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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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Germans

– Written by Elisabeth Kissel –

Following World War II, in 1949, Germany was divided into West Germany (Federal Republic of Germany) and East Germany (German Democratic Republic). During the many years of the Cold War between East and West there was little communication between the two countries, particularly when the two Germanys were visually divided by an Iron Curtain, an obstructive fence preventing East Germans from fleeing to the West. The two Germanys were reunited after the fall of the Berlin Wall in 1989, which prompted a lengthy and difficult process of national reintegration posing unforeseen political and economic challenges. The Federal Republic of Germany now has a population of 82 million, which includes a large number of non-German settlers from European Union (EU) partner states, Turkey and Third World countries. The country's official language is German, but English is a compulsory subject right through the whole spectrum of the German education system. Economic and cultural links between Germany and Australia have a strong tradition. There are many German-Australian joint business ventures and organisations; there are also strong bilateral bonds in the arts and an extensive academic exchange program.

Historical notes

Germans have been migrating to Queensland for the last 170 years. The first arrival of Germans in Moreton Bay coincided with the establishment of German settlements in South Australia; however, the German community in Queensland always remained more numerous. In Queensland, many Germans settled in Southeast Queensland, but also spread out to the sugarcane growing areas of coastal central Queensland and even further north. A strong missionary movement from Germany left an enduring legacy in remote country areas in the state, especially at the top end. During the nineteenth century, through the influence of the Lutheran Church, German was the only other language besides English which was widely used in writing and in education in Queensland.

A large influx of German settlers took place in the middle of the nineteenth century and saw Queensland gaining over 17,000 German speaking settlers by 1879. Remarkably, the first colonial government in Queensland under Governor Bowen set up a scheme of providing land grants or assisted passages for migrants from Germany, Scandinavia, the Netherlands and Switzerland. The permanent settlers from

Germany made a significant contribution to what, at the time, was called 'taming the bush'. During the last two decades of the nineteenth century the arrival of Germans in Queensland began to drop off. Until the beginning of the twentieth century, the social focus for many migrants from Germany remained on their own cultural group and the Lutheran church.

The South-East corner of Queensland had previously seen a lot of Germans settle near Beenleigh and in the Fassifern and Lockyer Valleys. During and after World War I some towns and other geographic descriptions of German origin were forcibly given English nomenclatures—the small Fassifern town of Kalbar used to be called Engelsburg (meaning angel's castle)—yet some visual testaments to the early German settlement heritage can still be identified today. Nevertheless, many surnames of German origin dating back to the early phase of migration from Germany have been preserved to this day. Some Queensland communities with a history of early German settlement regularly and proudly hold celebrations which feature the German heritage in food and drink.

The contemporary migrants

Reasons for migration are always varied, and in many cases very personal, but include for most Germans a desire for a certain lifestyle. Business consideration and professional advancement are also important. Some Germans move here because they met their Australian partner overseas and want to experience life in Australia together. Germany has a well-planned system of education and training emphasising the acquisition of academic skills and vocational training. Consequently, the vast majority of recent German migrants to Queensland are qualified and experienced trades people, technicians or young people with degrees. Cultural expectations in Germany are such that students are always strongly encouraged to complete their academic or vocational training. When selecting new migrants, current Australian immigration policies emphasise specific educational and skill needs for the Australian work place, whereas during the early post war immigration phase migrants were expected to offer little more than youth, good health, a willingness to settle permanently and a commitment to work. They were also expected to join the Australian mainstream as soon as possible.

Most contemporary German migrants see Australia as a desirable place where it is possible to live a more relaxed lifestyle than in Germany. Living in Queensland enables them to be part of a more easy-going society and to take advantage of the warmer weather; maybe participate in the beach culture or access recreational facilities not available in Germany. In many aspects, migrating to Australia these days is very different to the first half of last century, when migrants left behind their old life and relationships and were expected to make a new start in Australia, with little thought of returning to their country of origin beyond a once-in-a-lifetime voyage back home.

In the last few years (2009–2012), Queensland has had around 80,000 visitors from Germany annually. Therefore it is not surprising that most Germans who migrate to Queensland now have been here before on holidays and feel they have at least some idea what to expect. Modern means of communication make it easy to, on the one hand, find out many things about living in Australia before moving here and, on the other hand, to stay in immediate contact with friends and family once settled. Many visit the old home country regularly or receive visitors from Germany to stay in touch.

The English language, while an issue for many other cultural groups settling in Queensland, is not a major source of problems or frustration for German settlers. Due to regulations imposed by the current Australian migration policies, most Germans arrive here with some capital to cover the initial settlement period. Some even organise a workplace prior to their arrival in the new country. They are therefore in a good position when arranging their housing needs.

The recently arrived migrants from Germany I have talked to say that they feel accepted in Australia, and plan to stay here for good or at least the long term. On the whole, German migrants who arrived here in the last 100 years have integrated quickly into Australian society. Their children were normally little or hardly connected with Germany and identified fully as Australian. While during the latter half of the 1900s some 80 per cent of German settlers had married other Germans, nowadays migrants who arrive in Australia as single people, more likely than not, marry someone who is not German, which in turn facilitates their own children's relatively quick integration into the host society.

Many Germans have successfully started their own business on arrival or after a certain period of settling in. While there have been business ventures in the arts, retail and engineering started by Germans, there will always be migrants who specialise in providing food and/or goods from their homeland. Germans are no exception. German butchers are selling cured smallgoods and German pastry chefs and bakers, like the 'King of Cakes' based in the Brisbane suburb of Graceville, provide their clientele with authentic beestings and pretzels. Several excellent German restaurants introduce Australians to German specialities and are a cultural as well as a culinary experience for patrons. Among them are the 'Black Forest Restaurant' at Dutton Park and the 'King Ludwig' at Maleny in the Sunshine Coast Hinterland.

Germany is known all over the world for its technical aptitude and innovation, and collaboration with other countries. Australia is no exception in this respect. German engineering and technical expertise has been utilised in Queensland for many years and continues to do so. For example, there are significant recent and current engineering or infrastructure projects in Queensland which rely on German investment or Australian/German collaboration. Examples are the road traffic tunnels in Brisbane (Clem 7, Airport Link) or longstanding collaborative efforts in the mining industry. Academic exchange between the two countries continues to undergird research successes, especially in the life sciences, notably biomedicine.

Support for German migrants takes many forms, from self-help groups like German-speaking playgroups and mother's groups, to online advice and blogs on all issues pertaining to migrating to Australia. Examples are sites like 'The Australian Blogger' or 'Infobahn Australia'. Some German community associations have been catering to the social needs and preservation of German culture for many decades, amongst them the German clubs in Brisbane, the Gold Coast, the Sunshine Coast, Townsville and Cairns. The Brisbane German Club is actually even slightly older than the one in Sydney. Some members have a very loose association with their club, patronising it for the occasional meal, while others are strongly involved. Over the years, this has included sport associations (gymnastics, ten-pin bowling and soccer) and celebrations of festivals and festivities with a distinct German flavour (Carnival or Christmas). Currently, the German club in Brisbane has a German choir and hosts several functions during the year.

The club sells a great variety of German wines and beers. Its clientele is no longer limited to people with a German background; rather, it caters to the general public and also attracts spectators from the nearby Gabba sports stadium.

Regular get-togethers for German speakers, like the monthly meeting at the café The Three Monkeys, cater to a desire to preserve and cultivate the language. The group 'Germans Down Under' meets once a month at the Brisbane German Club and is active on social networking sites like Facebook. The desire to maintain the German language has led to establishing language-learning facilities like the Brisbane German School which meets on a Saturday and offers classes for those wanting to brush up on rusty German skills or learn the language from scratch; the students' ages range from very young to adult. One of the annual highlights is the typical German pre-Christmas Laternenzug (lantern parade), which draws a lot of participants. There are a variety of other courses on offer to learn German for example, through the Goethe Institute and the Institute of Modern Languages at the University of Queensland, while SAGSE (Society for Australian German Student Exchange in Queensland) has been organising student exchanges between the two countries for over 40 years. Kenmore High School in Brisbane offers a German immersion program for their students, which includes the teaching of core subjects in German. Other schools, especially schools founded or administered by the Lutheran church, also offer German as a subject and a wide range of courses in German Studies are available for degree purposes at the University of Queensland.

In Queensland, particularly in Brisbane, there is no shortage of Germans involved with the arts in a broader sense, whether it is German language community radio, the Deutsche Theater Down Under (a volunteer organisation dedicated to bring German language entertainment to its audience) or German musicians performing with various Queensland orchestras. The Queensland Youth Orchestra has strong links with Germany, hosting German orchestras and in turn touring Germany regularly.

Several business associations, like the German-Australian Business Association (GABA), based in Brisbane, and the German Australian Chamber of Commerce, have a focus on business networking and creating opportunities for commercial enterprises,

while others like the relatively new association German Australian Community Centre Queensland (GACCQ) seeks, among other things, to support the establishment of a Queensland branch of the Australian German Welfare Society, which is committed to looking after the elderly. GACCQ published a book in 2012, *'1842–2012, Queensland's German Connections'*, detailing facts, anecdotal stories and general information about Germans in Queensland over the last 170 years. Some of the information in the book has been used in this article.

There are many German festivals held throughout Queensland each year, among them, of course, local versions of the famous Munich Oktoberfest. One of the newer yearly events, the Oktoberfest Brisbane, was internationally recognised in 2011 as one of the top 10 Oktoberfests outside of Germany, attracting thousands of visitors each year. A group of nearly 2,000 primary and high school students also participated in an Oktoberfest for Teens – experiencing the German language and culture first-hand.

It is interesting to note that Germans have succeeded in maintaining language and cultural institutions in Australia for many years, although historically speaking a formal unification of Germany as a nation is relatively recent, only dating back to 1871.

AUTHOR PROFILE

KISSEL, Elisabeth is the daughter of a German father and an Australian mother. She was born in Munich and has lived permanently in Australia since 1988 and in Queensland since 1995. After undertaking tertiary studies in Germany and Australia she received an MA degree in Australian Studies from the University of Sydney. In 1991 she also became a National Accreditation Authority for Translators and Interpreters (NAATI) accredited German/English translator at the professional level working in both directions. Currently she serves on the management committee of the Queensland Branch of the Australian Institute for Professional Translators and Interpreters. She has a particular commitment to the challenges of Australian multiculturalism as an instrument for the integration of migrants and refugees and has served in various capacities with community organisations, clubs and international business associations.

Ghanaians

– *Written by Akua Afriyie Ahenkorah* –

I saw a T-shirt recently that boldly stated: “I didn’t ask to be born Ghanaian, I just got lucky”. A little cheeky perhaps but in so many ways it defines what I call the humble pride of Ghanaians about our small homeland in West Africa that has for centuries punched above its weight.

This is a term we Australians like to identify with, our lucky country, and one of the many things that Ghanaian Australians find in common with our two nations. It is perhaps why Ghanaians have found a home away from home in Australia and built in Queensland a community that continuously makes me proud to be part of and have the privilege of leading.

Our community is about 1000 people. This includes those of us who have chosen to call Australia home; the husbands, wives, partners and friends who have become part of the community; and the second and third generation Australians we are creating.

We come to Australia as migrants, skilled workers and international students. It’s hard to say exactly when the first Ghanaians came to Queensland. There were small numbers who came in the 60s and 70s, mainly to study. From the 1980s onwards, our numbers increased as migrants and international students started arriving. Most of the community is heavily concentrated in Brisbane and the Gold Coast. Small groups live in regional centres, especially Mackay, Townsville and Cairns.

Ghanaians in Queensland come from a successful multicultural society, where English is the national language, most here have good education and professional skills. We have generally had few problems adjusting to life in Queensland, and the comparable climate helps.

We draw our heritage from the kaleidoscope of over 50 ethnic groups, diversity of cultures, rich ancient customs and a defining history that marks our Ghanaian identity. In many ways our cultures stand still, in homage to valued traditions, and move at a rapid pace in pursuit of modernity. It is what has made Ghana one of the most progressive countries on the continent.

Ghanaians trace our history as far back as the 10th century when our ancestors, migrated from modern day Mali, created the ancient Ghana Empire and built a trading society. Portuguese and later English

colonisation vastly changed the nations of the area, who fought several armed rebellions against the Europeans. Most people know Ghana as the first colonised country in Africa to fight and win its freedom, becoming an independent state on 6 March 1957. This is an immense sense of pride for Ghanaians everywhere. Since 1992, Ghana has continued to build on this sense of pride, embarking on political, social and economic transformation that has earned it the tag of being ‘a beacon of democracy, unity and progress in Africa’.

It is these same principles that drive the community here in Queensland and has led to our community’s most prized achievement; a genuine community cohesion that transcends our different ethnicities, languages, regions and political views, and focuses on our collective heritage as Ghanaians. This has certainly been no accident. It is the result of the hard work and foundations that so many people in the 1990s built. As the expat population began to grow, they saw the need to create an association to develop the community and bring it together.

Ghanaians Queensland, formerly the Ghana-Australia Association of Queensland, has been through its highs and lows, but it has always endured because of the value we place on it, the work members put in to continue its development and the potential it has to keep uniting us. It is the heart of our group, helping to deliver our vision of a great community that everyone is part of. Our vision is about welcoming new Ghanaians into the community, engaging Ghanaians in regional Queensland, and encouraging people to volunteer their time and skills to support the association’s activities and each other. We pride ourselves on being an open and inclusive group where a love of Ghana, Ghanaians and our values is all the initiation you need to join us.

One of the challenges for us, as with many migrant communities, is keeping traditions, language and culture alive while integrating into Australia. Parents speaking native tongues to children, frequent trips to the homeland and community events where we get to wear our beautiful kente cloth, eat our homely and delicious food (including the signature Jollof dish) and dance to the distinctive sounds of Ghana music keeps the connections alive. The commitment that many Ghanaian artists and musicians put into traditional crafts to bring our vibrant cultures to Queensland audiences is an invaluable contribution.

In the end, as most of us become citizens and feel the sense of welcome and home in Queensland, we become Ghanaian Australians, and develop a wonderful hybrid culture that represents our old and new heritage that becomes our own, and our contribution to the great Australian mosaic.

AUTHOR PROFILE

AHENKORAH, Akua Afriyie. I like to say that I became an 'Australian Citizen' in 1995 and an 'Australian' in 2002. It was ten years after I arrived in Australia and after travelling back for the first time to the motherland, and then taking a grand tour of Europe, North America and New Zealand, and as my Qantas plane landed in Brisbane I felt a wonderful sense of coming home. I realised that I was home, both physically and metaphorically. But no matter how Australian you feel, you never forget where you came from and I will always be a Ghanaian. I am also proud to say that I am a Ghanaian Australian, an African Australian. My voluntary community work over the last 22 years serves as proof of my African Australian engagement as I have served as a fundraiser for charities and a youth leader. Having had a Queensland university education I continue to offer my professional skills in corporate communication and community work to support African community development in this state, a small gesture of honouring my old and new heritage.

(Akua is the Secretary of the Queensland African Communities Council Inc.)

Greeks

– *Written by Dimitri Tsakas* –

The Greek people of Queensland herald from the Hellenic Republic born in the early nineteenth century of a long struggle for independence from Ottoman rule. The current borders of the modern state of Greece took their final form in the mid-twentieth century, meaning that a significant number of Queensland Greeks also came from Greek-speaking areas of non-Greek rule (such as the island of Rhodes prior to 1947).

With a population of approximately 11 million people, Greece shares borders with Albania, the Republic of Macedonia, Bulgaria, and Turkey. It has the eleventh longest coastline in the world and 277 of its approximately 1,400 islands are inhabited. Its northern and eastern borders have been prone to instability and tensions that have necessitated significant military efforts for defence and the evolution over time of a potent nationalism and cultural identity. A mountainous terrain enveloped by the Ionian, Aegean, and Mediterranean seas, a largely homogenous language and Orthodox faith, these have all contributed to the Greek national identity. Despite this homogeneity of Greek identity, there remains apparent and distinct regional diversity evident in the existence of regional Greek associations in Queensland.

A capitalist economy with a per capita gross domestic product some two-thirds of the leading euro-zone countries, high unemployment, a sovereign debt crisis and a contracting economy mean Greece is in dire economic crisis at present. This has resulted in a renewed exodus as young people in particular seek opportunities elsewhere. Unimaginable only a decade ago, Greeks are expressing a fresh interest in migrating to Australia where many already have established family connections.

The earliest reference to a Greeks residing in Queensland is made to Reverend Chroforous Arsenios from Corfu, who apparently settled in Clermont and received local citizenship in 1869. The name however, inextricably linked to the earliest Greek in Queensland, is that of Lady Diamantina Bowen from the island of Zakynthos or Ithaca (records vary). A descendent of the historic Roma family, her father was President of the Ionian Islands Senate and a Poet Laureate under Queen Victoria. In 1856, Diamantina married Sir George Bowen, himself then Chief Secretary of the British Protectorate of the Ionian Islands. Sir George Bowen was appointed first Governor of Queensland by Her Majesty Queen Victoria, and the couple took up residence at

Government House, Brisbane, in 1859. Their residence is now part of the grounds of the Queensland University of Technology. Upon their arrival at Gardens Point near Brisbane's Botanic Gardens, the couple were greeted by an estimated crowd of 4000 welcomers waving British and Greek flags.

Lady Diamantina Bowen is well remembered for her deep philanthropy and community service, including the establishment of the Diamantina Orphanage, the Women's Hospital (Lady Bowen Hospital and forerunner of the Royal Brisbane Women's Hospital), and the Diamantina Hospital, later renamed the Princess Alexandra Hospital, in Brisbane. Her popularity is attested by the naming of the western Queensland town of Roma, the Diamantina River, Roma Street in Brisbane, and the suburb of Ithaca in her honour. Diamantina remained a committed Christian of the Greek Orthodox Tradition her whole life, spending the last years of her life worshipping regularly at the Greek Orthodox Cathedral in London.

As early as 1916, Greeks in Queensland numbered in the hundreds and were strongly associated with business. Following World War I and the Asia Minor catastrophe of 1922 with its exchange of populations, Greek migration to Queensland rapidly increased. Newly arrived Greek migrants spread throughout the state, establishing businesses, working hard, and enjoying the prosperity of their new land.

After the formation of a Greek Association of Brisbane in the early 1920s, the first Greek Orthodox Parish-Community in Queensland was formed in 1929. It took the patronage of Saint George and is today's Greek Orthodox Community of St George. After a number of decades in Charlotte Street in the city, the community moved its centre of operations to South Brisbane, its home to this day. The current Church of St George in Edmondstone Street, South Brisbane was erected in 1959 and consecrated on 24 April 1960.

The Greek Orthodox Parish-Community of St George remains the oldest and largest in Queensland. Other Parish-Communities were formally established over the years, including Innisfail (Dormition of Our Lady) in 1935 and Townsville (St Theodores) in 1947. Later years saw the establishment of Parish-Communities in Home Hill (St Stephen), the Gold Coast (St Anna), Rockhampton (St Nektarios), two more in Brisbane (Dormition of Our Lady at Mt Gravatt and St Paraskevi at Taigum), and

most recently in Cairns (St John). There are also active communities in Gladstone and the Sunshine Coast.

Without doubt, it was the events and consequences of World War II and the post war economic hardships in Europe that witnessed the most intense phase of Greek migration to Queensland. It is safe to assume that the greater majority of Greeks migrating did so as economic refugees after the devastation of World War II. With Australia's door wide open to them, Greeks saw an opportunity to escape an economically limited land and seek their fortune in the Antipodes.

Upon arrival in Queensland, most Greeks applied themselves laboriously to the task of prosperity. They did so successfully in the main. Data from the 1970s onwards attests to a dramatic upward social mobility among Greeks in the state. Armed with an entrepreneurial drive, a spirit of self-sacrifice, a sheer determination for success and an almost unparalleled emphasis and respect for education, Greeks expected and demanded success. The inter-generational rate of tertiary education among the first Australian born children of Greek immigrants was the highest for any ethnic group in the 1970s through to the 1990s.

Numerous well known leaders in their field, both professional and academic, are of Greek origin. The current plethora of successful business in Queensland find many Greeks represented among their ranks with names and brands which include The Raptis Group, Raptis Seafood, Raptis Packaging, The Coffee Club, Fardoulis Construction, Sullivan Nicolaides Pathology, and many others including the Coronas Hotel in Roma and several Comino arcades in various regional centres.

A particular feature of Greeks in Queensland is their practice of building communities based upon and around the Orthodox Church. All of the major infrastructures of Greek life are built around the Church, which remains central and influential in Greek identity and culture. The Greek Orthodox Archdiocese of Australia is the peak umbrella body for all the Parish-Communities in Queensland, who receive their spiritual canonicity and validity from it.

Church based Greek communities in Queensland engage in multi-dimensional services that nurture and sustain socio-cultural identity through youth groups and outreach programmes, dancing groups,

aged care services, childcare centres, Greek language schools and the Greek Club in South Brisbane. Further, cultural presentations, lectures, workshops, and interest groups facilitate the preservation and ongoing evolution of Greek life and identity in Queensland.

The culmination of these efforts is showcased annually through the Paniyiri Festival in Brisbane's Musgrave Park, held every May. The Festival is organised by the Parish-Community of St George but draws together all Greek Parish-Communities and regional associations in the South East corner to share Greek culture with the broader community of which Greeks feel so much an organic part. The festival is the largest multicultural event in Queensland, drawing average annual crowds of 70,000 people over the course of two days.

Community outreach, both to people of Greek origin and to the broader population is a priority of two Greek communities in particular. GOC CARE is operated by the Parish-Community of St George in South Brisbane and St John's Community Care is operated by the Parish of St John the Baptist in Cairns. Between them, these two organisations employ hundreds of people servicing well over 1000 clients, providing community-based responses which support people from culturally and linguistically diverse backgrounds and the general community to remain at home and participate in community life.

Both St John's and St George's parishes operate large childcare facilities. The Greek Welfare Centre is operated by the Parish-Community of St George, and services a wide range of clients, both Greek and non-Greek. In Hampstead Road, Highgate Hill is the St Nicholas Nursing Home and Hostel, offering fully accredited and high standards of care for the elderly.

The Greek business community has formed the Hellenic Chamber of Commerce which periodically organises functions and presentations held at the Greek Club. The Greek Club is a premier site for large social and corporate functions. It remains a centre of Greek social life in Brisbane and is located in the same complex as the Church, Greek School, Administration and Community Services Building, and the Childcare Centre.

Queensland Greeks are witnessing a small but steadily increasing number of Greeks migrating from Greece again. These welcomed newcomers are typically

skilled workers and well educated young people seeking opportunities in Australia. An established community infrastructure makes their integration much easier than was the case for earlier immigrants. Every newly arrived Greek is seen as an asset to the community.

Queensland has witnessed and enjoyed the benefits of a Greek presence for most of its history. Greeks have found a safe and much loved home in this state. They have progressively evolved their communal infrastructure and are now able to share the benefits of this with fellow citizens of all backgrounds. Queensland has been kind and generous to the Greek people. In return, the Greek people are loyal and deeply contributing citizens. The future of Greeks in Queensland is bright as we look to ever increasing ways in which our contribution to the state can grow.

AUTHOR PROFILE

TSAKAS, Rev Fr Dimitri, BSW(hons) BTh MIntRel MAASW(Acc) AMHSW was born in Brisbane. He attended Junction Park State School and then Brisbane State High School. He holds a Bachelor's Degree in Social Work (Hons), a Bachelor of Theology, and a Masters of International Relations. He has worked for the Department of Social Security and practiced Clinical Social Work at the Princess Alexandra Psychiatric Unit. He has also practiced as a Counsellor for the Family Court of Australia. He was ordained to ministry at the Church of St George, Brisbane in 1991. He currently holds the position of Vicar-General of Queensland for the Greek Orthodox Archdiocese of Australia and is posted to the Greek Orthodox Parish-Community of St George in Brisbane. He is married to Michelle and has two sons.

Guatemalans

– Written by Elba-Marina Orellana –

Guatemala is the most populous of the seven Central American states, with 14 million people. A former colony of Spain, Guatemala became independent in 1821. A country with great ethnic diversity among the indigenous population, Guatemalans are 60 per cent European or Mestizo. The indigenous people still use 21 Mayan languages as well as other languages and dialects. Spanish is the country's official language and well over 90 per cent of the people of Guatemala use Spanish as their first or second language. There are now some interpreting and translation services in indigenous languages catering notably for the aged and people in rural areas.

During much of the second half of the last century, Guatemala was haunted by political instability and civil war, driving people temporarily to safety across the Mexican border or into permanent emigration to North America and other countries such as Australia. The Civil War ended in 1996. The largest Guatemalan communities are in the United States, Canada and Mexico.

“When I was 13 my grandfather told me that we would travel a long way to live in a country where the countryside was full of native animal such as kangaroos jumping about and other fauna and that we'd be in a place where I could be with children who have blue eyes like the ocean and blond hair. After landing at Sydney Airport the first thing I noticed from the bus taking us the Endeavour Hostel was the wide streets. On arrival at the migrant hostel I noticed at the migrants came from so many different countries – Asia, the Middle East, Europe and Latin America. I soon realised that few of the Australians were blond with blue eyes. Starting to learn English in classes for new migrants was a magical experience. When attending classes we developed friendships. I learned that this is a multicultural nation where the government is kind to let people come from all backgrounds to live here. As an adult I can share two homelands, mine which is Guatemala and Australia, which is also mine.”

Guatemalans in the Brisbane region are mainly of European or Mestizo background but there are one or two people with indigenous roots in Guatemala. Most of the Guatemalans experienced difficulties with the English language when they settled in Australia and even now, when we meet, we speak Spanish.

Some young Guatemalans and the second generation are keen to advance in life though studies at TAFE Queensland or universities. The first generation work as painters and cleaners, but there are also nurses, childcare and other welfare workers and artists.

Guatemalans are largely Catholics but Protestantism is quite strong in the home country and in Queensland there are also Guatemalan Anglicans. There are some 60 adult Guatemalans in the Brisbane region and they know each other. When they intermarry with Australians their partners usually learn some Spanish. The Guatemalan's information needs about their former home country can only be met through the use of the internet because the Guatemalan community in Brisbane is too small to produce its own radio programs or a regular newsletter.

In October 2012, the Guatemala Queensland Association was formed. At the first function the guests included people from Argentina, Chile, Columbia, the Philippines, Peru and, naturally, Australia. It was held at the Kurilpa Hall in West End. Guatemalans like to party with people from throughout Latin America as most of them have a common bond through the Spanish language. Guatemalans also join the social functions organised by other Latin American communities. Guatemalan functions are intended to be family and community events. When Guatemalans meet socially, they often wear national costumes and speak in Spanish. They sing the songs from home, read poetry and sell raffles for the benefit of their new Queensland Guatemala Association. Whenever Guatemalans meet they enjoy their traditional meals, which are mainly based on maize (corn), chilies and beans. Guatemalans like to live and work in Queensland and they want to play their part in the life of this great state.

AUTHOR PROFILE

ORELLANA, Elba-Marina was born in a small town in Guatemala but had to flee her politically unstable country with her family when still very young. After a stay in exile in Mexico her family flew to Sydney, transferring to Brisbane a year later. Elba-Marina has now lived in Queensland for 28 years returning for her first visit to Guatemala in 1997. She is a child care worker and teaches and enjoys teaching children Spanish songs and Spanish. Her hobby is writing poetry in English and Spanish. The author was assisted by her mother Elba who used to travel throughout Guatemala as a performer in the family musical group by presenting traditional dances from Central America and Mexico. Since arriving in Brisbane in 1985 Elba has worked as an interpreter and as a community worker and has undertaken naturopathic studies.

Hmong

– Written by Vang Yee Chang and Say Xiong –

The Hmong people who came to Australia as refugees and migrants used to be the second largest ethnic minority group in Laos. According to new research findings, the Hmong people fled their original homeland in Southern China from the middle of the nineteenth century, settling mainly in Laos, Vietnam, Thailand and Burma. In our time the fiercely independent Hmong people were drawn into the long and bloody military conflict in Vietnam. The 1973 cease fire agreement between the right wing and the left wing communist party (Pathed Lao) prompted large numbers of refugees fleeing Laos, from 1975 to 2000. Communist supporters from Laos had assisted with the building of the Ho Chi Minh Trail. The exodus of people from Laos over a quarter of a century was therefore a consequence of former support given to Vietcong troops.

The traditional Hmong way of life is based on agriculture and life in small villages and the Lao countryside. They are an ethnic community without a state of their own and had to live as a disadvantaged minority in the shadow of another dominant culture. Hmong people practice ancestor worship and most of the Hmong people are Animists. From 1950, the Hmong people began to embrace Christianity. Some clan members had been isolated from their main clanship group and did not know how to perform the traditional ceremonies. Consequently they decided to take up Christianity. Some families became Christians because they were poor and unable to finance sacrificial animals such as a pig or a chicken for worship. The Hmong speak in two dialects, White Hmong and Green or Blue Hmong. The traditional social structure is based on kinship ties through the clan systems. Hmong share a strong sense of economic and political independence and cherish a peaceful environment. The Hmong people have suffered long periods of social and emotional abuse and their dignity has been undermined.

The Hmong people are a small ethnic community group with about 3,000 people in Australia. They live currently in four Australian states: Queensland, New South Wales, Tasmania and Victoria. Two large Hmong community groups live in Queensland, the largest group being in North Queensland and the other community group is in Brisbane. The third largest group of Hmong people is in Victoria. The Hmong Australia Society studied and recorded the Hmong settlements in each state. According to its research

findings 55 per cent of Hmong in Australia are low income earners, 20 per cent are self-employed and 25 per cent are unemployed.

Hmong families who arrived in Australia long ago can now rely on their grown up children in regard to receiving some assistance. The second generation will be better off as the Australian-born Hmong and those who came here as children have confidence and good English language skills. They can join the Australian workforce and participate in the activities of the wider community. Yet, many Hmong people still find it hard to break through their difficult life circle.

Education and training

According to educational research reports on the education of the Hmong in Australian schools, there is only a small percentage of young Hmong who perform well educationally. Most of the children of the first generation Hmong only managed to finish Year 12 and they subsequently joined the workforce without further training. Hmong parents have difficulty understanding and appreciating the school curriculum as they cannot read and write English to assist their children and they don't know what employment areas are suitable for their children. In addition children do not know what kind of work they are good at. Hmong parents and guardians are not sufficiently confident in order to participate in discussion about their children's future. Therefore teachers cannot guide parents and guardians so that children get support in their home leading to greater success in their school studies.

Culture and beliefs

Hmong in Queensland have retained some of their rich tapestry of art and culture. They are distinguished by their colourful traditional costumes and dresses. Their culture has remained strong because the first generation of settlers in Queensland is determined to maintain the values observed by past generations. The elders are respected and family ties are left intact. Whenever there is a ceremony or meeting in an extended Hmong family the elders sit at the upper side of the table. The ladies and the young people are also joining in and there are additional tables for those who don't want to be at the elders' table. The Hmong have retained their tradition of showing respect. When a niece or a nephew meets her/his uncle she/he will

greet him by saying 'hello uncle'. Subsequently she/he will say her/his name and hug him or shake hands.

Hmong believe in ancestor worship. They believe in re-carnation as they expect to become their second or third grandchild. When a Hmong is very sick or the family is concerned about a member's wellbeing they will pray to God (Yawm Saub) to ask for help.

They also believe in Shamanism. The Hmong Shaman is a person with a special ability to deal with spirits, whether evil spirits or domestic spirits (ancestor or household spirits). The Shaman uses varying methods of negotiation with the spirits to reach an agreement – if an ill person gets well on time the family of the formerly ill person will pay for the offering (for example: sacrificial animal or paper money).

Employment

Presently, most Hmong people in Queensland are working in various employment sectors: accountancy, administration in the law, retail industry, technology and hospitality. They also run their own small businesses, professional services and are engaged in farming. Although the Hmong people find it hard to gain employment due to their lacking in language skills and formal trade skills, they will never give up trying. The first generation's working life is now nearly over and the second generation of Hmong is about to lead the community. Hopefully the younger generation of Hmong in Queensland will do the Hmong proud.

AUTHORS PROFILE

CHANG, Vang Yee was born in a village in northern Laos and grew up during the difficult years of the Vietnam War. He finished primary school in 1975 and in 1979 his family escaped from Laos by joining other Hmong people looking for safety in a distant land. They moved from place to place until they arrived at a refugee camp in Thailand where the family spent ten years. During the ten years in the camp Vang worked for various refugee assistance programs. In 1989 his family was selected for settlement in Australia, reaching Queensland in 1990. Early life in Australia was not really a dream come true. Although the memory of past torture and trauma had faded through time, the arrival in Australia posed big challenges. Australian social conditions are so different from the Hmong heritage, culturally and linguistically. It took years to adjust to living in an advanced Western country, to fit in and find out where to get help.

Vang completed Technical and Further Education (TAFE) college courses in tourism and management. In early 1991 he established the SPK Housing Group Ltd in North Queensland with the intention of helping the Hmong people and other community members with large families and low income earners. Vang has served as President of the Federation of Hmong National Culture.

XIONG, Say was born in a small village called Nong Sang (meaning Elephant Lake) in the Sayaboury Province of Laos. The country is now known as Lao People Democratic Republic. In 1976 he fled with his parents and other members from the Laotian home village to Thailand. In 1982, Say came to Australia with his family. He worked from 1992–1995 as a volunteer at the Innisfail Community Advice and Information Centre and was the Vice-President of an Interim Management Committee for setting up a Child Care Centre at the Johnstone TAFE College. Say is a qualified Justice of the Peace and in 2001 he joined the SPK Housing Management team.

Hungarians

– Written by Tamas Bozsik –

The first Hungarians to come to Australia were fortune hunters, having boarded ships and travelled to a faraway land in search of gold. For a while the prospectors worked and lived on the gold fields, eventually settling down to become part of early Australia. Up to the outbreak of World War II only a few hundred Hungarians made it to Australia each year, making for a few thousand Hungarian migrants in Australia's two major cities. It was the devastation and difficult aftermath of World War II which opened the floodgates for refugees to Australia. More than fifteen thousand Hungarians were among the hundreds of thousands of Eastern European arrivals.

Hungarian organisations, institutions, parishes and clubs were established. Hungarian language schools were opened, churches built and sports teams organised. Hungarian life came to Australia. The 1956 Melbourne Olympics coincided with the Hungarian Freedom Uprising. Thousands of Hungarians proudly welcomed to Melbourne compatriot sportsmen and officials. Whilst wearing black arm bands Australian Hungarians proudly waved Australian and Hungarian flags, cheered and sang national anthems and folk songs.

At least 50 members of the Hungarian Olympic team remained in Australia. During the next few years more than 20,000 Hungarian people came to Australia as refugees. Subsequent political developments forced more Hungarians from the minority population in Yugoslavia to seek safety in Australia, and by the end of the 1950s numerous surges of Hungarian refugee arrivals had considerably increased the size of the Hungarian community in Australia. At present there are more than 60,000 Hungarians in Australia including their second and third generations. Large Hungarian communities thrive in the major capital cities, including Brisbane. They maintain schools, churches, social clubs and community services. Groups or individual Hungarian settlers are scattered all over Australia and left their mark in every corner of the fifth continent.

Hungarians love family and community values. A life together brings joy to all participants. They also love to travel and feel the wild open spaces of Australia. They tend to be highly skilled and hard working as engineers and architects, scientists, politicians, tradespeople, artists, doctors, writers, sportsmen and sportswomen, teachers, business leaders and men and women of faith, as well as thousands of other

professions. Acclaimed Hungarian-born painters Desiderius Orban and Judith Cassab were able to join Australia's foremost group of post-war artists.

Hungarians in Queensland

The first Hungarians came to Queensland after the outbreak of World War II. They worked and lived on the sugarcane fields and in mining towns. The refugees from Hungary who arrived during the early 1950s were fleeing from a life of political oppression. They were intent on preserving their cultural heritage and language by also fully participating in the life and work of the country that gave them refuge. They prospered through hard work and established various community organisations in Brisbane including churches and parishes, language schools, various clubs and sports teams. After the Hungarian Freedom Uprising substantial numbers of refugees from Hungary settled in Brisbane and some ventured to regional and rural Queensland. Hungarians became regular or mature age students at the University of Queensland and others were able to follow their former professional careers in occupations as diverse as medicine, engineering, science, teaching and sports. Several Hungary-born men had successful careers as officers in the Australian Defence Force, one of them reaching the rank of a colonel.

At present there are more than 7,000 homeland born Hungarians living in Queensland. Like many other former Eastern European refugees, Hungarians in Queensland became also active in volunteer community services, including ethnic affairs, an indication of their commitment to preserving family and community values. As long as their home country had to live under a communist regime, Hungarians in Queensland frequently donned in public their national costumes and celebrated their cultural traditions thus indicating a need to preserve the spirit of a people which in Europe could no longer express itself freely.

The Gold Coast Hungarian Association

The Gold Coast Hungarian Association was incorporated in July 1989. One of the founding fathers was Adorjan Ferenc. Since then the Association has organised functions in various rented venues, the current being the Broadbeach Seniors Centre. The

aim of the Association is to foster cultural, social and language maintenance programs. The monthly family afternoons consist of volunteers of the committee cooking and serving delicious Hungarian foods and cakes enjoyed by the members while listening to nostalgic Hungarian tunes, followed by lots of dancing of the csardas. Besides this, there are specific days for remembering moments of historical significance, as well as fun-filled picnics in the Cascade gardens where the traditional “goulash” soup and “langos” are cooked and lots of activities are provided for children. Several times a year famous artists, singers and entertainers from Hungary wow the crowds of Hungarians and Australians as well. As the ages of members are increasing the Association has introduced discos and programs for the younger generation. To help maintain the parents’ mother tongue, the Gold Coast Hungarian School was formed in 2010. It has become one of the funded After Hours Ethnic Schools. The classes are held weekly at the Broadbeach Seniors Centre with an age range of 3-15 years.

The older generation is not forgotten and visits or get well cards are given to ill members. Twice a year Father Laszlo Horvath comes from Adelaide to say Mass in Hungarian on the Gold Coast and Brisbane. Now the Association, with donations from Hungarians in Queensland, Melbourne and Adelaide has had a chapel built at Marian Valley.

The Hungarian Reformed (Presbyterian) Church of Brisbane and the Gold Coast

The large-scale arrival of Hungarian refugees to Australia began after the end of World War II in late 1949 and after the 1956 Hungarian Revolution in Budapest. Under the care of teacher-pastor Daniel Kobza of the Hungarian Reformed Church in 1951 a small congregation soon gathered at St Paul’s Hall in Brisbane, holding regular services.

Interstate migration in the 1980s boosted the numbers of people in the South Eastern regions of Queensland. There were many Hungarians among newcomers who found their way to the congregation this way. One of them was Ferenc Adorjan. Arriving in Brisbane early in 1984, he offered his services to our congregation. The elders gladly and gratefully accepted his generous offer. He took the pulpit service, while Pastor Kobza continued

with the visitations, administration and all other kinds of pastoral work.

From 1984 to 1988, the number of communicants grew slowly due to events in Europe, particularly in Hungary. Many refugees found homes in Brisbane and joined the congregation. The year 1989 saw the retirement of Ferenc Adorjan, a well-loved, respected and wise model of a pious patriot who had been admired for his tenacious dedication to his church and homeland.

In 1989 the Hungarian communist government demolished the Iron Curtain. The open border also gave Hungarians an easy chance to escape from the extreme oppression and poverty that prevailed in Hungary at that time. Many of these refugees found permanent homes in Brisbane. This strong wave of refugees also augmented the membership of our congregation. In 1990 Rev. Maria Zsoldos, who settled in Brisbane with her family, was asked to take over the pastoral duties of the congregation. Upon her acceptance, Pastor Kobza retired at the age of 77, after having served the congregation for almost 40 years. Rev. Zsoldos served the Hungarian community at St. Paul’s church until July 1998, when on account of her incurable debilitating disease she had to retire.

Mr Endre Szekely arrived on the Gold Coast in 1999 and immediately offered his services. He successfully negotiated the use of facilities at the Robina Presbyterian Church, Gold Coast, and he also took on the duties at the Brisbane congregation and started holding monthly services at the Hungarian Club in Marsden till he was in his late seventies.

In 2004 the new pastor Rev. Lorinc Kovacs was called from Transylvania. He arrived in Australia with his wife Izabella and daughter Krisztina, and started his duties as the spiritual leader of the Brisbane and Gold Coast congregations. Under his leadership, the congregation began to flourish again. A choir and a small theatrical group were formed. This group has already produced three classical comedies under his direction. The most ambitious project to be undertaken by both congregations is fundraising, which began in October 2008, for the creation of a Hungarian Christian Religious Centre. Such a Centre would comprise a chapel, meeting rooms, school rooms and offices. There has been a tremendous response from the Hungarian community and the necessary amount of money has already been collected to date.

The Hungarian Cultural and Welfare Association

The Hungarian Cultural and Welfare Association was founded in 1986. Its membership in recent years was in the range of 200 and 300. The purpose of the Association is to unite Hungarians in Southeast Queensland and to preserve their language and traditions. The club offers regular entertainment for its members in the form of picnics, balls and concerts.

Every year Hungarians come together for an Australia Day picnic and a fancy dress ball. They commemorate the revolutions of 1848 and of 1956, as well as celebrate Easter, Mother's Day, Father's Day, Grape Harvest Ball, St Stephen's Ball, Oktoberfest, Elisabeth Ball, Katherine Ball, Christmas and New Year's Eve. These events attract many people and they are very colourful and entertaining.

The club also provides a home for the Hungarian Reformed Church, which is a protestant congregation. In addition to the members of the congregation, Hungarians and their friends belonging to other Christian denominations also join in and afterwards Sunday lunch is available from the club kitchen. Traditional Hungarian food is served for all occasions. The club holds a liquor licence and the bar stocks traditional Hungarian palinka.

Hungarians at home and in Australia are renowned for their success at soccer. Today the club at Marsden also hosts the Soccer Club and the soccer players have their training on the club's own soccer field, every Friday. With some help from the Hungarian government, a Hungarian educational program started again this year. Children who want to learn the Hungarian language are educated in two groups.

The club is also a venue for many concerts by performers from Hungary. The Hungarian Cultural and Welfare Association is largely supported and maintained by retired volunteers. If you take an interest in Hungarian culture and traditions, good food and good company, no matter what your ethnic or cultural background, you are welcome to meet us at our club.

The Hungarian Friendship Club of Fraser Coast

The Hungarian Friendship Club has 52 members. Since its conception in 1996 it has cultivated our cultural heritage and our traditional folk customs. We keep monthly meetings and have a friendly membership policy.

Endre Jozsa is the president of our association and was also the founding president of the Fraser Coast Cultural Festival. Since 2006, this cultural event of state significance has grown into a kaleidoscope of the diverse cultural displays and events within this region.

The club supports, on a voluntary basis, our aging membership and provides various community welfare services. Also in the Polson Cemetery, Hervey Bay, our association has erected a memorial where we provide interment of the ashes with bronze plaques to our departed members and their families.

Among the past and present Hungarian associations outside of Southeast Queensland the Hungarian Association in Mount Isa has been particularly active.

Noted Hungarians in Queensland

Gregory (Gergely) Hartay-Szabo commenced piano studies with Anna Pava and began organ studies at the Pal Jardanyi Music School in Budapest with Istvan Barotti, organist of the Esztergom Basilica, the fifth largest cathedral in Europe, where on many occasions he had the privilege of deputising for his teacher. He later studied organ with Lilla Szathmary at the Bartok Conservatory in Budapest. In 1998 Greg arrived in Brisbane as a dual Australian/Hungarian citizen, thanks to his mother having been a 1956 refugee. He majored in organ studies at the Queensland Conservatorium under the tutelage of Christopher Wrench winning the Conservatorium's organ prize for three consecutive years, graduating with honours in 2003. He has performed in numerous local and interstate concerts. In February 2005, Greg became the organist and director of music at the Albert Street Uniting Church in Brisbane city and in 2007 he became University Organist for the Queensland University of Technology.

Frank (Ferenc) Vig was born in Bankeszi, Nyitra Province, Hungary in 1915. After graduating from F. Kolcsey High School where he majored in sciences, he first became a post office clerk. Subsequently he worked as team leader of the central operations unit of the Hungarian National Radio in Budapest. After World War II he left Hungary for Germany and migrated to Brisbane in 1949. He became a gymnast and was crowned Queensland State champion for the years 1950 and 1951. During the latter year he also became Australian national champion at the horizontal bar. Frank was a certified and practicing accountant. From 1951 to 1972 he served as Director of Physical Education for the Brisbane YMCA, also finding time to work as a casual instructor in physical education at the University of Queensland. Frank was the co-author of 'Hungarians' which appeared in the book *Multicultural Queensland 2001* by focusing on the extensive Hungarian community activities in Brisbane up to the year 2000. Frank was an active member of the Hungarian community. He was the Secretary of the Hungarian Cultural and Welfare Association in Brisbane, from 1981 to 1989. His life achievement, notably his contribution to gymnastics and sports education, was acknowledged by the naming of the Frank Vig Stadium in West Brisbane. He also received the following prestigious awards: the 'Migrant Service Silver Award' in 1987, the Order of Australia in 1996 and the Australian Sport Medal in 2000.

Erzsebet Jurkovics was born in 1935 in Szombathely, Hungary. She arrived in Australia as a refugee in February 1957. She worked in a delicatessen shop where she had many Hungarian customers. Together with her husband, they regularly visited the Marybirnong Migrant Hostel to welcome refugees, giving them food, advice, and helping them to find jobs. Hungarian artists, sportsmen and journalists who were touring Australia were always warmly welcomed in her home. Her children joined the Hungarian dance group in Melbourne and Erzsebet began her voluntary work with Hungarian community groups. In 1987 she moved to the Gold Coast and became an active member of the Gold Coast Hungarian Association supporting all plans and suggestions for keeping Hungarians together, and was president from 1998–2006. Under her leadership Hungarian cultural functions were flourishing and her forward thinking and enormous energy inspired others to work hard to preserve Hungarian culture in a foreign land. She received an award from Dr Laszlo Tokes for her unselfish work for the Hungarian community. She died in February 2013, after several years of battling cancer.

Ildi Molnar was born in Budapest, Hungary in 1949, studied one grade of primary school before her family escaped from Hungary in 1956 and arrived in Australia in 1957. She was educated in Catholic schools in Melbourne, finishing her HSC in 1966. She majored in German and political Science at Melbourne University and after graduating began to teach in a high school. In 1977 she began to teach young children on a voluntary basis at the Hungarian Ethnic School on Saturday mornings and continued until her family moved to the Gold Coast in 1987. She also taught Hungarian to adults weekly while she taught English as a second language to migrants at TAFE Qld. On the Gold Coast she continued teaching English to migrants and in 2007 joined the Gold Coast Hungarian Association committee, together with her husband, Laszlo Dikasz. She held the position of minute secretary, then secretary till 2012 and is still the secretary of the Hungarian Ethnic School on the Gold Coast.

Peter Vecsey-Dalos was a cadet officer in Budapest and graduated in 1939 as a lieutenant in the Hungarian army. He watched with concern how German political power began to intrude into Hungarian life, particularly from 1939. At the end of the war he managed to escape forced repatriation which would have meant immediate death or slow death in Siberia. Peter was traumatised by the experience of war and he used to say that "even Australia was not far enough to put away my bad recollections". Peter arrived in Brisbane in 1950, with his wife Helen. He became a senior accountant and inventory analyst with Ford Motor Company and his long retirement well into his nineties was devoted to community work, initially for Meals on Wheels at Nundah. From 1983 he worked on a daily basis as a volunteer accountant for the Ethnic Communities Council of Queensland. He used to start at 6.30 am and was often there even in the evening. Peter loved Australia and the Australians loved Peter, who died in 2013.

Count Tibor Borlai (1920–2011) arrived in Australia after the 1956 Revolution and served 22 years as Honorary Hungarian Consul for Queensland. He found work as an electrical designer, graduating later with a diploma in electrical engineering. In addition to his professional engagement he was gradually taking on more and more commitments in public life by launching the Hungarian program on Radio 4MBS and editing the Hungarian program of Radio 4EB until 1992. He also organised charity appeals and helped newly arrived migrants.

For his outstanding contribution to public activities, he was awarded in 1987 the Centenary Medal of the Ethnic Communities Council of Queensland. His company designed the electrical equipment for the Hungarian pavilion at World Expo 88. In 1999 he was elected Dean of Queensland's consular corps. During the 1956 Revolution, he risked his life rescuing the physician Dr Vera Lehocz, who was on her way to the hospital with a severely injured person when the ambulance car was shot at by a Russian tank. For this very act, on the occasion of the 50th anniversary of the Hungarian Revolution, the Hungarian Government awarded Tibor Borlai the Gold Medal of Valour. He led an exemplary family life, raising two children with his wife Gillian. In 2010 he became a member of the Szt Laszlo Association and Order of Knights. Many members of the Hungarian community in Queensland farewelled Count Tibor Borlai on his last journey on 11 July 2011.

The internationally best known Hungary-born long-time resident in Queensland is former heavyweight boxer – Joe Bugner. Joe became British, Commonwealth and European champion and won the Australian title when aged 45. He was a Hungarian war refugee in 1956 and also became a movie actor appearing in over 20 films. His life story was recently published, *Joe Bugner My story*. During his time in the United Kingdom, Joe rubbed shoulders with Sir Laurence Olivier, Richard Burton and Roger Moore and in the United States with Frank Sinatra, Elvis Presley and neighbour Joan Collins. Singer Tom Jones was the best man at his wedding. In 2000, during the Sydney Olympics, Joe met up with old friend Muhammad Ali who he had fought twice over 15 rounds. 'Aussie Joe', his sporting nickname, is a naturalised Australian and speaks Hungarian fluently although he does not maintain a close association with the Hungarian community organisations in Queensland.

AUTHOR PROFILE

BOZSIK, Tamas was born in Nyiregyhaza, Hungary. He graduated as a telecommunication technician from Banky Donat Technical College in 1962. After arriving in Australia in 1987 he worked as a volunteer for World Expo 88. Subsequently he was employed by Grace Electronics and the Surfers Paradise Marriott Resort. He joined the Hungarian Community on the Gold Coast in 1990. From 1998 to 2003 he was the Secretary of the Gold Coast Hungarian Friendship Society. Tamas was also editor of the Gold Coast Hungarian Newsletter for 13 years and in 2007 he was awarded life memberships by both organisations. In 1999 he became Australian correspondent for the world-wide Panorama magazine. Tamas was co-author of the Hungarian World in Australia and New Zealand and Hungarians in Wide-world Books. In 2008 he was rewarded for his dedication to the Hungarian communities with his inclusion in the Sovereign Society and Order of St. Laszlo.
