirts, caps, and trousers that were normally given to prisoners. They were also given Lota or drinking cups and eating plates made of tin. They were allocated 2 feet x 6 feet spaces for the duration of the journey to Fiji and were given hard biscuits that were not even considered suitable for dogs. The journey to Fiji via Singapore took over three months. When they arrived in Fiji they were subjected to quarantine at Nukulau Island. A Sahib (Manager) would pay 200 rupees or 5 pounds to immigration authorities for each Giritias (indentured labourer on a 5 year bondage period).

The Giritias were allocated very small rooms, 12 feet x 8 feet for a couple. Three single men had to fit into the same size of room. Life and work was hard for the Indian coolies. Some of the estate owners imposed penalties for the slightest misdemeanor or underperformance at work and sliced the workers' pay entitlements.

The Giritias were to wake up at 4.00 am, do their cooking and present themselves at the farm by 5.00am. Woman had to take their children to their workplace at the farm. The daily chores involved the clearing and hoeing of an area of about 1 200 feet in length and 6 feet in width. Those who were unable to complete their allocated task had their pay reduced.

There were many cases of suicide when coolies were not able to bear the hardships and cruelty imposed by the overseers. The overseers also sexually exploited women in the coolie line. Under the given racist societal structures the coolies had little chance for legal redress.

Over time and through hard work, over three generations, many Indians were able to build up reasonable Fijian lives in farming, in the professions and in the trades as well as in small and large businesses. They understood the significance of hard work and subsequent reward and long term investment.

Australia-based CSR Co. continued to reap great benefit from the cheap Indian labour in Fiji. Even today Indians with a Fiji Giritias heritage believe that on account of CSR, Australia has some moral obligation of recognition towards the Indian Giritias, the ancestors of the Fiji Indians of today. Naturally, these Indian families also include our Muslim brothers and sisters whose ancestors were also Fijian Giritias.

It is also acknowledged that the Indians of Fiji contributed over generations towards maintaining their cultural heritage taken to Fiji from India. Hindu temples were built, as well as mosques. They prioritised the development of education for their children. Although the adult Giritias from India had very little formal education they quietly pursued a broad vision for their own future and for generations to come. The descendents of indentured Indian labourers are still referred to as Giritias, a term which

is derived from 'girmit', which refers to the agreement the British colonial government coined in regard to the length of time an indentured labourer had to serve until he was allowed to return home. Being linked to a Giritias is still close to the heart of Fijian Indians even after living for many years in Queensland and the best occasion for recollecting the past for a family is when relaxing over a bowl of kava. Many educated third generation Indians from Fiji have now spread around the world, including Queensland and Australia. Many of them are professionals with university degrees or highly skilled workers. These Fiji Indians who left for overseas have taken with them the rich Fijian multicultural experience and the knowledge that through hard work and education resilient people can succeed. Australians also tend to acknowledge with a certain pride the arduous convict heritage of many of their ancestors who laid the foundation for their great nation of today.

Fiji is a multicultural country where all people interact with each other on a daily basis. We respect one another regardless of cultural, racial or religious differences and we understand the rights and responsibilities we share within our society. We have developed a communal sense of belonging and togetherness and are working towards inclusiveness and shared identities. In multicultural Fiji intermarriage is common and it is not unusual for a Hindu to marry a Christian. The vast majority of Native Fijians are Christians whereas amongst the Indian community there are comparatively few Christians. In Queensland Fijians often intermarry though rarely with partners sharing the same home country. Some Native Fijians living in Queensland also retain a taste for Indian food they acquired in the home country and the Indians also enjoy the cuisine of the South Pacific and occasionally prepare traditional Fijian dishes when living in Queensland.

Indians of Fijian origin love the culture of Native Fijians and sing their songs in the original language. The language of the Fijian education system is English but at home Indian Fijian families speak mainly in Hindi and other Indian languages. In many multicultural contact situations the English language prevails considering that all Fijians are fluent and literate in English. In some Fiji Indian families in Queensland a conscious effort is made to encourage language maintenance by the offspring. Native Fijians in Queensland are perhaps less successful at maintaining the Fijian language than their fellow Hindi speakers as Hindi offers practical advantages. There are comparatively few speakers of Fijian in

Queensland and their language does not really reach out beyond the homeland in the South Pacific. Hindi, on the other hand, is one of the world's most widely used spoken and written languages and most speakers of Hindi in Queensland do not have Fijian connections. Yet when the Fijians meet in Queensland it can happen that three languages are in use. When meeting a Native Fijian the Fijian Indians like to briefly chat in the Fijian language. This linguistic gesture becomes a symbol of affinity and communality with the island home of their parents and ancestors. Many Native Fijians can also converse in Hindi.

At the Australian Bureau of Statistics (ABS) census of 2011, there were 11,400 Fiji-born people in Queensland, a figure including also Europeans and Chinese people, though the vast majority are Indians.

The societal traditions of multiculturalism which evolved in Fiji have shaped the lives of the younger generation of migrants from Fiji now living in Queensland. Some of them came here to study and decided to stay on. The Fijians feel immediately at home when joining the increasingly cosmopolitan fabric of Queensland's population. They know that apart from superficial visual impressions there is no significant difference between people of different racial backgrounds. Different cultural backgrounds and the use of different languages pose no long term barrier for the integration of all newcomers with the Australian melting pot of people. Native Fijian women do not wear saris, neither in Fiji nor in Queensland. Australian policies of multiculturalism are proactive in the promotion of peace and harmony for all people and communities.

Fiji Indians and Native Fijians now call themselves *Tauke*, which means 'we are owners of the land'. We have been living and working side by side, helping each other and respecting each other's culture. But after the coup in Fiji of 2000 there was some tension between the communities, notably in the cities of Suva and Lautoka yet in most rural areas life went on as if nothing had happened. This coup had a devastating effect on the Fijian economy. Thousands of mainly Indian professionals, businessmen and other skilled people migrated with their families to New Zealand, Australia, Canada and America. Many professionally qualified Native Fijians also left the country. Queensland became a popular choice as it is geographically close to Fiji and Fijians like the subtropical and tropic climate. A number of prominent Indian Fijians settled in Queensland's

coastal urban areas but their decisions to establish roots on Australian soil were not always determined by political issues in the home country.

A former parliamentarian and top public servant who represented Fiji in the United Nations became again a Queenslander as he had completed his undergraduate studies at the University of Queensland. More recently a noted Supreme Court judge also settled in the Sunshine State.

I came here in 1988 with my wife and four children, just after the first coup. It was hard for me to restart my life and career in Brisbane. My extended family – I have 10 Australia-born grandchildren – enjoys living in this great country. Brisbane—an alien city when we arrived—became our home town and we feel we are accepted by our fellow Queenslanders.

In Queensland and elsewhere in Australia, Native Fijians and Indians from Fiji are working together and enjoying a good relationship. When living in Fiji, I was privileged to work with many Native Fijians and promote through them good relations between the major ethnic groups of the country, a role and interest I continue to pursue in multicultural Queensland. In the book *Multicultural Queensland 2001*, the predecessor to this new book, the article *Fijians* was written by a Native Fijian.

Note: “In the book ‘Multicultural Queensland 2001’, ed. M. Brändle, published by the Dept of the Premier and Cabinet, 2001, Leisa Barton, the author of the article ‘Fijians’, focused on the Fijian community in Queensland by inserting cross references to the Indian community in Queensland, also originating from Fiji.

AUTHOR PROFILE

PRASAD, Surendra OAM C.Dec. has been a volunteer community worker for over 55 years. In Fiji he held several management positions in the transport industry and was engaged in various capacities in tourism, the country’s most important industry. He was active as a volunteer in local government and became deputy mayor of the town of Lami. In Queensland he has remained active in a plethora of volunteer associations. Surendra served as president of the Federation of the Indian Community of Queensland and was the longest serving president of the Hindu Society of Queensland. He is also a past president of the Lions Club of Macgregor, a service club organisation he had already joined in Fiji. He was president, patron or board member of the Fijian Community, ECCQ, senior citizens associations and several cultural organisations. He also received Australia Day Awards in three different years. Government awards received include a Fiji Government Memorial Medal, the Australian Centenary Medal, and the Glory of India award.

Filipinos

– *Written by Lou De Castro Myles and Heidi David Russo* –

Being Filipino: identity, beliefs and values

There is a warm heart full of persistence and resilience behind the Filipino smile. A Filipino is someone who is a native of the Philippines, a country of over 7,120 islands in the Southwest Pacific, within Southeast Asia. The name Filipino was coined by a Spanish explorer, who named the islands ‘Las Islas Filipinas’ (the Philippine Islands) after King Philip II of Spain.

Filipinos usually refer to themselves as Pinoy (for men) or Pinay (for women). Filipino-Australians are Australians of Filipino descent or who identify with a Filipino ancestry and are popularly known as Fil-Aus or Filos.

The Philippines has deep indigenous roots, primarily from Austronesian, Melanesian and Malay-Polynesian people that inhabited the islands thousands of years ago. Early Philippine history noted the settlement of Arab, Indian, Indonesian and Chinese traders and missionaries. The country also endured centuries of occupation and colonisation, first by the Spanish, then by the Americans, and then by the Japanese. This created an amalgam of unique cultural identity, multi-racial and ethnic mix, and resilient character. With a population of about 115 million (including 11 million overseas Filipino workers or OFWs), there are about 180 languages spoken in the country, with Tagalog and Cebuano having the greatest number of native speakers. The official languages are Filipino (based on Tagalog) and English. Most Filipinos are bilingual or trilingual.

From early years, Filipino children are raised to believe that the family is the basic unit of society – one that is functionally extended and includes father, mother, brothers, sisters, aunts, uncles, cousins, nieces, nephews, grandfathers, grandmothers and anyone else who can be identified by blood or kinship. Generally, family consensus would inform major personal decisions. Tradition demands that family members, especially the elders, are informed about the status of younger members – how they are going, their successes or failures. The idea is so that the older folk can be consulted for support or advice as required.

The Philippines is the largest Catholic country in Asia. Most Filipinos identify themselves as Christians, a large minority follow Islam, and smaller groups of other religions are also practiced – Buddhism, Baha’i, Hinduism and Judaism, among others.

Filipinos place a high value on education and hard work. Cultural ideals call for observance of tradition (festivals and celebrations) and mandate respect for elders and those who are in authority. In treating guests, hospitality is considered a virtue and smooth interpersonal relations start with a smile.

Early settlement and migration trends

Filipinos and other Asian immigrants have long been part of the northern Australian tapestry. Oral history indicated that Filipino mestizos (of mixed Spanish-Filipino ancestry) settled in Thursday Island in North Queensland during the second half of the nineteenth century. The mestizos apparently sought refuge to escape from the offshoot of the Cavite Mutiny of 1872 and the great Philippine revolution of 1896 that toppled 300 years of the Spanish regime.

After 1872, Filipinos helped pioneer the pearl shell and other maritime industries in Northern Australia. While absolute numbers of Filipino migrants appear modest during this period, they were comparatively large in the sparsely populated North, which generally boasted quite a cosmopolitan mix with a strong Asian contingent.

Spanish-Filipino surnames such as Cruz, Caballo, Escobar, Pere, Alfonso, Segovia, Belfonte, Cesar, Cunanan, and Tolentino still present traces of the early Filipino settlers and their descendants – from Thursday Island onto Darwin and spreading into capital cities such as Melbourne, Sydney and Brisbane.

Many Filipinos intermarried with the locals and found their niche in being part of the Australian cultural mix. Famous jockey Frank Reys, the first Australian Aboriginal to win the Melbourne Cup in 1973, proudly acknowledged his father as being Filipino. Frank’s father migrated to North Queensland as a labourer and cook who worked on inland farms around Cairns.

While most Philippines-born settlement in Australia is comparatively recent, there were approximately 700 Philippines-born in Australia at the turn of the twentieth century, mainly in Western Australia and Queensland. The passage of the Immigration Restriction Act 1901, (otherwise known as the White Australia Policy that prevailed until 1966) stymied Filipino migration to Australia.

In 1946, a Filipino United States Army soldier, who married an Australian woman, was refused residence in Australia. The case of Sergeant Lorenzo Gamboa was a widely contested issue in Philippine, if not Asian, immigration to Australia. Gamboa received his visa in 1953 after a lengthy diplomatic process aided by rising world opinion against the policy.

The number of Filipinos was down to 141 during the 1947 Australian census. It was not until the 1950s that the population began to increase. Through the Colombo Plan, a number of Filipinos came to Australia to pursue specialised studies. Some of them stayed in Australia and created a small but growing community. The exchange of scholars between the Philippines and Australia also accounted for other Filipinos coming to Australia during this period. Specific groups of Filipino professionals were recruited including up to 300 nurses, mostly single females, and filled a labour and skills shortage in the Australian nursing profession. Most were located outside the metropolitan areas.

From the 1950s to the mid-1960s, a few Filipino mestizos also found their way into Australia – they were visibly European looking or fair-skinned, mostly wealthy or highly qualified professionals (engineers, accountants, doctors and businessmen). Other Filipino migrants at that time included women who married Australians overseas and a few sailors who ‘jumped ship’ and were eventually granted immigration amnesty to stay. By 1965, there were 70 Philippine-born residents in Queensland.

The 1966 immigration policy reform allowed well-qualified non-Europeans to migrate to Australia. Subsequently, the Filipino population more than doubled between every Census to 1991, making it one of the fastest growing overseas-born populations in Australia. From the 1980s, immigration arrivals to Queensland ranked the Philippines as the third source birthplace of the overseas-born population.

Settlement and participation: opportunities and challenges

Research about Philippine-born Australians presents a higher than Australian average possession of educational qualifications and occupational skills, a relatively high labour force participation rate, and a higher than average take up of Australian citizenship in comparison with other overseas-born groups.

Immigration trends since the 1990s continue to influence and shape the settlement patterns, integration and community participation of present day Filipino-Australians.

Trends indicate that most Filipinos migrating to Australia until the early 1990s were under the ‘family’ category. Migration for marriage featured mainly during this time and significantly increased the ratio of Philippines-born women in the Australian population. The period also recorded the Filipino community as the fastest growing ethnic community in the country in comparison with other ethnic groups.

According to the 2006 Australian Bureau of Statistics (ABS) census, of the 67.9 per cent of the total overseas-born population, 63.3 per cent of the Philippines-born people in Australia arrived prior to 1996. It also indicated that 13.6 per cent arrived from 1996 to 2000, while 19 per cent arrived from 2001 to 2006.

In the 2011 census, there were 29,462 Philippines-born persons in Queensland, and the Philippines were recorded as the fifth principal source country of migrants to the state. There were 171,200 Philippines-born persons in Australia, representing 3.2 per cent of all overseas-born and 0.8 per cent of the country’s total population.

Table 1: Australian census of Philippines-born

Census Year	Queensland	Australia
Pre-1971	-	2,300
1981	-	14,800
1986	4,370	32,757
1991	9,435	73,007
1996	13,242	92,945
2001	19,631	103,990
2006	18,710	120,540
2011	29,462	171,200

Australian immigration data (July 2012) shows that while the Philippines continues to be in the top 3 source countries for the ‘family’ category (641) to Queensland, the ‘skilled’ category (1 019) had overtaken this since 2004. Skilled visas now account for 70 per cent of all permanent visas granted to Filipinos and, in absolute terms, the number of skilled visas issued is one and a half times 2008–09 levels.

The increase in skilled migration intake from the Philippines is consistent with Australian policy priorities, in sourcing skilled labour from overseas to support skills and labour shortages in key industries such as mining, engineering, health services and digital technology. From the other end, there is an allied reality. While the Philippines is a country rich in resources with a large and literate population, poverty levels remain high, infrastructure is poor and life expectancy is low. The country's per capita gross domestic product is one tenth of Australia's on a purchasing power parity basis. For these reasons, many skilled Filipinos work overseas to provide remittances for their families. Overseas remittance income accounts for more than 10 per cent of the Philippine economy.

Skilled migration is also fraught with some problematic issues: employer or recruitment agency exploitation, negative concerns from the Australian population, and varying levels of social isolation and homesickness. The high number of cases of exploitation or allegations of racial abuse towards Filipinos who hold temporary 457 visas have been dealt with by authorities, however the question of how many other cases go unreported remains an issue.

The second generation: crossing cultures; showcasing talents

Based on self-identification, second-generation Filipinos in Australia with one or both parents born in the Philippines, almost one-third the size of the first generation, continue to increase. The number is expected to grow further in the future as many Philippines-born persons are of child-bearing age and Australia continues to accept immigrants under the skilled and family categories from the Philippines. They are popularly known as Aussiepinos, in acknowledgment of their Australian upbringing and their ethnic Filipino background.

Statistical information regarding the cohort of Filipino-Australian children and young people in either wholly Filipino households or mixed households is difficult to determine. These groups are defined as 'Australian' by country of birth. Thus, a person of Philippines-born parents, born and living in Australia, who goes to the Philippines and finds a partner will appear in the statistical record as an Australian marrying a Filipino. Similarly, if this person were to marry an Australian,

they would both be categorised as Australians. Hence the issue of their ethnicity is problematic due to the inadequacies of the country-of-birth data when it is used as an indicator of ethnic identity or ancestry.

Most of the second generation is the offspring of parents who came to Australia as young adults or children after 1975. Thus, in 2011, the vast majority of second generation Filipinos were under 15 years of age and a significant cohort were aged 15–24 years. Most of the second generation in Tasmania, Western Australia and Queensland is likely to have only one parent born in the Philippines.

The physical agility, good looks or musical inclinations among the second generation are finding great presence in Australian sports, television, music and the performing arts. Notable personalities include: professional golfer Jason Day, actress Anne Curtis, Queensland Reds winger Rod Davies, actor/singer Chris Cayzer, singer-songwriter Israel Cruz, actor Bobby Morley, basketball player Mick Pennisi, and model Jasmine Curtis, among others.

Regularly, Australian reality television and talent shows showcase an array of young Filipino-Australians with their dance moves, beautiful voices and other creative quests that get embraced in Australian homes and beamed almost instantly via digital television back in the Philippines. This creates highly marketable and talented Fil-Aus or Aussiepino performers who enjoy fame and popularity while crossing cultures.

The Filipino-Australian community: At home in a new place

The experiences of Filipinos in Queensland vary according to their degree of interaction and participation in the general Australian community. A significant proportion of Filipinos are in intercultural and cross-cultural relationships, a key characteristic of the Filipino-Australian community in Australia.

Volunteer-based Filipino groups in Queensland reflect the dynamic nature of the Filipino-Australian community. In the early days, their activities focused on social networking opportunities for Filipino students and Australian professionals. With the rise in permanent migration and the increase in intermarriages between Filipinos and Australians, the groups became forums for

cultural understanding and convergence as well as networks for community support.

Later, several types of Filipino groups for differing purposes were established. There are a number of formal community groups at state and national levels. The Filipino Communities Council of Australia is the national umbrella body comprised by representatives from each State and Territory reporting on common issues. There are over 150 Filipino-Australian voluntary associations throughout Australia that continue to be an important medium for many Filipinos and Australians who share and strive for socio-cultural exchange and understanding. Most of the associations have membership that cuts across lines of Filipino regional, language, occupational, educational, age and religious backgrounds.

There are also social concern organisations predominantly led by Filipino women and set up to advocate on issues, prominent of these are the Filipino Women's Working Party in Sydney and the Centre for Philippine Concerns based in Melbourne, with contacts in other Australian States and Territories, including Queensland. These organisations were mainly established to raise awareness and circumvent some of the most common problems faced by Filipino migrants in Australia. Community newspapers, on circulation such as *Kasama*, feature Filipino issues and concern. A number of groups linked with various Filipino businesses publish newsletters, mostly online. Ethnic radio and SBS television regularly broadcast Filipino news and programs. Philippine-Australian businesses and Filipino enterprises are also actively participating in various trade, commerce and industry associations in Queensland and across Australia.

In many Filipino-Australian organisations, women represent the majority of membership and provide leadership. They work with other ethnic and migrant communities, organise multicultural festivals, and actively participate in social, political and economic forums to raise various community concerns. This trend is changing along with migration patterns, primarily the rise in family reunion. Intermarried family units have also reasserted themselves in the organisations with Filipino men taking on more active roles.

As more and more groups emerged, the names of the 'Australian' component of the Filipino-Australian groupings does not simply refer to location, but points to the Australian people's membership of the groups, some up to 50 per cent of the membership. As many of their names connote, the Philippine-Australian groups are unique in that they actively promote an understanding of both Filipino and Australian cultures.

Queensland Filipinos play active community roles, either as individuals on their own merit or as part of volunteer-based organisations. They provide significant settlement, welfare and community services to new arrivals (wherever they come from) and those who are feeling homesick or isolated. While there are a lot of formal Filipino organisations, unstructured groups and networks provide similarly significant forums for social, cultural, educational and community support activities. Long-term residents in the urban or metropolitan catchment areas (particularly Brisbane and the Gold Coast) may not necessarily be attracted to membership of structured Filipino organisations but continue to support social and fundraising events being held.

In the wake of cyclone Yasi, the aftermath of the Queensland summer floods of 2011, and the recent destructions from cyclone Oswald, a lot of informal Filipino-Australian groups in the Bundaberg-Maryborough Region, Central Queensland and in the river suburbs of metropolitan Brisbane, actively joined with other community organisations in providing emotional and physical support to victims and survivors.

For Filipinos in Australia, Philippines Independence Day and many religious events are celebrated to reaffirm a sense of identification within themselves and with other Filipinos. The events offer opportunities to experience cultural tradition or renew kinship ties. Religious activities are also often an affirmation of ethnic solidarity through attendance at available Filipino language church services.

Recently, there are gradual changes about the conduct of these events, partly in deference to the Australian cohort within the groups and partly to attract the children and young people. The style of large events and celebrations now reflect considerable cultural



adaptation and integration. For example, rather than have the women prepare food, the functions are now mostly catered for by a local Filipino catering/restaurant business. Few of those attending may be wearing traditional Filipino attire, unless specified. Likewise, fusion entertainment is designed to accommodate the contemporary taste of the second generation as well as offer nostalgic snippets from tradition.

Conclusion

Filipinos and other Asian immigrants have long been part of the Australian tapestry. Apart from the early settlers' apparent search for a safe haven, the wave of Filipino arrivals is primarily posited by economic opportunities and family connections. Currently, there is a considerable variety in the composition of Filipino-Australian households in Australia and in Queensland, and the high level of intercultural and cross-cultural relationships compounds this situation.

Present day Filipino-Australians are generally well integrated in the wider community as they establish a home in this new place. Such integration is also borne out through the emergence of a very significant second generation. Fil-Aus (Filos), Aussiepinos and those in cross-cultural relationships will merge into much larger and rapidly growing communities that, although geographically spread and in some instances factionalised, have created multidimensional and dynamic socio-cultural networks.

Filipino-Australians continue to face challenges in managing cross-cultural relationships, negotiating intergenerational dynamics, trekking through employment and economic aspirations, and maintaining 'back home' family connections. Any degree of adversity from these experiences is cushioned by the availability of and more affordable access to digital technology (including TFC – The Filipino Channel) as well as the ease offered by social and communication media (Facebook, Skype and others) to connect with family and friends wherever they are located. The social capital investment provided through formal and informal Filipino-Australian groups continue to yield vibrant returns.

As with other migrant communities, the trajectory of growing or raising a family in a different country can be exciting, worrying, sometimes confusing yet culturally enriching. The contributions that Filipinos make and

bring (both as individuals and as part of the collective community) in the Australian social, cultural, political and economic tapestry will create deeper meaning and produce positive outcomes that will sustain generations to come.

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AUTHOR PROFILES

RUSSO, Heidi (David) is a Research Policy Officer at Griffith University, which is where she obtained her undergraduate degrees and has a PhD and Master of Arts degree in sociology and humanities (intercultural studies) from the Queensland University of Technology. Heidi was a nine-month old infant when she and her family migrated from the Philippines to Australia in 1971. Along with her seven older siblings (the eighth and youngest sibling was born in Australia in 1974) and her mother, Marieta David, the family re-joined with Heidi's father, Horacio de Jesus David, who had migrated to Australia as a teacher in 1970. The family initially settled in Cobden, Victoria, then lived briefly in Ingham, North Queensland, where they travelled through the 1974 floods. The David's eventually relocated to Southeast Queensland, firstly in Woodridge and then settling in Tamborine, where the family continues to enjoy a lengthy and dynamic participation in the Filipino-Australian community.

DE CASTRO MYLES, Lou is a multi-award winning workforce development specialist and professional coach/mentor. She holds undergraduate and post graduate qualifications in social science, management and public policy from the Queensland University of Technology and from Griffith University, respectively. Lou migrated to Australia in 1984 and has had a sustained involvement with Filipino-Australian community groups in Queensland. She is an active advocate for women's leadership, cross-cultural practice development and policy entrepreneurship – particularly within the Australian vocational education, training, employment and industry skills system.

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Finns

– *Written by Kati Ojala* –

Finland is the eighth largest country in Europe, with a population of only 5.4 million. From the 13th century until the early 19th century, Finland was a province of Sweden, after which it became an autonomous Grand Duchy of the Russian Empire. The Declaration of Independence, in 1917, gave rise to a civil war, during which the Bolsheviks or ‘Reds’ were defeated by the conservative ‘Whites’. During the Second World War, Finland successfully defended its freedom and resisted invasions by the Soviet Union, although with heavy losses.

Finland has been a member of the European Union (EU) since 1995, and adopted the euro at its initiation in 1999. Finland is the most competitive economy in the world, according to the Global Competitiveness Report, and its per capita income is among the highest in Western Europe. It boasts the best education system in the world and has recently been ranked as one of the most peaceful countries, with the highest quality of life.

Finland is famous for its more than 100,000 lakes and its mighty forests covering vast areas of the country. This has made Finland one of the world’s leading wood producers. Its ship building industry, together with its metal working industry, forms the largest section of industry in southern Finland. Finnish luxury cruisers, ice breakers, Liquefied Natural Gas (LNG) carriers, naval ships and research vessels are the most advanced in the world. Today Finland is a high-tech nation and was hailed, in 2011, as the top innovation hotspot in Europe. Finnish ICT companies, such as Nokia, have grown into gigantic multinational corporations.

Finland is known for its high standard of classical music and its celebrated opera singers, orchestral conductors and composers. Finnish design, with such iconic brand names as Marimekko, Iittala, Aarikka and Artek, and designers such as Alvar Aalto, Tapio Wirkkala and Timo Sarpaneva, are household names around the world.

Multicultural Finland

For centuries, Finland has had groups of ethnic minorities living within its borders, such as the indigenous Sami of Lapland, Romani (Gypsies), Jews and the Islamic Tatars, all of which have, to a certain degree, retained their own language, culture and traditions. Swedish speaking Finns have lived in Finland for around 1000 years and have consistently maintained their own language. During recent years, the number

of immigrants from the former Soviet Union and Asian and African countries has increased rapidly, Russians and Estonians being the largest groups. Many of them, however, are of Finnish origin, such as Ingrians, the descendants of Finns who settled in Russia in the early 17th century. The number of foreigners in Finland includes over 40,000 refugees. The biggest groups are Somalis, former Yugoslavians and Vietnamese. In 2011, there were more than 260,000 persons of foreign origin residing in Finland. Of these 172,000 were born outside the EU and 90,000 in other EU member states.

Finns have also had a long history of emigration. Since the famine of the 1860s, 1.3 million Finns have emigrated to every corner of the world. Finnish presence in America started in 1638. One descendant of these early settlers was John Morton, who signed the Declaration of Independence in 1776. The so called American fever era, around the 1870s, saw a mass movement from Finland to America. Between 1864 and 1914 over 320,000 people from Finland settled in the United States and Canada. In 1917, the number of Finns living in Ingria was 120,000. After the Second World War, Sweden became a major destination for Finnish immigrants when altogether 550,000 people from Finland emigrated to Sweden. Between 1945 and 2001 about 755,000 emigrants left Finland. The peak years were 1969–70 when the population of Finland temporarily declined.

Finns in Australia

When Captain James Cook, in 1770, sailed his Endeavour onto Australian shores, he was accompanied by a Finnish naturalist, botanist and draughtsman, Herman Dietrich Spöring, a respected member of Joseph Banks’s scientific staff. The story tells that during the voyage, the navigation equipment of the Endeavour broke down and the only person skilful enough to repair it was Mr Spöring. Quite possibly Captain Cook would never have made it to Australia without the expertise of Mr Spöring. It could be said, that this gives Finns a certain right to be here.

Since 1788, Finnish seamen sailed the Pacific on the whaling and sealing vessels of many nations. Some of the men deserted their ships and found their way to the goldfields of New South Wales and Victoria. The first Finnish group migration to Australia took place in 1899–1900, when for a while the Queensland government offered free passage from London to the

colony. Amongst them were the 77 followers of Matti Kurikka, a charismatic Finnish visionary, who aspired to establish a socialist utopian society in Queensland. The society disbanded within a year, when the utopian ideals proved too hard to be put into practice. Kurikka ended up taking his ideals and some of his followers to Canada to establish a new colony. In the 1920s, when the United States government began restricting their immigrant intake, Australia became a major destination of Finnish emigrants. There were close to 1500 Finns living in Australia in 1935, and about 5,000 before the Second World War. From the 1950s to 1970s, Australia became an attractive destination again, due to high unemployment in Finland and the help of the Australian Government assisted passage scheme, which made the journey possible. These post-war immigrants were generally skilled craftsmen, and construction work was the most common trade. In the decades after the war, more than 22,000 Finns settled in Australia, of which around half returned to Finland or migrated to the United States. The Finland-born in Australia reached its peak of 10,359 in 1971.

Finns in Queensland

Queensland has been the favourite destination of Finnish migrants since the 1930s. In 1935, there were around 800 Finns living in Queensland, more than half of the Finnish population of the rest of Australia. The first Finnish settlers to the Nambour area arrived in 1897. Many of them found work in the timber logging industry or worked on the railway line. Later on, some of the men used their hard-earned money to buy land for sugarcane farming. Since then, Finnish influence in the area has been so significant that a road was named Finland Road in honour of the local Finnish sugarcane farmers.

Finns were also instrumental in the building of the Tully Sugar Mill in 1925. Some Finns became involved in the tobacco industry and many cane farms were purchased by Finns along the Herbert River in the early 1930s. By 1931 Ingham had the largest Finnish settlement in Australia. Finns owned the Ashton Hotel and the local club hall where regular dances were organised for the hardworking cane cutters and other locals.

Mount Isa has a significant place in the history of Finnish migration, together with Mount Isa Mines (MIM), the main employer of the Finnish settlers. Frequently one hears the Finnish old timers, many of

whom now live in Brisbane or Gold Coast, recollecting their past experiences in the 'Isa mines'. In its heyday, Mount Isa had the highest number of Finns living there for any one Australian town. They even had their own newspaper. Finns were also highly respected for their work ethic and cultural unity. In 1955, MIM donated a block of land to the Finnish community, on which the Finnish Hall was built and where over the decades numerous functions were held. The Finnish Lutheran church and the Finnish Pentecostal church played an integral part in the life of the Finnish community.

One famous offspring of Mount Isa Finns is Greg Norman, the well-known golfer, who was born in Mount Isa. His Finnish mother and his maternal grandparents were influential members of the local Finnish community. Whilst in the early 1970s, there were around 1 500 Finns living in Mount Isa, today there are but a handful of first generation Finns remaining. It will soon cease to exist as a cohesive community, which could sadly be seen as a precursor of a similar fate for other Finnish communities in Australia.

Enterprising Finns

The most outstanding example of Finnish enterprise and persistence is the establishment of Finlandia Village in the beautiful bay area of Thornlands, in Brisbane. This residential aged care facility, owned by the Australian Finnish Rest Home Association, caters for the special needs of people with Finnish heritage and aims to provide sustainable, culturally and linguistically appropriate care and support for ageing people living throughout Australia. It owes its existence to years of hard work and fund raising by the Finnish communities around Australia. In addition to generous donations by Finnish individuals and companies, numerous cultural events, social gatherings, performances, competitions and lotteries were organised and tens of thousands of Finnish breads and other baked goods were sold to accumulate funds for the construction of the village.

Finlandia Village was opened in 1986 for both Finnish and Australian elderly residents. It was, at the time, the only existing ethnically based retirement home in Australia. During its 27-year existence, it has grown into a large organisation, catering for the needs of about 200 elderly people. Currently the Village comprises 45 units for persons requiring various levels of care. Within the Village grounds, there are also

23 Independent Living Units catering for people who choose to live in a secure community environment. The Finnish Home and Community Care service, Finncare, manages home care services for the local ageing community. Additionally, an on-site Centre-Based Respite Care program is offered four days a week.

Finnish Schools operate actively in Brisbane and other capital cities. They aim to familiarise children and young people with the Finnish language and culture. Australian Finns have also been active in founding clubs and associations. It's been said, that when a number of Finns find themselves in the same location they tend to embark on some form of organised activity. As a result, every Australian city or town with a Finnish community has an active Finnish Club or society of some kind. A Finnish language newspaper is circulated across the continent, and there are both local and nationwide weekly Finnish radio programs.

Through the decades, the church has been an important part of life to many Finns. Although attendance is now in decline, due to ageing, all of the capital cities of Australia still have active Finnish Lutheran and Pentecostal congregations with a regular membership. Recent research, however, shows that for many the chance to meet with other Finns is a more motivating force for participating than the actual religious content.

Migration today

In the 1990s, there were around 30,000 Australians of Finnish descent living in Australia. Due to the current high standard of living in Finland, together with Australian government restrictions on migration, very few Finns arrive in Australia today. The numbers of Finland-born in Australia have been in decline since the 1970s and continue to decline as the community ages. The Australian Bureau of Statistics 2001 census recorded 8,200 Finland-born people living in Australia, and 7,950 were recorded at the 2006 Census, a decrease of three per cent.

Current migration from Finland to Australia is more temporary in nature. Mostly young people with good English skills arrive for the duration of international study, postgraduate research or working holidays. Many highly educated professionals arrive but are often on fixed term work contracts and return to Finland after a few years' posting.

The migration experience today is quite different from the past. Those who left Finland in the 1940s or 50s had markedly different experiences from those who migrate today. The culture they maintain is also different. The older generations of Australian Finns have created in their new homeland the kind of subculture that would never have existed in Finland. Contact with Australian and various ethnic cultures has enriched the Australian Finnish culture to such a degree that a newly arriving migrant or a visitor from Finland may find it peculiarly different from the one they are used to in Finland today. Many of the old Finnish customs and language features, which in Finland have long since been replaced, still thrive in Australia amongst older Finns. A good example of this is the Finnish Hall in Brisbane, as the functions held there tend to resemble those of the Finnish countryside and towns of the past. For a contemporary urban Finn this is like stepping back in time into their grandmother's youth. This is understandable, as those who left Finland decades ago have lost track of the popular culture, politics and language developments in Finland and retain in their speech and behaviour many aspects of the past. Also their entertainment preferences tend to resemble those of the 50s and 60s. Since the younger generations of Finns, especially newcomers, cannot identify with the old-world festivities, they are not too eager to participate in them either.

Finns in Queensland are proud of their cultural heritage and ethnic roots. For the older generations, the image of Finland, as it was when they left, remains with them at an emotional level, even when they have since visited Finland many times. But there are also those older Finns who have not once visited the country of their birth, since moving to Australia, and claim that they have no interest of ever doing so and maintain that their home is here.

Young Finnish migrants see the world differently. The ever improving communication technology and effortless world travel makes the long distance from family and friends seem less challenging. They have good language skills, have travelled widely and may have visited Australia before. They also come with more realistic expectations. They wish to experience a different lifestyle and customs with an opportunity to improve their language skills. However, after a few years stay, Australia's more hospitable climate, friendly people and lower taxes, among other things, may motivate a

newcomer to stay a little longer. During the next few years one has become so accustomed to living in Australia that staying more permanently does seem rather inviting. Young Finns tend to visit Finland every few years, but afterwards complain how much Finland has changed. When this happens, it could be said, one has already become Australian.

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AUTHOR PROFILE

OJALA, Kati was born in Finland, holds a Bachelor of Arts in Psychology from Griffith University and has had a professional background in journalism, fashion and graphic arts. She has written books and numerous newspaper articles in Finnish, and when in Finland, edited various journals and publications. Since the early 1980s, she was employed as a graphic artist by the Queensland Department of Education, an occupation she still follows on a freelance basis. Kati has been involved with the Finnish community in Brisbane at many levels since the early 1970s.

French

– Written by Jocelyne Poirier –

“The constitution of the 5th Republic, proclaimed on 4 October 1958, stipulates France is an indivisible, secular, democratic and social republic”. France, officially the French Republic, is a centralised, semi-presidential republic located in Western Europe, with several remaining overseas regions and territories and refers itself as “The Hexagon”. The most-visited country in the world, France has a strong cultural, economic, military, and political influence in Europe and around the world. While the Australian–French relationship has involved historical and diplomatic contact, shared values of democracy and human rights, as well as commercial links and a general interest in one another’s culture; indeed it is an interesting proposition to explore to what extent French people are visible and how they contribute to Queensland.

Legacy

During the 18th-century, France’s ideals were disseminated by way of the Declaration of Human and Civil Rights of 26 August 1789. However, it was Jean-Baptiste Colbert (1619–1683), who served King Louis XIV as the Minister of Finances, who achieved a reputation for improving French manufacturing and economy, and created a balance of trade by increasing France’s colonial holdings. From the 17th century to the early 20th century, against her English rival, France built the second-largest colonial empire of the time, successively occupying parts of North America, India; North, West and Central Africa; Madagascar, Indochina, Southeast China, and many Caribbean and Pacific Islands.

In that regard, it is important to acknowledge the historical connections that link France to Terra Incognita. The search for what would eventually become Australia began early with French explorers, as well as with scientific voyages, mapping, naval operations, sealing and whaling, gold prospecting, wool buying, and wine growing. There are speculations that Binot Paulmier de Gonneville could have been the first to head the first scientific exploration to Australia in 1503. Bruni d’Entrecasteaux, Jean-Michel Huon de Kermadec, Louis Antoine de Bougainville, Jules Dumont d’Urville, Nicolas Baudin, François Péron and Marc-Joseph Marion du Fresne were some of the first European explorers to reach the continent.

Today, many prominent places in Australia bear French names. In Noelene Bloomfield’s recent publication, a map includes 379 French names on the Australian Coast, a testimony of the contribution French explorations have made to the mapping of Australia. It respectively shows 209 names in Western Australia, 81 in Tasmania, 58 in South Australia, 27 in the Northern Territory, 3 in New South Wales (NSW) and 1, a reef, in Queensland. The Bougainvillea vine and the Bougainville Island off the coast of Papua New Guinea were named after the French explorer Bougainville (1729–1811) who narrowly missed his chance to claim Australia. There were at least ten expeditions that demonstrated the intense rivalry between Britain and France in relation to the appropriation of Australia. Despite these opportunities and Emperor Napoleon Bonaparte’s (1769–1821) and Josephine’s relationship with the continent, the French Revolution and the Napoleonic Wars prevented France from any definite claim. Anecdotally, the first Australian plant, *Josephinia Imperatricis*, a plant endemic to NSW and Queensland, was grown in Europe at Malmaison.

Statistical data

The cultural and linguistic diversity of Australia’s resident population has been reshaped over years by migration and proved challenging to a nation of more than 260 languages and 270 ancestries, in a more challenging globalised world.

According to Australian Bureau of Statistics (ABS) estimated resident population between 2006 and 2011, 4,041 French people were born in New Caledonia and 3,821 were born in France and a total 18,323 French people were registered in 2011 (Source: [Statistiques Mondiales at www.statistiques-mondiales.com/australie.htm](http://www.statistiques-mondiales.com/australie.htm)).

Since 2009, the effects of the Global Financial Crisis (GFC) have changed the world migration map. There are some recent intrinsic data from the Department of Immigration and Citizenship worth considering. Australia and France are among the 15 major countries receiving the most applications for asylum. In 2010, France received 47,791 and Australia received 12,673, against a total of 366,949 representing 44 industrialised countries. A quarter of the applicants whose claims were considered and decided by officials in 2010–11 were in

the first instance found to be refugees and granted a permanent visa. Primary grant rates vary widely by nationality. For the main source countries in 2010–11, the rates ranged between 10.6 per cent for nationals from the People’s Republic of China to 78.5 per cent for Iranian nationals (Source: OECD International Migration Outlook, editions 2009, 2010 and 2011). Overall, Australia’s migrants have an unemployment rate close to that of the national average and one that is relatively low when compared to that of migrants in other countries. In fact, since 2008 Australia has had the lowest foreign-born unemployment rate of 26 OECD countries. Australia is the lowest, while France is the 9th highest. Out of 10 countries of origin and offshore, Australia granted 122,872 visas to French citizens during the 2010–2011 period (Source: IMIRS).

There has never been a significant influx of immigrants from France, nevertheless, many Australians with French ancestry descended from Huguenot refugees from England. The largest post-war increase in French migration to Australia came during the 1960s and 1970s. Unlike many other European countries, France did not establish a migration scheme after World War II due to underemployment, despite Australia being agreeable to French immigrants. According to the ABS 2006 census, 98,332 Australians (0.47 per cent of the population) claim French ancestry, either alone or with another ancestry. Of these, 19,186 were born in France and 12,735 (66 per cent) of them had since acquired Australian citizenship, while 8,281 (43 per cent) of the residents were born in France and had arrived in Australia in 1979 or earlier.

In recent times, more people originate from French overseas territories, especially from New Caledonia, situated 1,471.75 kilometres (7,914.51 miles) east of Brisbane amid the Coral Sea. In 2011, French immigration to Australia could be best characterised by the number immigrants from ex-French colonies and New Caledonia; French-Australians born in Australia, those born in France with French ancestors or French Huguenot ancestors. Nevertheless, according to the Consulate General in Sydney, the population registered as French outside France (19,104 people to 31 December 2012) is only part of the French community established in Australia. The estimated number of ‘non-French nationals’ residing in Australia has recorded over a range of 50,000 to 70,000 people.

Population profile

The profile of French nationals arriving in Australia, under a fixed-term expatriation or who chose to immigrate permanently, is of young people, single or married, possibly with children, well-educated and trained (engineers, researchers, commercial or financial and food trade). The French community resident in Australia is a young population (average age is around 40 years), half of them binational and economically active. More than 80 per cent live in urban areas, primarily in Sydney. However, cities like Brisbane and Perth, or Adelaide and Melbourne with strong economic growth are preferred destinations for newcomers looking for both quality of life and professional opportunities (16 per cent in Queensland with 60 per cent in Brisbane and the Gold Coast). The French long settled are economically active but also have an increasing proportion of pensioners living especially in the ‘Greater Sydney’ or in resort areas on the Gold Coast and Sunshine Coast in particular. Immigrant and mixed marriages, binational second generation are well integrated, which unfortunately often leads to permanently settle their Australian citizenship ‘status’ and they neglect to express their French nationality and affiliation is aggravated by a gradual obsolescence of language practice.

The main reason for coming to Australia remains tourism (57 per cent), followed by family or private visits and business. Tourist links between the two countries have grown significantly, with over 400,000 Australians visiting France each year, and with almost 98,000 visitor visas granted to French nationals to visit or study in Australia in 2012. This is an increase of 3.8 per cent over the previous year, despite a strong Australian dollar and a difficult economic situation in Europe, making French people the 14th largest number of visitors. 60 per cent of visitors experienced their first trip to Australia and the average stay of French visitors to Australia was 53 nights, with an overall average of 34 nights. The Tourism Australia expects 140,000 French visitors in 2020, with significant growth in the honeymoon and adventure travel styles. New South Wales – Sydney remains the main and favourite destination of the French visitors (60,000), followed by Queensland (40,000), Victoria (35,000), and Northern Territory with Uluru, one of the top tourist destinations in Australia.

Australia is one of the last regions in the world to maintain the myth of the 'New Frontier'. A French youth population residing in Australia under a Working Holiday Visa has grown exponentially in recent years. A working holiday agreement signed between the two countries in November 2003 has made it easier for young French and Australian people to spend time in each other's country. In 2006–07, 1,867 French people were granted visas to study in Australia. In 2012, the number of young people involved in the Working Holiday Visa agreement grew from 4,500 to more than a staggering 22,000. France ranks fifth among the countries that have reached an agreement, behind the United Kingdom, Korea, Germany and Ireland.

In 2010–2011, 18,530 working holiday visas, and 2,090 Temporary Business visas (Long Stay) (subclass 457) were granted, which allowed skilled overseas workers to enter Australia to work for a sponsoring Australian employer, and for overseas businesses to establish an Australian branch, participate in joint ventures, transfer employees between branches, or fulfil a specific contract. It also allowed people to stay in Australia for up to four years depending on the job vacancy they were sponsored to fill and the Australian labour market, which continued to improve over 2010–2011. The number of these particular visas being granted grew by 131,340 people from 2009 to 2011, and in 2011 French citizens on this particular visa numbered 9,730, a 15 per cent increase. A growing number of young French working holiday visa holders circulate around Australia and continue their stay or disappear without reporting back to immigration. At 30 June 2011, there were 1,230 unlawful French citizens out of 58,400 unlawful non-citizens in total, ranking France the 14th out of 59 other countries.

In Queensland, all of the above considerations are not without consequences. The growth in visa holders has generated a growing number of administrative, legal and social concerns and issues, which demanded a reinforced collaboration of concerned French institutions and organisations in Queensland, the third most popular destination for French visa holders after New South Wales and Victoria. The French Consulate in Sydney, the Honorary Consulate in Brisbane and the French Benevolent Societies of Queensland – French Assist, the Gold Coast Benevolent Society and their members spread across Queensland, have strengthened their relationships. In 2012, this collaboration facilitated 189 interventions that were resolved more effectively as a consequence.

Social and cultural presence

French benevolent societies, associations and clubs have a dynamic presence in Australia, providing a support network for the French newcomers, elderly and incapacitated French Australians and French citizens.

In Queensland, the French Australian Association (FAA) and the Sunshine Coast French Club organise social gatherings and activities in a convivial atmosphere. Membership is open to people from all walks of life and ages whose common interest is the French language and culture. In the comfort of everyday life, it is sometimes difficult to imagine that some French people (or people having a connection or past connection to France) could experience hardship or need support in some aspects of their life and regardless, anyone, at any time, could be confronted by illness, divorce, financial difficulties, loneliness, or administrative jargon, having the capacity to lead towards stress or depression. In 1999 the French Benevolent Society of Queensland (known as French Assist), under the initiative of Mr Poinboeuf, French General Consul, began providing a permanent and a level of temporary social support to French people in need, as well as their spouses, either living or holidaying in Queensland. In Brisbane, a dedicated team of volunteers has been working together to keep the organisation active all over Queensland by developing a wide network of volunteers. In many instances, cases are referred to French Assist through the French Consulate when the support needed is outside its scope or beyond the reach of its immediate resources. In turn the French Consulate provides support to French Assist.

Since 2012, 'Brisbane Accueil', a non-profit organisation run by volunteers, has been welcoming, informing and helping French people and their families settle in Brisbane and surrounding areas (including the Gold Coast). The reception is open to all Francophones and Francophiles, without social, political or religious bias. Very recently, the Consulate General of France in Sydney has also released a web-based resource, 'Venir en Australie' French nationals arriving in Australia intending to extend their stay, for professional, family or private reasons; and people visiting or intending to stay in Australia under a working holiday visa are invited to consult the following topics: Travel (site of the Ministry of Foreign Affairs), Special Section (VVT website Embassy of France in Australia).

In Australia, there are 36 Pétanque Clubs and six are in Queensland. The rules of the game are said to have originated in 1907, in La Ciotat (Provence). The name pétanque, which is used in both French and English, comes from petanca in the Occitan language (Provençal dialect), deriving from the expression pès tancats, meaning “feet together” or more accurately, ‘feet anchored’. The Pétanque World Championship, an international competition, takes place every two years, while the premiere French pétanque tournament takes place every year in Marseille, which draws more than 10,000 participants and more than 150,000 spectators.

Religion

French-born people in Australia are mostly Roman Catholics and despite the existence of Australians of Huguenot descent, the Reformed Church of France (L’Église Réformée de France) does not have a presence in the country. However, Taizé-style services are becoming increasingly popular with both Roman Catholics and Protestants from a variety of denominations. Taizé provides one of the key grassroots ecumenical movements in the nation. The Taizé Community is an ecumenical monastic order in Taizé, Saône-et-Loire, Burgundy, France. It is composed of more than one hundred brothers, from Protestant and Catholic traditions, who originate from approximately thirty countries across the world

Language and education

French is still one of the most commonly taught foreign languages at Australian high schools. As an optional course, very few students continue to completion and Australians fluent in the language are not common. In Queensland, the popularity of the language is visible in schools where around 900 year 12 students are currently learning French, making it the 3rd most popular language after Japanese and Chinese. Note that 47,000 students will graduate year 12 in 2013, which points to a relatively low number of Queensland students learning a language other than English until completion of their high school studies.

In Queensland, as in other Australian cities, if anyone wants to learn or speak French, or is already fluent, there are many opportunities. The Alliance Française has an active presence in most Australian cities, teaching the French language, holding cultural events such as Beaujolais Nouveau festivals and

sponsoring the nation’s annual French film festival. The Alliance Française or AF is an international organisation that aims to promote French language and culture around the world. It was created in Paris on the 21st of July 1883, by a group of eminent men, including the scientist Louis Pasteur, the diplomat Ferdinand de Lesseps, the writers Jules Verne and Ernest Renan, and the publisher Armand Colin. Its primary concern is teaching French as a second language and is headquartered in Paris, which owns The Alliance Française brand. In many countries, a Délégué Général represents the Alliance Française of Paris. The Alliance Française branches outside Paris are local and independently run franchises. Each has a committee and a president, and must adhere to certain standards.

In Brisbane, there are a number of private and commercial businesses that have established French language schools. A French section for children aged up to 12 years of age French speaking or non-French speaking, “Les Petits Princes”, was officially opened on 3rd June 2000 within Enoggera Primary School. It was created through the combined efforts and co-operation of both French and French speaking parents. It is a non-profit association with the purpose of providing primary children with the opportunity to learn French for a moderate cost. ‘Conversations On’ in Auchenflower is the latest addition. It offers children’s language classes in French, Japanese, Spanish and Chinese from Monday to Saturday; caters to all levels of learners, from absolute beginner to advanced; also sells and lend language books and has a range of gifts and a Coffee Tea Chocolate corner.

Over time, friendly French groups of all ages and levels have formed and have become French conversational hubs welcoming individuals who are willing to keep their language and culture or Francophiles passionate about French ‘things’. In this relaxed context the contribution of the francophones or fluent French speakers, from all parts of the world, is highly appreciated by the French learners. The groups meet in coffee shops, bars, and cultural precincts, and organise regularly or irregularly events. Some operate under the Meetup umbrella and greatly contribute to improving face to face and telephone discussions, travel arrangements, level of knowledge of the language, from beginner to advance, with surprising progress; exchanging information; or increasing their practical knowledge. Memberships are free or very minimal and are open to native speakers or those who are just looking for a chat.

Culture and events

Australia has thirty-one Alliance Française organisations. The Alliance Française de Brisbane is part of a large network teaching more than 400,000 students worldwide, with 1016 locations in 135 countries. There are more than 1,300 Alliances established in over 112 countries all over the world, including 33 in Australia. The Alliance Française is a not for profit organisation and finances most of its activities from the fees it receives from its courses and from rental of its installations. It works closely with the French Embassy and the French government, which provides a subsidy covering approximately five per cent of its budget. The Alliance Française encourages the development of relationships between francophones and francophiles. Being French, Australian or a visitor to Brisbane, becoming a member of the Alliance Française has many benefits: participation in cultural centre activities, events, educational programs, competitions, resource centre and library. As a school, in Brisbane, the Alliance Française has taught French for more than 80 years in different courses and workshops for all ages and all levels. As a cultural centre, it created Brisbane's major French events such as the Alliance Française French Film Festival, Fête de la Musique, Fete du Pain and the Brisbane French Festival. The French Government also runs 150 separate French Cultural Institutes that exist to promote the French language and culture abroad.

The Brisbane French Festival (BFF), with the support of Brisbane City Council and the Queensland Government, is held over the Bastille Day weekend. It is Australia's biggest French festival. In 2012, participants included both French-born Australians and Australians of more distant French ancestry, who showcased French and French inspired products and services including homewares and gifts, art, fashion and design, language, culture and travel, tourism and hospitality, TV and multimedia, books and magazines, beverage and wine, and gastronomy. The festival stalls included an Art & Artisan pavilion and Restaurant pavilion with its French cooked meals and desserts, popular sandwiches and onion soup. Major French industries operating in Australia also sponsored the festival. In July 2013, the BFF is hosting a "Soiree Bleue de la Bastille" to celebrate and share a different aspect of French culture.

Media

SBS has increased the popularity of French cinema and culture among Australian audiences; and provides a language service for French immigrants, allowing French ancestry Australians to discover or rediscover their cultural heritage after generations of disconnection. French cuisine has also had significant impact on Australian cooking traditions, with French-inspired cafes, restaurants, boulangeries and patisseries becoming commonplace. French immigrant chefs, particularly those who appear on television, have done much to promote French cooking and the philosophy of food. This enthusiasm for cooking shows might explain the popularity of a French inspired cuisine and French restaurants around the country. Just as a matter of interest, 'WhereIS.com' retrieves respectively 282 French inspired cuisine and French restaurants in Queensland and Western Australia, followed by Victoria, New South Wales, South Australia, Tasmania, Australian Capital City, and the Northern Territory (respectively 168, 161, 21, 7 and 5). In total, there are 1,093 French style restaurants for a population of 23 million people.

4EB radio is the largest ethnic community station run mainly by volunteers, except for SBS, which is a commercial station. 4EB offers full-time multilingual community radio with about 50 different language programs, and is supported by approximately 5,000 members. French membership consists of about 100 members. The number of hours of broadcast per week depends on the number of members, which entitles the French language group to 2 hours per week, scheduled on Saturday afternoon: one hour on the FM band (98.1FM) from 5–6PM, and one hour on digital radio Global from 6–7PM. Both programs can be streamed from the Internet. 4EB broadcasts can be heard in South-East Queensland, from the Sunshine Coast to the Gold Coast. It focuses on the French speaking community and closely collaborates with French-speaking community associations. Many Australians who understand French listen to it and it is advertised in French language schools and at the University of Queensland where the language is taught.

An internal committee and also external committee are involved in the design and delivery of the programs. These programs are as varied as the presenters, who sometimes chair talks about their work or their personal journey. Other times discussion centres on a particular

topic, and includes interviews with notable French public personalities visiting Australia. 4EB French programs are culturally diverse and represent a francophone population from Mauritius, Belgium, Canada, Switzerland, and Africa. Other French radio and television groups are also present in Brisbane, Cairns, Mackay and Townsville

Commerce industry and economic presence

The French-Australian Chamber of Commerce & Industry (FACCI) was founded in 1899. It is a member of the Union des Chambres de Commerce et d'Industrie à l'Étranger (UCCIFE) Network, founded in 1907 and which brings together 107 French Chambers of Commerce and Industry abroad. It is the largest private network of French companies in the world. At the time, Australia's trade relations with France were almost solely dependent on the export of wool. More than a century later, this relationship includes a host of other industries. Today, the excellent relations that France enjoys with Australia owe much to the strong bonds forged by the many individuals and companies associated with FACCI, which plays an essential role in fostering the development of commercial, industrial and economic relations between the two nations. FACCI is an independent, not-for-profit organisation offering its 600 Australia-wide members the perfect medium to network, learn and develop their businesses. Through its five offices in Sydney, Melbourne, Brisbane, Adelaide and Perth, it organises a range of business seminars and social events to keep members informed and to provide corporate social opportunities. Through its members, FACCI represents a significant and diverse range of companies within the Australian business community. FACCI also liaises with French Government agencies in Australia and the regional Chambers of Commerce network in France, also working in close partnership with Australia's State and Federal Governments. Consequently, members have access to the important commercial, financial and legal information necessary to conduct business in both France and Australia. For the French-Australian business community, FACCI hosts a wide range of events and services and supports French small and medium enterprises (SMEs) export and set up businesses in Australia, and vice versa for Australian SMEs interested in the French market.

Politics and citizenship

Français du Monde (or the French of the World), also known as ADFE (Association démocratique des Français de l'étranger/Association of French people overseas), is a French political and cultural group with a worldwide presence. It was established in 1980 to support the candidacy of François Mitterrand to the Presidency of the French Republic abroad, and was quite active in obtaining in 1982 the right for French citizens living overseas to elect their own representatives to a consultative assembly, the Conseil Supérieur des Français de l'Étranger (CSFE), the configuration of which was modified in 2004 to become the "Assemblée des Français de l'étranger" (AFE), requiring the election of twelve senators to the French Senate. One of its main proposals was to allow French citizens overseas to elect members of the National Assembly of France, which was accepted and came into effect in 2012. The ADFE is one of the three groupings in the AFE, with 56 of the 155 elected members, and has chosen three of the twelve senators representing French people abroad. While the groups in the AFE are not affiliated directly with French political parties, ADFE is definitely a left-leaning group, and all its senators sit with the Socialist Party. The ADFE encourages and assists voter registration for presidential elections and referendums. In addition to its political role, the ADFE extends assistance to French citizens overseas in various ways, especially those related to social welfare, education and dealings with consular offices, such as changes of status, bureaucratic process and documentation, pensions, and similar matters.

The Union des Français de l'Étranger (French Foreign Union) or UFE, is a French organisation with branches in more than 100 countries around the world in major cities including New York City, Los Angeles, Chicago and Washington, D.C., where there is a significant French and Francophone population. It was founded in 1927 and is the oldest association representing French expatriates and is recognised as providing an important public service. UFE is a majority member of the Assemblée des Français de l'étranger (Association of French expatriates) and comprises nine senators from the political group Union pour un mouvement populaire (Union for a peoples movement).

Bilateral relations

France has the world's second-largest diplomatic corps, behind the United States. The French consulate is one of 455 foreign representations in Australia, and one of 45 foreign representations in Brisbane. The French Consulate in Brisbane is one of 729 French representations in the world. Politically, the relationship between France and Australia has remained strong throughout the 20th and 21st centuries. However in the 1970s, during French nuclear testing in the Pacific on Moruroa, and following the French sinking of Greenpeace's Rainbow Warrior in New Zealand in the 1980s, there were reactions against anything associated with France, including a union ban on mail to France.

Nonetheless, dialogue and practical cooperation between France and Australia has strengthened on many fronts in recent years, including on key global security issues such as arms control and disarmament, non-proliferation and counter-terrorism. The Pacific region, where both countries have direct interests, continues to be an important focus of bilateral engagement. On 14 December 2006, a new Defence Cooperation Agreement between the two countries was signed, providing a framework for further cooperation. Australia and France regularly participate in combined force training exercises. France provided support to the Australian-led INTERFET operations in East Timor. Australia and France have also cooperated at various levels in the coalition against terrorism, including as founding members of the Proliferation Security Initiative to combat the trafficking in weapons of mass destruction. In 2008, it was announced that France and Australia would strengthen their defence cooperation further in the Pacific region. Australian and French forces have worked together in the Pacific and Southern Oceans on emergency and disaster relief operations as well as operations against illegal fishing.

On 19 January 2012, France and Australia agreed on a joint statement of strategic partnership to strengthen bilateral relations processes, allowing high-level consultations aimed at promoting political, economic, military and cultural cooperation. These negotiations have supported the further integration of the French Pacific territories into the regional environment with particular regards to education, culture, science and technology. Recently, as part of a tour in Oceania, senators representing French citizens living outside of France visited Melbourne, Canberra and Sydney, before

heading to Wellington, Auckland, and Port Vila. During their mission, they visited the consulates, UBIFRANCE, French high schools, French-Australian Chambers of Commerce and met with representatives of French associations.

The Cultural Office is responsible for the implementation and development of bilateral cooperation between France and Australia in the domains of Cultural and Artistic Cooperation, including organising tours for visiting French artists in conjunction with festival and arts organisations, and the Alliances Françaises; supporting co-productions and artistic residences for French artists, as well as Australian arts representatives in France; promotion of French literature and publications; organising tours for visiting French writers in conjunction with Australian universities and the Alliances Françaises; promotion of French publications, co-productions, translations with distributors and publishers; Audiovisual Cooperation; support for the French Film Festival organised by the Alliances Françaises; support for other film festivals within Australia to promote the presence and distribution of French films in Australia; promotion of French television programs and the broadcast of French television stations via cable or satellite; and support for French language radio programs in Australia (Association of French-Language Radio Presenters of Australia: AAPREFA).

Another example of the continuing strength of French-Australian relations is evident with regards to Australian commemorations of historical military involvement in France. Over 45,000 Australians lost their lives on French soil in World War I and World War II, more than in any other country in the world. Each year, many Australians travel to the Western Front to commemorate the thousands of Australians who were killed and injured in World War I. 2008 marked the 90th anniversary of many significant battles including the Battle of the Somme. In Queensland, the Association des Anciens Combattants Du Queensland, accredited by the Fédération Nationale des Anciens Combattants living outside France, the Amicale des anciens de la Légion Etrangère d'Australie (Foreign Legion Veterans of Australia) or A.A.L.E.A., and Military Medalists continue to provide important links between the French-Australian forces that fought during World War I and World War II.

The arts and sport

Although France's influence on Australians has primarily been in the fields of wine and cheese making, gastronomy and the arts, institutional links have been encouraged within the framework of the 1977 Australia-France Agreement on Cultural and Scientific Cooperation. The Australian Embassy in Paris administers the Australia-France Foundation, which promotes cultural exchanges between the two countries and publishes a quarterly newsletter *L'Australie en France*, promoting Australian activities in France. The Department of Foreign Affairs and Trade's Cultural Awards Scheme has also promoted cultural relations between Australia and France. Trade and Investment Queensland recently supported Queensland companies on an aviation and defence trade mission to Europe incorporating the Paris Air Show in France. Queensland companies met with key organisations and decision-makers in France, Germany and the United Kingdom.

The inauguration on 20 June 2006 of the Musée du Quai Branly, museum of arts and civilisations of Africa, Asia, Oceania and the Americas located in Quai Branly in Paris, although controversial for the high-art values it draws from displaying the art of primitive cultures, marked an important step in exposing French people to Indigenous Australian art. The museum houses the largest international commission of Australian contemporary Indigenous art, paintings and Indigenous objects including synthetic polymer paintings, barks, weapons, boomerangs, sculptures and contemporary acrylic on canvas works. Australia made a significant contribution to the museum, with a permanent installation of works by eight Indigenous Australian artists commissioned by the Australian Government that was incorporated into the structure of one of the main buildings of the museum.

Australian impressionism was to a considerable extent influenced by the French movement but, more specifically, the Australian painters of the 19th century were influenced by the French 'en plein air' (outdoor) practices. There have been countless numbers of art exhibitions that have boosted the number of visitors attending the major galleries of Australian capital cities. Brisbane's Gallery of Modern Art (GOMA), and other smaller private venues, are no exceptions.

Modern French music has had little influence on Australian music styles, despite the success in France of Australian musicians and groups like Tina Arena, Warren Ellis, David Lewis (a member of the Paris Combo), and Midnight Oil. A very recent exception must be made for the world-famous French electronic duo Daft Punk, who released their anticipated new album *Random Access Memories* in the small country town of Wee Waa on the 17th of May 2013, where they played the entire album live for an enthusiastic crowd of almost 4,000 country-living Australians. Perhaps less well known, but still musically important, French band, Air, a music duo from Versailles, have also received a certain amount of attention by Australian fans, being well-known for pioneering the electronica genre, which they transposed for the score of the American cult classic film, *The Virgin Suicides*.

Australian filmmakers may not have readily adopted the French cinematic styles such as *nouvelle vague*, but Australian and French audiences still view each other's works with an everlasting interest. The Alliance Française French Film Festival is an annual event jointly organised by the Alliance Françaises of Sydney, Melbourne, Brisbane, Canberra, Perth and Adelaide and is supported by the French Embassy. In 2013, the Australian Alliance Française Film Festival drew 133,000 visitors; confirming evidence of strong growth over the past five years of audiences in Australia watching French films, with more than 1.3 million admissions in 2010, compared to less than 500,000 in 2005. French films are the fourth most popular, preceded only by English language films from the United States, United Kingdom and Australia. Each year, around forty French films are sold to Australian distributors for commercial release, not including films released on DVD. SBS buys the rights to distribute over 70 French films annually for broadcast on free-to-air TV, and generally screens one or two French films per week that are also made available on SBS on Demand, their free online streaming service .

French novelists like the *avant-garde* movements, *nouveau roman* were never particularly well-known in Australia, nevertheless the 19th century author: Victor Hugo with *Les Misérables* (or *Les Mis*) has proven more than popular, especially since the recent release of the blockbuster film of the same name. Likewise Marcel Pagnol's works, whose novels were adapted for the big screen, resonate with many Australians. More

recently, a new translation by Benedict Andrews and Andrew Upton of Jean Genet's *The Maids* (1947), starring iconic Australian Cate Blanchett and French screen actress Isabelle Huppert, is appearing in Australian theaters.

French cultural studies departments of Australian universities have also had a significant impact on French cultural representation in Australia. For example, French philosophical and psychoanalytical theorists, such as Jacques Derrida, Gilles Deleuze, Félix Guattari, Jacques Lacan and Michel Foucault, have interestingly been interpreted and their works explored in ways French academia had not been considering. A good example is Derrida's theories of deconstruction being used in Australian University departments more often than in academic fields, with sometimes unexpected outcomes and controversies.

In Australia, nobody will contest the role the Tour de France and SBS Television have played in the development of Australian cycling. In 2011 with Australian Cadel Evans' victory, the tour reached its golden hours Down Under, and cycling was never as high among Australians. In 2013, the celebration of its one-hundredth edition no doubt increased its popularity and influence beyond the French borders. It has become a common form of recreation and astonishingly for the past 10 years, Australians have purchased more bicycles than cars.

Another Australian sport that claims close connections with France is Rugby Union. It began in Queensland in 1876, with the first inter-colonial match being played in Sydney in 1882. During these years, the Queensland Football Association (QFA), an organisation managing principally the Melbourne Rules football code, administered it. Due to the poor treatment rugby received by the QFA, a new organisation to oversee rugby was founded at a meeting held on 2 November 1883 at the Exchange Hotel in Brisbane, and was then formally constituted in 1893 as the Queensland Rugby Union. By 1910 rugby league overtook rugby union in popularity, and the Queensland Rugby Union dissolved, but reorganised in 1928. In 1985, after a study was conducted to determine the feasibility of hosting a Rugby World Cup, at a meeting in Paris of the International Rugby Board (IRB) a joint New Zealand and Australia Rugby World Cup was won. The Rugby World Cup was held between 22 May and 20 June 1987 in Australia and New Zealand. On the French side, the

British introduced rugby to France in 1872. On New Year's Day 1906 the national team played its first Test match, against New Zealand in Paris. In 2002, the Australian Warwick Waugh signed for Beziers, France. To this day, passions between Les Bleus, the All Blacks and the Wallabies remain strong.

To conclude, while luxury goods are still the images that are projected in Australians' psyche, it is only in the last decade that French science and technology efforts have gone out of their traditional ways to publicise French products in the Australian media and French major events, with success. Commercial links are substantial and for Australia, France is an increasingly important source of direct investment and technology, particularly in the defence sector. Cooperation in the surveillance of valuable fisheries resources is also an area of bilateral activity and today, food, beverages, agriculture, fashion, housing, health, infrastructure, transport, new technologies, innovation and services are the industries Ubifrance, the French Trade Commission in Australia has come to promote.

Major Links

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- Consulate-General in Sydney: <http://www.ambafrance-au.org/-Consulate-General-in-Sydney->
- Embassy of France in Canberra: <http://www.ambafrance-au.org/-English->
- French-Australian Chamber of Commerce: <http://www.facci.com.au/>
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- Trade and Investment Queensland: <http://www.export.qld.gov.au/>

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 - The Sunshine Coast French Club
 - French Assist (French Benevolent Society Queensland) - website: www.frenchassist.org
 - Brisbane Accueil - website: <http://www.brisbaneaccueil.org/>
 - Queensland Petanque League - website: <http://www.clubsofaustralia.com.au/Petanque/Clubs-in-Queensland.html>
 - Taize Community [Retrieved on 20 May 2013 from Website: www.taize.fr/en]
 - Queensland Studies Authorities 2013 Subject Enrolments and Levels of Achievement – 2012. [Retrieved on 20 May 2013 from www.qsa.qld.edu.au/downloads/publications/qsa_stats_sen_subjects_2012.pdf]
 - French-Australian Chamber of Commerce and Industry (FACCI) -website: www.facci.com.au
 - Français du Monde – ADFE Australie (Association Démocratique des Français de l'Étranger) - website: www.adfe-australie.org
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 - Alliance Française - Rockhampton - website: www.afrockhampton.com
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 - Alliance Française - Toowoomba - website: www.aftoowoomba.com
 - Alliance Française - Townsville - website: www.aftownsville.org.au
 - Brisbane French Festival - website: www.brisbanefrenchfestival.com.au
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 - 4EB 98.1FM French Group – Brisbane
 - Association of French Television Viewers in Australia
 - Association Les Petits Princes Inc. - website: www.lespetitsprinces.org.au

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- Conversations On - website: www.brisbanekids.com.au/2012/06/conversations-on-language-classes-for-kids/
- Rendez-vous de Conversation Française - website: <http://www.meetup.com/Rendez-vous-de-Conversation-Francaise/>
- Afternoon in Brisbane - French Speaking Meetup - website: <http://www.meetup.com/Francais-lapres-midi-a-Brisbane/>
- The Brisbane French Language Meetup - website: <http://www.meetup.com/french-536/>
- Gold Coast Christian French Speakers and Learners on the Gold Coast
- Website: <http://www.meetup.com/Christian-French-Group/>
- The Gold Coast French Speakers Group
- Website: <http://www.meetup.com/thegoldcoastlanguagegroup/>
- French Connection
- Website: <http://www.meetup.com/FrenchConnection/Fluent-French-Speakers-in-Brisbane> and <http://www.meetup.com/Fluent-French-Speakers-in-Brisbane/>
- AK Media DVD.

AUTHOR PROFILE

POIRIER, Jocelyne was born in France. She migrated to Australia in January 1980 and became an Australian citizen in 1983. Over her time in Australia, she has transformed into someone she happily calls a “Frogozzie”, for she feels exactly 50 per cent French and 50 per cent Australian. During her professional career, she passionately contributed to Australian public and university libraries and to this day, she likes to connect to engineering education, humanitarian causes, environmental concerns and the economically socially disadvantaged people. She has two daughters and a grandson. She lives with Christian, her ‘long term companion’ in their Indooroopilly home in Brisbane.

French Polynesians

– Written by Henri Lai –

French Polynesia (Polynésie française) is a group of 130 islands located in the middle of the South Pacific, just below the equator and almost on the same longitude as Hawaii. Five groups of islands form French Polynesia, including the Society (Windward) Islands, where Tahiti is the largest island, the Leeward Islands where Bora Bora is located, the Tuamotu Archipelago, the Austral Islands and the Marquesas Islands, where artist Paul Gauguin spent his later years. The capital of French Polynesia is Papeete located on the main island of Tahiti. The main government institutions and private businesses of French Polynesia are located in Papeete. There are approximately 280,000 inhabitants in French Polynesia with a population mix consisting mainly of Polynesians, Europeans with French backgrounds, and Chinese.

Tourism is the main economic activity followed by black pearl farming for export, but most of French Polynesia's GDP revenue is derived from subsidies provided by the French government. French Polynesia used to be an Overseas Territory of France and in 2003 it became an Overseas Country inside the Republic with its own elected Assembly. Unlike a Department of France, it is a largely autonomous country with an elected President and various ministries to form the government. Only the justice, education, security and defense areas continue to be provided by France. Therefore, the education curriculum is based on the education system in France consisting of 12 grades leading to the Baccalaureate. English is taught at school from year six.

The local university, the University of French Polynesia, is affiliated with the university system of France and currently provides tertiary education courses with majors in business, commerce, tourism, marine biology, and law. In French Polynesia two mainstream religious denominations are widely practiced. The adherents to Catholicism or Protestantism can trace back their religious practices to the early missionaries who began preaching their faiths in the late eighteenth century. The official language of French Polynesia is French but Tahitian and other Polynesian languages, as well as the Chinese Hakka dialect, are also widely spoken.

Migration in the French Pacific has been mainly between the three French territories in the Pacific and from metropolitan France. In 1996 only 98 people lived in Queensland whose place of birth was given as French Polynesia. In recent years most of the new arrivals from French Polynesia have also settled in the regions of Brisbane, the Gold Coast and North Queensland and they rarely chose to live far away from the sea. The choice of Queensland for purposes of migration can usually be explained through the coincidence of similar climatic conditions. French Polynesians continue to migrate to Queensland in the hope of giving their children opportunities to learn English while growing up in a French family and adults are also keen to develop further their knowledge of English.

French Polynesians living in Queensland tend to preserve some of their cultural habits such as speaking at home the language(s) they brought with them from their country in the South Pacific. They also maintain their culinary habits by preparing dishes according to the French, Polynesian and Chinese traditions. They tend to meet and socialise regularly at a dining table enjoying the diverse cuisines. Generally, French Polynesians in Queensland also maintain contact with French speakers from other parts of the world. For some French Polynesians their close association with other French speakers has hindered their learning progress in the English language.

Migrants with skills and experience in the professions and occupations which are in demand in Queensland are often immediately employable. It is not unusual for new settlers from French Polynesia to be initially employed in the catering industry and occasionally they tutor Australian children in the French language and/or in Tahitian dancing.

On account of the availability of cheap travel by air, large numbers of Australian tourists travel to French Polynesia and French Polynesians come to Queensland for business purposes. They also enrol as international students at Queensland's universities and TAFEs. Queensland and Australia offer political stability and great career opportunities for professional employment and advancement. The second generation of French Polynesians has career expectations in line with the Australian mainstream population.

French Polynesian dancing accompanied by the colours and sounds of the South Pacific has for many years been the most visible sign of the French Polynesian community presence in Queensland, particularly in Brisbane and Innisfail in North Queensland. The greatest historical story linking Polynesia with Australia began in 1789 when as a consequence of mutiny, the commanding officer of HMS Bounty and future colonial governor, Lt William Bligh, and his loyal supporters reached Timor in a small boat marking the end of a remarkable tale of survival at sea.

AUTHOR PROFILE

LAI, Henri has a degree in mechanical engineering from the University of Washington. In 1992 he migrated to Brisbane with his partner and their two children. Their first Australian-born daughter cemented their long term settlement in Queensland. Henri is a third generation French Polynesian of Chinese extraction born in Tahiti. His partner is half French, a quarter Tahitian and a quarter American, and is an ex-Tahitian dancer. His first job in Australia was with an Australian consulting engineering company concerned with the relocation and rebuilding of the old Carlton Brewery at Yatala. Henri still occupies an engineering management role with a global engineering company. His family has retained the French Polynesian cuisine and other cultural habits from the home country. They still maintain strong ties with French Polynesia as their extended family still lives there. Henri and his family are now well entrenched in their Australian ways without looking back to their French Polynesian past.
