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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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I-Kiribas

– *Written by Leonard and Wanita Limpus* –

The people of Kiribati (pronounced Kiribas) are small in number, relative to Queensland's total population, and with its population being just over 100,000 people, small in proportion to the rest of the earth. Formerly a British colony known as the Gilbert Islands, Kiribati consists of 33 atolls stretching from Banaba in the west to Kirimati (Christmas Island), south of Hawaii, in the east. Located in the Central Pacific, it was one of the last places inhabited by man with settlement believed to have occurred over 1000 years ago. The British annexed the Gilbert Islands in 1892 to protect the inhabitants from slavery. During the British administration one of its islands, Ocean Island (Banaba), was mined for phosphate – much of which was used to fertilise Australian farms.

The capital island of Kiribati Tarawa is inhabited by nearly 40 per cent of the population and was the location of a major battle in World War II. The Gilbert Islands were granted independence by the British on 12 July 1979 and became the Republic of Kiribati. Kiribati has two official languages, I-Kiribati and English. I-Kiribati is a Micronesian language. Kiribati people, though Micronesian, can also be part Polynesian, Chinese or European. Banaban people, though part of Kiribati and related to I-Kiribati, see themselves as a distinct group with their own traditions.

I-Kiribati people are mostly Christian and include Roman Catholics (the majority), Kiribati Protestant Church (which has no equivalent in Australia), Mormons, Seventh Day Adventists and recently Jehovah's Witnesses. The only other religion besides Christianity is the Baha'i faith.

Kiribati people began to settle in Queensland in the late 1970s and early 1980s, and were only a handful in number. They consisted in those days of I-Kiribati ladies married to European men who had gone to the Gilbert Islands to work in administrative jobs in the time of the British, mostly for corporations. There were also entrepreneurs who had business interests in the Gilbert Islands and had I-Kiribati wives. These were all well known to each other and visited one another's homes. Aussie barbeques would be held in July around Independence Day and the cultural bond with Kiribati would manifest itself in the ladies dressing up in dancing costumes and performing cultural dances. Links with home would also be maintained by visiting I-Kiribati seaman on the ships that would come to port in Brisbane.

Some I-Kiribati migrants to Australia did not come directly from Kiribati but from the Solomon Islands. The Solomon Islands was also a British Colony and migration from Kiribati to the Solomon Islands was encouraged by the British. Another source of I-Kiribati migrants has been from Fiji, from the island of Rabi (pronounced Rambai) where Banaban people had been settled by the British (Fiji was also a British Colony).

By the late 1990s the Kiribati people in Queensland could be found not only in Brisbane, but also in Townsville, Rockhampton, and Mt Isa, but their numbers remained small. Around this time the Queensland Kiribati Community was formed enabling I-Kiribati to people to maintain social and cultural links with each other. Once every year, around the 12th of July, they would gather together to celebrate with traditional songs and dances and share the enjoyment with some of their friends who were from the wider Australian community.

By 2005 another group had formed, which wanted to be less insular, more inclusive and more professional as an organisation. The Kiribati Australia Association showcases I-Kiribati culture deliberately to the wider Australian community and other ethnic communities each Independence Day. Its purpose is to serve the needs of Kiribati people wherever they may be and to promote friendly relations between Australians and I-Kiribati. It has in the past, raised money to support the Kiribati Olympic Team, sent medical equipment and computers to Kiribati and lobbied for action on climate change.

As Kiribati consists of atolls only 1.8 metres above sea level it now attracts world media attention, with its people forecast as future 'climate change refugees'. It is believed Kiribati has only 30–50 years left as a nation before being engulfed by the ocean.

In 2007, the Howard government began an Ausaid project called the Kiribati Australia Nursing Initiative (KANI), which gave 75 young Kiribati people the opportunity to study nursing in Australia, with a view to this making them employable either in Australia, or other parts of the world. This was hailed by the President of Kiribati, Anote Tong, as a way of enabling his people to emigrate with dignity. Emigration as climate change refugees is believed by many to be the future pathway to Australia by Kiribati people.

At the time of writing The Kiribati Australia Association is supporting an I-Kiribati Australian graduate nurse to raise money as a Lions Personality Quest entrant for medical research in Australia, as a thank you for the AusAID project which made her nursing career and Australian citizenship possible.

AUTHOR PROFILE

LIMPUS, Leonard and Wanita met and married in Kiribati in 1976 when it was still the British Colony of the Gilbert Islands. Leonard, born in Sydney, was in Kiribati doing a year of service for The Baha'i Faith. Wanita, raised in Kiribati, was born in Betio, on Tarawa, to an I-Kiribati woman and a part Fijian and European merchant. In December 1976, Leonard and Wanita left Kiribati to settle in Australia. Residing in Sydney for four years they moved to Brisbane in 1981, where they were to meet just one other Kiribati family. Since that time, they have watched the community build nearly one family at a time, until it reached its present size and scope. When the Kiribati Queensland Community was formed, Leonard and Wanita became members, and Wanita served as its secretary for two terms. In 2005 Leonard and Wanita founded The Kiribati Australia Association. Wanita's efforts creating awareness of the plight of Kiribati, with the impact of climate change, as well as her other services earned recognition, when in 2009, the President and the government of Kiribati awarded her the Distinguished Service Award, which is 'for persons who have acted in an exceptionally generous, kind or self-sacrificing manner for the common good, without expectation of award'. Then in 2010, Wanita received the Peace Women Award from the Women's International League for Peace and Freedom in Australia.

Icelanders

– Written by Magnus G. Bjornsson –

Iceland is a north Atlantic island, 103,000 sq. km in size, situated slightly to the Northwest of the British Isles between Greenland and Norway. It is a volcanic island straddling the mid-Atlantic tectonic rift. The climate is a cool temperate island climate due to the influence of the Gulf Stream. Cold arctic streams mix with the Gulf Stream not far from the coast making the sea very fertile and Icelandic fishing grounds are among the richest known.

The soils are fertile volcanic soils, of similar structure to Indonesian soils. Streams and geothermal areas abound in the country providing a rich source of power both for the production of electricity and for thermal heating. Recent research indicates that oil and/or gas may exist in Icelandic and Norwegian waters to the north east of the island.

The population of Iceland, 327,000 in total, is derived from Scandinavian (mainly Norwegian) and British settlers. Iceland was settled during the Viking era and it is commonly accepted to have been fully settled during the period 870 and 930. In spite of the British settlers, the language and culture are of pure Nordic origins, the only Celtic heritage being a number of names of both people and places. Many British settlers were of mixed Nordic stock or were slaves brought with their masters. Iceland has the oldest still existing representative parliament, founded at Thingvellir (Parliament Plains) in 930.

The small population of the island is mainly the result of periodic disasters which have made a huge impact on the numbers of survivors. The plague was a late arrival in Iceland, killing around one third of the population in two years from 1402 to 1404. Less than 400 hundred years later the latest great impact on the population occurred when the Lakagigar volcano in the Vatnajokull glacier erupted in 1783. Consequently the Mist Hardship (known in Iceland as Moduhardindi) lasted for three years when an estimated 20–25 per cent of the population died due to fluoride poisoning and famine after the fissure eruptions ceased. Around 82 per cent of sheep, 53 per cent of cattle and 77 per cent of horses died. Subsequently a large percentage of survivors left for North America settling mainly in Manitoba. It is likely that today's population is derived from about 55 to 60 per cent of the population that was in Iceland at the beginning of this eruption some 200 years ago.

Icelandic cultural heritage is rich and thriving, and it is noteworthy that in a country of this size there is a Symphony Orchestra, an Opera, a myriad of galleries, art museums, pop-bands, film-production, theatres where shows last for weeks and months with full attendance, book publishing, noteworthy architecture, restaurants – and the list goes on. Education in Iceland is comparable to other Nordic countries.

The first account of an Icelander in Queensland dates back to 1892 when an Icelander that was known by the name Torkell worked in the goldfields of northern Queensland. There is no further reference to Icelandic migrants in Queensland until the late 1960s even though there are accounts of an Icelandic family that came to Queensland in the 1950s and stayed for about one year, living in the hills overlooking Brisbane. The largest number of Icelandic migrants arrived in Australia in the late 1960s to the mid-1970s. The Icelandic herring stock off the coast of Iceland collapsed in 1968 due to over-fishing wiping out a large part of the national economy. Work became scarce, first in the herring industry and then in the building industry resulting in widespread unemployment.

As some families started to feel financial hardship a number of them moved to other countries in search of employment and in August 1969 Icelandic newspapers reported that 350 Icelandic nationals had migrated to Australia. By 1970 the editorials in the Icelandic newspapers were very negative toward Australian government 'agents' that were trying to entice Icelandic nationals to migrate to Australia. Consequently Icelandic newspapers actively discouraged people from migrating to Australia.

In addition to the Icelandic families migrating to Queensland and Australia there were also a few families settling in Queensland after Australian visitors to Iceland entered into partnership with Icelanders. Of the people that migrated to Queensland the majority settled in or around Brisbane, but a few families settled as far north as Townsville.

The majority of the early Icelandic migrants in Queensland had trade qualifications or tertiary education to their credit but there were also some that worked as labourers. On arrival in Queensland most of the migrants from Iceland found employment in a work area similar to the jobs held in Iceland.

Most of the migrants from Iceland settled well into Queensland society, contributing to the economy as hard working individuals. A few found life in Queensland just as hard as life was in Iceland a few years earlier. They became disillusioned and returned to Iceland. Some of the factors that led to the decision to go back were inadequate English language skills, homesickness, difficulties with building social networks and difficulties with employment due to a lack of skills. There was also a sense of general discontentment because they were unable to realise the kind of Australian life they imagined and anticipated before migrating. Icelanders who achieved a successful life in Queensland particularly liked the largely sub-tropical climate, the unique natural beauty of the vast country and in particular the coastal areas. A successful social network enhances the personal rapport with the new land of settlement and its people. The sheer fact of a growing population and an expanding local economy also create professional and occupational opportunities so that migrants can succeed in their chosen line of work.

Until recently Iceland did not allow their citizens dual citizenship. Many Icelandic migrants chose to retain their Icelandic citizenship and remain in Australia as permanent residents, while some renounced their Icelandic one and took up Australian citizenship. Since 2003 the Icelandic government has allowed dual citizenship and that has prompted more Icelandic migrants to become Australian citizens. One of the peculiar scenarios pertaining to Icelandic migrants in Australia is that on a daily basis most refer to Iceland as 'home', but when they travel to Iceland to visit friends and relatives, they call Australia 'home'. It is said that 'home is where the heart is' and in the case of Icelandic migrants both Australia and Iceland are in their hearts.

In families where both partners are Icelandic it is the Icelandic language that is primarily spoken between the first generation partners and their children within the home. As the children become older and they start school and establish social networks with English speaking children their main method of communication becomes the English language. It is common that parents speak Icelandic to their children and the children respond in English. In a mixed Australian Icelandic family the main language of communication is English in the majority of cases.

During 2008–13 there was an on-going migration away from Iceland, mainly to Norway and Denmark. This was the result of the global financial crisis, which hit Iceland first among nations and caused financial hardship especially for young families with huge mortgages tied to foreign currencies when the Icelandic Krona fell almost overnight by about half. The steady stream of migrants leaving Iceland during other periods of time can perhaps be interpreted in terms of personal circumstances such as employment opportunities and lifestyle choices.

In Southeast Queensland there is an Icelandic Club with around 150 members (not all Icelanders are members), which meets once or twice a year in parks and other venues. The Icelandic cuisine which is quite unique in Europe is hard to maintain in Queensland due to a lack of ingredients. It is also not to the liking of many of the younger generation who are not used to it.

The modern Nordic languages, Norwegian, Danish and Swedish have changed sufficiently from the old 'Danish/Icelandic' language to make understanding common speech impossible. Even though Danish is a compulsory subject in Icelandic schools—most Icelanders can read it—few of the migrants here feel confident to speak it as they find the pronunciation difficult. Consequently there is less communication in Queensland between Icelandic migrants and other Scandinavians than would otherwise be.

AUTHOR PROFILE

BJORNSSON, Magnus G. was born in Iceland's capital, Reykjavik. He is proficient in the following languages: Icelandic, English, Norwegian and German. After graduating in Oslo he became a freelance architect in Iceland with professional involvement in resource recovery, aquaculture and the utilization of geothermal energy. He controlled his own company. His diverse architectural and related activities included the construction in Iceland of domestic dwellings, the conversion of old farm houses as well as hotel construction. After settling in Australia in 1983 Magnus undertook much freelancing work on a wide range of Australian housing projects, including an aqua cultural development in Indonesia and large scale building projects in China. He has a particular interest in environmental issues, energy efficiencies and research leading to patents.

Indians

– *Written by Sarva-Daman Singh* –

Latest archaeological and genetic evidence vindicates what I wrote in *Multicultural Queensland* 2001. The earliest contacts between India and Queensland go at least as far back as the second millennium BC. The original settlers of Australia arrived sometime before 36,000 years ago. But the discovery in some Indigenous Australians of certain Y chromosomes points to India as potentially the land of their origin. The researches of Dr Pugach and her colleagues at the Max Planck Institute for Evolutionary Anthropology at Leipzig, published in the *Proceedings of the National Academy of Sciences*, reveal that 4000 years before the arrival of white Australians, a group of Indian adventurers came to Australia with a new Neolithic technology, as well as the dingo, which soon became an Australian icon. A specific pattern of single nucleotide polymorphisms or SNPs in the Aboriginal Australians, absent in the people of New Guinea and the Philippines, is however present in the people of South India, especially in the Dravidians. Dr Pugach's team was able to calculate that the Indians and their genes arrived in Australia 141 generations ago, around c. 2217 BC. The date curiously coincides with the heyday of the Harappan or Indus civilisation, which had ships and traded with its neighbours in the Middle East. Some of their ships could have found their way to Australia by accident or design. The SNP patterns, though, come from India's south outside the area of the Indus civilisation; but the Dravidians were far more widespread in the past than they are now and a group of them still resides to the south of Quetta in North-Western Pakistan.

The Indians replaced the crude stone tools of the Palaeolithic with the smaller and finer ones of the Neolithic; changed the methods of food production by discarding the 'fire-stick' method of cultivating cycad nuts and introduced several new ones of removing their toxins and making them edible. Cycad nuts still remain a popular item of food in Kerala in South India and the dingo made a big impact on Australia's wildlife. The assimilation of these new arrivals into the existing population also influenced the Aboriginal languages, which with their often startling similarities in sound, cry for an exploration of their relationship, if any, with the Dravidian languages.

The seemingly impenetrable barriers of high mountains and seas that defined India failed to deter her people from travelling to lands and islands near and far, and India has left indelible marks on the civilisations of East and South-East Asia.

Australia's physical remoteness was also tackled in the prehistoric period and ancient tales tell of Indian traders sailing beyond Sumatra and Java, and Indian goods and men found their way to Malacca, Moluccas and Timor. Jayapura, the capital of Irian Jaya, is clearly a name derived from India. The boomerang, the didgeridoo and totemism in South India may be traced back to these old contacts. A. P. Elkin discerns links between the occult Yoga of India and the psychic practices of 'Aboriginal men of high degree.' Many Aboriginal legends talk of 'our people' coming from India in early antiquity. Traditions are repositories of persistent memory defying the inroads of creeping amnesia, and now, the new genetic evidence lends them great credence. Some years ago I met Ms Maroochy Barambah, a descendant and leader of the Indigenous Turrbal people, Traditional Custodians of Brisbane. She told me of an Indian ancestor called George Brown, who was born in Madras and arrived in New South Wales as a convict in 1816. He bore a remarkable resemblance to the Turrbal people, who regarded him as a Mogwai or reincarnation of a deceased member of their tribe. He was duly adopted into the tribe and initiated as a Turrwan or 'great man.' His adoption entitled him to 'marry'; and he went on to become the father of many children.

Indians again appeared on the scene fairly early in the modern history of Australia. Some Indian migrants actually arrived with the earliest settlers and others followed later with the convict ships. The early arrivals included Indians serving British masters; convicts, labourers and crews of trading ships sailing from Calcutta, Madras, Bombay and Colombo. In 1817, three of every 10 ships that arrived in Sydney from overseas came from Calcutta. The colony was fed and equipped by cargoes brought in from Bengal. Farms swarmed with Bengal livestock; and Bengal bullocks provided traction for the colonial produce to port. People wore Bengal cottons and clothes and Bengal rice, flour and salted meat fed the convicts, marines and free settlers for months on end. Bengal rum, reputed to be more potent than the Jamaican, became Australia's first national drink, as well as an occasional national currency. As Blainey put it, "Australia seemed to be a satellite of India as well as a colony of England."

As early as 1779, Sir Joseph Banks suggested Asian labour for the development of the new Australian colony; and the idea was reiterated in later years by Sir John Young and Wakefield. The scarcity of cheap labour in the 1830s again led to a demand for Indian

workers. The lower wool prices, the decreasing numbers of incoming convicts and the cost of labour prompted some pastoralists to seek British support for the importation of 'coolies' as indentured labourers. Indians were seen as cheap alternatives, who could serve in inferior working conditions. An ex-British planter from India, John Mackay, expressed his preference for Hindu labourers, who were "not addicted to opium, wine and spirits," and were indeed hard working. He recruited about 40 Indian labourers in August 1837 to work in his fields in New South Wales. The persistence of private entrepreneurs brought two shiploads of Indian 'coolies' to Australian shores later that year, followed by 89 men brought in as domestic servants a year later. The immigration committee of 1837 was in fact told of 1203 'coolie' labourers, who had been imported by 111 settlers. Former British residents of India had brought in with them their domestic servants including women and children. The Colonial Office viewed the idea as a potential disincentive to British migration and Australian workers sought to thwart it as a threat to their wages and working conditions. The Indian Emigration Act 1839 strictly controlled the Indian recruitment.

The early migrants to Australia were either indentured or free labourers. The indentured workers brought in by pastoralists in the 1830s and 1840s were usually Dhangars from the hilly region of Bengal. The free immigrants came later, mostly from the Punjab and North and North-West of India. Two small Indian contingents in Queensland were imported for station work by Philip Friell and Gordon Sandeman. Friell had himself served in India as an administrator and aid-de-camp to the ruler of Awadh. He employed Indians at Moreton Bay as shepherds, hut-keepers and watchmen, and published a pamphlet to support their import describing them as good workers whose moral habits were "not worse than, if so bad as, the same class of Europeans, and considering the disadvantages under which they labour, assuredly not so bad." Twenty per cent of his Indian workers were women accompanying their men. Loudly lamenting the excessive wage of the whites, he recommended for efficiency the separation of Indian and white labourers.

In Brisbane in 1852, the Moreton Bay Press argued in favour of importing Indian labour for it was considered cheap as well as 'easy of management.' The Moreton Bay Courier said in 1854 that 'Indian coolies' were 'not so objectionable' in as much as many of them brought their wives with them. A new item in the Courier of 22nd

March 1851 headlined 'Coolie Settler' noted: "among the purchasers of land at Fortitude Valley, we observe there are two of the coolies brought into the district by a Mr Friell about five years ago, who have bought allotments on Mr Thornton's property and are preparing to settle there."

Sandeman employed 40 shepherds from India, two or three of whom settled down in and around Brisbane, bought land and cultivated it and drove horses and carts for hire.

Since 1834, cheap Indian labour had been the 'cornerstone of British Colonial enterprise' in the sugar plantations of the West Indies and Mauritius. Queensland sought to pursue a similar course after its separation from New South Wales in 1859. The state passed its first 'coolie' legislation in 1862, but the government of India's regulations led to frustrating wrangles. In 1881, the conservative government of McIlwraith proceeded to implement the 1862 Act with the Indians restricted to tropical agriculture and the stipulation that they would not remain in Queensland after the end of their indenture. The government of India did not accept the restriction on employment and insisted on the appointment of Protectors of Immigrants. But the Liberals then came to power in Queensland and the new Premier Griffith dropped the whole idea. In 1886 the Liberals repealed the Indian 'coolie' Acts and that was the end of 24 years of struggle to procure Indian labour. The Northern drive for separation on this issue was defeated by the discovery of gold in North Queensland.

Some free Indian immigrants from North and North-West India still found their way to Queensland. Many called 'Indians' or 'Afghans' were the Pathans, who came with their camels to take part in expeditions or pastoralist activity in the Outback. Since women were not allowed to accompany them those of them that stayed on married white or Aboriginal women, though their 'half-caste' children were not permitted to marry back into the Anglo-Christian fold. Indian hawkers criss-crossed the land with their wares, silk and utensils; and a Melbourne news magazine in 1893 rued the 'pile' that they took away when they went back home. Some early Indian immigrants were employed on the Pacific and Orient liners visiting Australian ports. Most of the immigrants from Punjab settled in Queensland and even though most of them were Sikhs or Muslims, Australians called them 'Hindoos.'

The Queensland Aliens Act 1861 excluded most of them from naturalisation and freehold titles and the Queensland Elections Act 1885 effectively prohibited their enrolment as voters. There were also other kinds of discrimination, both legislative and executive. The period between 1870 and 1900 was marked by increasingly raucous racism emanating from a better organised Australian labour movement. Even though the Chinese remained the principal target, all Asians suffered from legal restrictions, ill-treatment and inequity. An Act passed by Queensland in 1892 forbade any railway construction company from employing 'Asiatics or Africans' not of European descent. In Queensland, Western Australia and Tasmania a single Asian person engaged in handicraft had his business classed as a factory and, therefore, subject to a whole set of Factory Acts. The rhetoric of race against coloured 'intruders' created a semblance of cohesion in the ranks of the whites as it blurred but did not blot out the social divisions among them. At the suggestion of the Colonial Secretary, an odious education test became the method of excluding all coloured people in the Federal Immigration Restriction Act of 1901. So, in 1902, Queensland laid down the requirement for non-Europeans to pass an education test before being employed by any local authority. Another Act excluded them from old age pensions. Asians were denied franchise and any participation in political life unless they were naturalised, which was exceedingly rare.

It is interesting to note that the issue of Asian migration to Australia was fought out first in relation to the proposed migration from India. None of the Acts passed in Australia to allow the importation of 'coolie' labour were implemented, as all the colonial governments refused to comply with the requirements of the Indian Government demanding the appointment of Protectors of Immigrants to be paid by the importing country, but responsible to the Government of India. They were also required to pay the salary of a respectable and trustworthy emigration agent in India, which they were also unwilling to do.

In 1901 there were approximately twenty Indian farmers living in Queensland, most of them in the sugar areas, although some were also engaged in dairying, maize, and wheat farming. The census of 1901 listed 112 India-born males residing in Bundaberg; 19 males in Mackay; 29 males and two females in Townsville; eight males and two females

in Cardwell; 126 males in Cairns; and three males and one female in Somerset. Most of the Indian immigrants came from peasant and pastoral backgrounds.

In the opening years of the 20th century, some aristocratic Indian visitors took deep umbrage at the formalities they had to undergo to secure entry to Australia. The Census of 1911 listed 30 India-born females and 3116 males in Australia, many of whom lived in Queensland. Three Acts passed by the Queensland Government in 1913 drastically restricted the employment of Indians in the sugar industry and another Act passed in 1921 threatened their future in the banana industry. India's great contribution to the Allied cause in World War I led to the Reciprocity Resolution of 1918, reaffirming the policy of allowing temporary entry to merchants, students and tourists. In April 1919 an Australian Government circular provided for applications by domiciled Indians to bring out their wives and families. In 1925 they became eligible to vote, and in 1926 to receive pensions.

In 1954 a new Department of Immigration took over responsibility for the implementation of government policies. The White Australia Policy still remained in place. Indians were denied Australian citizenship as late as 1956, even though they were married to Australian citizens and had Australian children. The first tentative but significant step towards a multi-ethnic society was taken in 1956 when new criteria allowed the admission of non-Europeans into Australia, including 'qualified' and distinguished temporary immigrants. In 1966 they were allowed to apply for resident status and citizenship after five years residence in the country. The Government decreed that the applications of well-qualified non-Europeans to settle in Australia could be decided on the basis of their suitability and ability to integrate and the usefulness of their qualifications to the country. This was the point of departure, the beginning of the end of 'White Australia'. Peter Heydon, Secretary of the Department of Immigration, keen on change and reform, brought a great deal of influence to bear upon his Minister, Hubert Opperman, who succeeded in moving the government under Holt to effect this momentous change. Modification of policy by stealth retained the facade of the euphemistic 'traditional policy.' The ineluctable logic of geography, the increasingly inescapable awareness of being located in Asia, the realisation of belonging to the world and not to Britain alone, together with the current

philosophies of racial equality and human dignity, moved the immigration reform. Australia needed skilled as well as unskilled labour to accelerate her industrialisation. The Whitlam government passed the Australian Citizenship Act 1973 and for the first time Asians became eligible for assisted passage.

Very few Indians held positions of power or prestige before the influx of qualified immigrants. They did not come with the gold rush either. The Indian immigrants' Queensland experience in the past largely consisted of cane-cutting, camel-driving or hawking goods in the Outback. Australia had 7,237 India-born people at the turn of the century, and 58 per cent of them were ethnic Indians. The India-born population went down to 6,960 in 1947, but then steadily increased to 11,955 in 1954 and 14,166 in 1961. This early post-war influx consisted largely of people of British descent and Anglo-Indians who left India after independence in 1947.

The change of policy since 1966 made it increasingly possible for qualified Indians to gain entry into Australia and some of them came to Queensland. Between 1966 and 1971, 6,418 ethnic Indians were approved for entry into Australia. The India-born population increased to 29,211 in 1971 and 43,700 in 1981, with the male/female ratio at 50:50. Of these 2,937 lived in Queensland and 1,858 in Brisbane. Of these Queenslanders 2,071 were practising Christians; 42 Muslims; four Buddhists and 816 were the others who presumably included the Hindus. About 3.7 per cent of Indians in Australia had higher degrees and 39 per cent of them had qualifications of one kind and another. Their occupational spread covered the entire gamut of human industry.

The India-born population of Australia rose to 66,200 in 1991 and 77,522 in 1996. There was a significant increase in the ethnic Indian component of the India-born immigration after 1966; but, according to informed estimates only slightly under half of the India-born were ethnic Indians even as late as 1981. The net increase of around 13,000 since almost entirely consisted of ethnic Indians. The numbers of India-born grew steadily from 3,572 in 1986 to 4,609 in 1991 and 5,848 in 1996. The Census of 1986 listed 71,200 persons in Australia who professed an Indian ancestry and many of them came to Australia from Fiji, Singapore, Malaysia, Africa or elsewhere. In 1994 India remained the main source of immigration from South Asia. The total number of Indian immigrants into Australia in the 1993–94 financial year

was 2,566. During the course of the next six months to the end of December, a further 1,727 India-born settlers set foot in Australia. The figures point to a clear decline in the number of Indian immigrants, which had risen to 5,552 in 1990–91, indicative of a decrease in the overall immigration intake of Australia. There was, however, a steady increase in temporary visits and during the 1993–94 financial year 7,993 Indians were issued visitor visas for Australia.

In 1996, 4,782 second-generation Australian-born persons in Queensland had at least one India-born parent. The India-born in Queensland were highly urbanised, around 70 per cent living in Brisbane. The 1996 census listed 546 India-born persons on the Gold Coast; 203 in Cairns; 116 in Townsville; 158 on the Sunshine Coast; 74 in Rockhampton; 68 in Mackay; and 184 in the far North.

The males outnumbered the females at 113.9 males to 100 females in 1996. Only 4.3 per cent of the India-born community found it difficult to communicate in the English language. Some 37.6 per cent of India-born adults had a degree or diploma compared with only 14.2 per cent of the total Queensland population. This was clearly due to the selective nature of the immigration intake. Their participation in professional occupations was also proportionally higher than that of the total population. The India-born were on average better off than the total population, but according to the figures for 1996 their unemployment rate was 11.8 per cent, which compared unfavourably with the rest of the community. 58.4 per cent of them spoke English at home; 11 per cent spoke Hindi; and another 11 per cent spoke Punjabi. Thirty per cent of the Indians were Catholics; 22.7 per cent were Hindus; and 15 per cent were Anglican. The rest included Muslims and followers of other faiths.

The census of 2001 listed 156,628 persons of Indian ancestry residing in Australia; Queensland had 17,116. Of those claiming Indian ancestry in Australia, 580 were Buddhists; 48,249 were Christians; 65,213 were Hindus; 31,363 were Muslims; 319 were Jews. The followers of other religions, presumably including the Sikhs, were 15,720; those with no religion numbered 6,454. Those that did not state their religion numbered 4,771 and those that did not adequately divulge their faith were 1,959 in number. 12,078 persons representing 7.71 per cent of the Indian population had postgraduate degrees. 2,369 persons, or 1.51 per cent, had Graduate

Diplomas and Certificates. 28,608 persons, or 16.98 per cent, had Bachelor Degrees. 10,265 persons, or 6.55 per cent had Advanced Diploma and Diplomas. 11,505, or 7.34 per cent, had Certificates. Thus a much higher per centage of the Indian population in relation to the total population of Australia had higher qualifications. Among the working Indians 5,602 persons were managers and administrators; 23,107 were professionals; 8,519 were associate professionals; 5,216 were tradespeople or related workers; 2,450 were advanced clerical and service workers; 13,858 were intermediate clerical, sales and service workers; 5,574 were intermediate production and transit workers; 7,848 were elementary clerical, sales and service workers and 5,227 were labourers and related workers. All these statistics should be studied and understood in the context of selective, restrictive immigration criteria allowing only those into Australia who had the qualifications and the skills needed by the country.

Ugly racism raised its head from time to time. Geoffrey Blainey, an Australian historian, attacked the levels of Asian immigration in a speech on 17th March 1984. He charged that the government was arrogantly challenging the prevailing levels of community tolerance, which he mistakenly likened to his own and accused the foreign minister Bill Hayden of aiming at the 'Asianisation' of Australia. He accused the government of anti-British bias; attacked multiculturalism as antithetical to national cohesion and as destructive of the 'common thread of kinship' extolled by Sir Henry Parkes in the 1890s. His appeal to the racists and red-necks was drowned by its widespread repudiation by responsible leadership on both sides of politics. Many Asian-Australians expressed their sense of hurt and disappointment. An Asian-Australian Action Committee, formed in Brisbane, elected me its President and organised a conference at Griffith University – addressed by me and the late Don Dunstan, ex-Premier of South Australia and one of the architects of reform in the immigration policy of the Labor Party in 1965. The racist intolerance of Blainey's outbursts as illustrated by his rising resentment at the sight of Asians driving fine cars was laid bare for everyone to see for what it was worth. His anecdotal accounts and exaggerated generalisation, as well as emotional scape-goating left discerning Australians cold; he soon lost momentum and his book on the subject was consigned to oblivion by a disinterested populace. It became alike

imprudent and impolitic to voice irrational racist views on Asian immigration. Migration of Asian people to Australia created jobs and boosted economic growth; enriched our society and strengthened our relationships with Asian nations.

The resurgence of racism in 1988 was generated by some unfortunate, ill-advised remarks of the then Opposition Leader John Howard, in which he spoke of policies aimed at the reduction in Asian immigration in the interests of social cohesion. He was taken to task by sections of his own party as well as the Labor Government for reviving divisive, racist policies; but aggravated his error by refusing to retract and in the end, in 1989, lost his leadership. It took him until 1995 to repudiate those remarks when he regained the leadership of the Liberal Party. An election loomed and the Asian vote would mean the difference between victory and defeat in many marginal constituencies. The inflammatory statements of both Blainey and Howard ironically succeeded in achieving the opposite of what they intended; "the principle of a racially non-discriminatory policy became enshrined as sacrosanct, to a degree it never had before." The remarkable transformation of 'White Australia' into an inclusive, multiracial, multicultural society was doubtless a miracle without a parallel.

The Federal election of 1996 witnessed the recrudescence of racist hostility towards Asian immigration as well as Aboriginal peoples, resulting in the election of Pauline Hanson and Graham Campbell as independent members from Oxley and Calgoorlie respectively. This unsavoury factor played a part as never before in the election propaganda conducted in a number of seats in North Queensland. 'Asianisation' and multiculturalism were attacked in a vicious vein of racial intolerance and all the ills and problems of Australia were blamed on Asians and Aboriginal people. The purveyors of racism forgot the irreversible reality of people from 180 nations making up the multicultural society of Australia. Hanson became the public face of hitherto submerged or simmering rages and disappointments; of bigotry and racism that needed someone beneath to blame and despise. The expatriate Australian art critic Robert Hughes branded her "the poster girl of Australian racism." Howard's emollient waffle about free-speech gave her a long reign. Multiculturalism was now under siege. Family reunion was curtailed. Keating attacked her policies, "rooted in ignorance, prejudice and fear," as

“dangerously divisive and deeply hurtful to many of her fellow Australians.” She was trying to perpetuate “a myth, a fantasy, a lie. The myth of the mono-culture. The lie that we can retreat to it.” In the final analysis, though, the basic decency of Australia and Australians prevailed and Pauline Hanson’s One-Nation Party proved no more than a flash in a pan. She was defeated at the next poll and her party disintegrated. No political negativity can destroy the diverse immigrant society which is now Australia’s inheritance and history. The mono-cultural past is beyond recall, prejudice fed by nostalgic narrowness is tragically self-defeating and the present reality of great ethnic, linguistic and religious diversity brooks no denial. Integration by assimilation is neither feasible nor desirable in a society that will find full fruition only in multicultural expression.

The 2006 census recorded 136,130 people of Indian birth resident in Australia, of who 10,970 lived in Queensland. The 2011 Census showed that the India-born, residing in Australia and Queensland alike, were numerically the fourth largest group of immigrants. Thus the India-born amounted to more than 32,250 people, or 0.7 per cent of the Queensland population and more than 265,100 or 1.5 per cent of the remaining Australian population, excluding that of Queensland. In the census of 2011, 46,140 Queenslanders reported Indian ancestry, which shows an increase from 26,050 in 2006. This number includes people of Indian origin from other parts of the world. 344,750 persons, comprising two per cent of the remaining Australian population also professed Indian ancestry. The census figures show that arrivals from India have been significantly greater since 2000, compared with the past. For the period 2000–2011 India is ranked fourth as a source birthplace for Queenslanders born overseas.

More than 13,180 people or 0.3 per cent of the population of Queensland speak Hindi at home according to the census of 2011. More than 2,220 speak Bengali, more than 7,900 speak Punjabi, more than 2,710 speak Urdu and more than 9,110 people speak another Indo-Aryan language, such as Gujarati, Konkani, Marathi, Nepali, Sindhi, Assamese, Dhivehi, Kashmiri, Oriya and Fijian Hindustani. More than 39,400 speak an Indo-Aryan language at home in Queensland. For the rest of Australia Hindi is ranked eighth, which is more than 98,160 people, or 0.6 per cent of the population speaking it.

64.3 per cent of Queenslanders are Christians, 1.5 per cent are Buddhists, 0.8 per cent are Muslims and 0.7 per cent are Hindus. The number of Hindus in Queensland has more than doubled from approximately 14,050 in 2006 to 28,640 in 2011. The followers of Islam have also grown by 67.5 per cent to more than 34,040 and of Buddhism by 38.8 per cent to more than 65,940.

Indians in Queensland come from almost all parts of India. The universities have Indian academics on their staff, scholars of eminence in their respective areas of specialisation and there are doctors, general practitioners and specialists alike, scientists, engineers, accountants, lawyers, dentists, veterinarians, school teachers and IT specialists spread all over the state. They work hard, shun violence and get along quite amicably with the general Australian community. Generally quiet and law-abiding, their families make happy households and their children generally do well at school and in tertiary institutions. The majority of Indians in Queensland and Australia are from India, although many ethnic Indians have also come from other parts of the world. The coups in Fiji resulted in a significant influx of Fijian Indians. The Pakistanis and Bangladeshis are also ethnic and cultural kin.

Of the Indians in Australia, some have developed an emotional bond with the country of their adoption, while others have not been able to sever their emotional link with India. You can take a person out of India, but you cannot take India out of him. Memories persist, mythified, embellished, unwittingly altered, consciously as well as unconsciously augmented or diminished. Where memory fails, the imagination helps and is charged with subjective likes and dislikes in pictures of a romanticised past. Sometimes, memories of a painful past of privation also haunt and colour references to the Indian experience. There is always a desire to return; the desire to die and be cremated or buried in India, a Freudian wish to return to one’s womb rather than be obliterated like the morning dew by the shafts of unrelenting sunlight. Many return to India only in their thoughts and dreams, afraid of confronting reality, physically and actually. With reference to Indians, as to others, we may only perceive layered and composite personalities forever in a state of flux. In the case of some, separation from India is a wound that does not heal. The laceration of spirit is lifelong and indeed past remedy. India, however, remains an idea, a realisation, a

consciousness, an experience, a feeling felt in one's bones, an awareness that defies definition, delineation and expression. Any attempt to do so will only highlight certain aspects of the baffling totality. There are many Indians who try to integrate through a sport like cricket and football, and almost all strive to combine and harmonise both Indian and Australian values.

Indian students

According to Australia Education International, Queensland was home to 13,202 international students from India in 2011, representing 14 per cent of the total number of international student enrolments in Queensland that year. In September of 2012, Queensland had 8,775 international students from India indicating a decline of approximately 25 per cent since the same time the previous year. In both 2011 and 2012, India has been the second largest source country for international students in Queensland, behind China. The Australian education industry is trying hard to attract full fee-paying students from India to their institutions; but their numbers have decreased sharply from more than 100,000 some time ago owing to some uncharacteristic, ugly racist incidents and the changes introduced into Australia's residential requirements.

Trade

India is now Australia's fourth largest and Queensland's second largest trading partner. The possibilities are limitless. Indian investment in Australia is on the rise and the Adanis, Birlas and others have invested billions in Queensland. The Australia-India Business Council and its Queensland branch are busy promoting new ties between Indian and Australian business houses. Australian Prime Ministers and Queensland Premiers have been visiting India on a regular basis to forge and foster new ties of trade and establish new channels of mutually profitable collaboration. Australia's mineral resources, coal and uranium, are needed to stoke the engines of India's industry and to satisfy India's ever increasing demand for much needed energy. The government of India has also established Consular Offices in the major state capitals, and Brisbane is busy establishing sister-city relationships with major Indian cities.

Prominent Indians

Many Indians have made noteworthy contributions to life in Queensland. The late Professor Damodar Singhal, specialising in Indian history, was in 1961 the first Asian academic to be offered a permanent teaching position by the University of Queensland. Balwant Saini promoted the study and development of tropical architecture as Professor of Architecture at the University of Queensland from 1973 to 1995. Dr Thakorbbhai Patel still serves the local and general community as a doctor and distinguished social worker. Vishal Lakshman made a name for himself as a Senior Crown Prosecutor. Shamim Ishaq, a geologist in the service of the Queensland Government, promoted unity, harmony and religious tolerance in the ranks of the Indian community.

Amongst Indians or people of Indian origin who arrived later, there are many deserving of our appreciation. The most prominent among them is Mr Maha Sinnathamby, who rose from modest beginnings to be one of the fifty richest men of Australia. His indomitable will, his soaring vision, his indefatigable industry, and his faith in God are the reasons behind the success story of the Springfield Corporation, the largest privately owned and planned urban development in Australia. He donates generously to worthy causes and his qualities of head and heart, his humility and his sense of compassion and belonging, make him a role model for emulation. The book *'Stop Not Till the Goal is Reached'* tells the story of his remarkable life, struggles and achievements.

A self-effacing scholar of note, Kuldip Paliwal migrated to Australia in 1993 and joined the Griffith University in Brisbane as Professor of Communication and Information Engineering. He gained his Masters and Ph.D. degrees in India and carried on researches in a number of reputed organisations, such as Tata Institute of Fundamental Research (TIFR) in Mumbai; Keele University in the United Kingdom; Norwegian University of Science and Technology (TNU) in Trondheim, Norway; AT&T Bell Labs in Murray Hills, United States and Advanced Telecommunications Research Institute (ATR) in Kyoto, Japan. He has done ground-breaking research in speech processing technology, resulting in a number of important contributions. His work on quantisation of linear prediction parameters has received considerable

attention from the research community and is currently a part of a number of low bit-rate speech coding standards used in mobile and internet telephone. He was the first to propose the Kalman filtering-based speech enhancement method. This started a new research area in the field of speech enhancement and has been used in a standardised Pan-Pacific speech communication system. Besides all this, he comes across as a concerned, caring, compassionate member of our society, whose wit and love of poetry help assuage the burdens of life's anxieties.

The Varghese family has made significant contributions to Queensland and Australia. Jim Varghese AM, has been Director General of Queensland Government departments and CEO of the Springfield Corporation. His brother Peter Varghese has served as Australian High Commissioner to India.

Professor Arun Sharma serves as Deputy Vice-Chancellor of the Queensland University of Technology. And many Indian scholars occupy chairs in the universities of our state. Among the others worthy of mention is Mr Umesh Chandra, past President of the Global Organisation of People of Indian Origin, Queensland Branch and owner of The Brisbane Indian Times. He and his wife Usha actively serve the community with the dissemination of news and promotion of excellence in various avocations with their generous awards. Mr Surendra Prasad OAM, past President of the Federation of Indian Communities of Queensland, serves as a zealous bridge-builder between Indians and Australians by always bringing them together. The local Indian community has also produced a poet of note, Mr Vijyan Chandra, whose collection of poems, *Bites Poeticus*, was published by the Institute of Asian Studies, Brisbane in 2002. His pulsating poetry grapples with life, being and becoming, loving and losing, yet learning in a true sense the meaning of love.

Mrs Archana Singh is the current Honorary Consul of India for Queensland and her husband Dr Vagish Singh, a past President of the India Club of Queensland, is a distinguished cardiologist of Brisbane.

Indian associations

The Indian Cultural Association (Queensland) is the oldest Indian cultural forum in the State, as it is a continuation of the earlier India Club of Queensland,

which was based in the University of Queensland. Its activities have made a significant contribution to the cultural life of Brisbane. There are many other Indian associations in Queensland, such as the Arya Pratinidhi Sabha of Brisbane, Australian Anglo-Indian Association, Bengali Society of Queensland, Brisbane Sikh Temple, Club de Goa, Federation of Indian Communities of Queensland, Guru Nanak Sikh Mission, Hindu Mandir Association of Queensland and the Hindu Temple, Hindu Society of Queensland and Gayatri Bhavan Mandir, India Australia Society, Indian Association of Central Queensland, Kshatriya Society of Brisbane, Malayalee Association of Queensland, Punjabi Association of Queensland, Queensland Indian Association, Shri Sanatan Dharam Hindu Association of Queensland and the Sikh Association of Queensland. All their activities add to the variegated variety of cultural fare in Queensland. Muslims have a number of mosques just as the Sikhs and Hindus have their gurdwaras and temples and the many-sided approach to God and spirituality is a fact of life in our state.

India's contributions

India's relevance to Australia and the world bears reiteration. Almost all matters of spiritual concern to humanity, apart from those of the Judeo-Christian-Islamic tradition, arise out of the crucible of Indian thought and religion. India's contribution to Islamic thought and civilisation is also of great consequence. India holds the key to a proper appreciation of South-east Asia's cultural evolution and deserves special attention to enable Australians to fully understand their immediate neighbours.

South-east Asian society, polity, religion, literature, art and architecture cannot be fully understood without reference to India, and India and Australia have much in common. Both went through a common colonial experience and are still members of the Commonwealth. Both are parliamentary democracies modelled on the Westminster system. Both are open societies with fundamental freedoms of faith and expression, and laws that do not discriminate on grounds of race, colour, caste, gender or religion. Both have similar judicial systems based on the British Common Law. Both use English as their official language. Both fought shoulder to shoulder against common enemies in the two World Wars. In the First, Indians were there at Gallipoli and on the Western Front, at the Battle of the Somme, and

won eleven Victoria Crosses and numerous other awards for acts of signal bravery. Both play cricket and Australian players earn millions of dollars from the Indian Premier League cricket competition in India. Australians owe it to themselves to know India better for her great business potential, if for no other reason.

Unfortunately though, it seems Australian tertiary institutions pay little or no attention to India. Indian studies are on the wane. At the University of Queensland, where Indian studies were assiduously developed and cultivated in the Department of History, that legacy has been short-sightedly scuttled. The Institute of Asian Studies in Brisbane strives to fill the gap through free public lectures by eminent scholars, as well as publications. Australians cannot develop meaningful economic relationships with India and their other neighbours until they are able to commune with and comprehend their cultures.

Queenslanders are now fully conscious of the reality of their multi-ethnic and multicultural society. The values that unite us all are much stronger than the petty intolerance that may sometimes seek to divide us. Among other things, Indian cuisine has changed Australia's eating habits for good; tandooris, samosas, naans, chapatis, daal and biryani, roghan josh, korma and chicken-tikka masala have come here to stay. The Indian restaurants in Queensland cater to the needs of their Australian clientele. People hear different languages spoken, attend many cultural festivals, listen to many exponents of different varieties of music, vocal and instrumental, and enjoy many styles of classical and folk dances. Many masters of Indian music tour Australia and in Brisbane Mr Rahim Zulla is its great exponent and exemplar. Nāda and Laya Yoga are the musical forms of Yoga, another great gift of India to the world. All over Brisbane and in other cities of Queensland and Australia, we see zealous masters of Yoga teaching their eager, avid pupils both the secrets of physical well-being and mental equipoise.

The Commonwealth Games and the World Exposition in Brisbane in the 1980s, followed by the Sydney Olympics of 2000, appreciably widened Australia's cultural horizons. Any lingering relics of prejudice are silenced by the inexorable logic of a shrinking world and the inextricable bonds of the global economy. Radio Brisvaani provides a 24 hour broadcasting service of Indian music, news and community announcements in the Hindi language. Radio 4EB

and SBS television help further cure the myopia of cultural insularity. Thus enriched by India's distinctive contribution, the Australia of tomorrow will be a splendid monument to the collective legacy of entire humanity. But, "what is this quintessence of dust," asked Shakespeare, about humanity. We in Queensland may indeed claim to be a tremendous work in progress, through our ever growing sense of oneness, compassion and belonging. Mitrasya chakshushā samīkshāmahe, says the Veda: "With the eye of a friend do we regard one another."

AUTHOR PROFILE

SINGH, Sarva-Daman was born at Angai in India. He migrated to Australia in 1974. He won five gold medals during the course of his distinguished educational career at the Universities of Lucknow and London. He has held chairs of Indian History, Culture and Archaeology, and is at present Director of the Institute of Asian Studies, Brisbane. He has lectured at Universities, institutions and conferences in India, Sri Lanka, the United Kingdom, France, Australia, New Zealand, South Korea, the United States of America and Fiji. His publications include eight books and numerous contributions to other publications. Professor Singh was president of the India Club of Queensland in 1974; foundation president of the Indian Cultural Association (Queensland) in 1983–85 and chairman of The Asian Australian Action Committee, Queensland in 1985–86. As Honorary Consul of India for Queensland from 2003 to 2011 he addressed numerous forums, always stressing the indivisibility of humanity, and its cultural diversity as a natural expression of its floriferous creativity.

Note: For references, readers may go to my article: "Indians in Australia", in Mahavir Singh (ed.), ASIA ANNUAL – 2003, published by Maulana Abul Kalam Azaad Institute of Asian Studies, Kolkata, Shipra Publications, Delhi, 2003, pp. 151–168. The new genetic and archaeological evidence on relationship between Indians and Aborigines is also discussed in The Economist, London, January 19th–25th 2013, pp. 73–74.

Indonesians

– *Written by Hasyim Widhiarto* –

With more than 17,000 islands scattering across its five million sq. km of territory, the Republic of Indonesia is the biggest archipelagic country in the world. Since the 16th century its tropical climate, fertile land and vast natural resources attracted many European countries to explore and later colonise the archipelago. After 350 years under the Dutch colonialism and another three and a half years of Japanese occupation, Indonesia, situated between the Pacific Ocean and the Indian Ocean, finally gained its independence in 1945 and, on account of its economic achievements and potential, it has become one of the most important states in the Asia Pacific region.

According to the latest national census, Indonesia is inhabited by 237.6 million people, with almost 60 per cent living on the Island of Java, where much of the recent development of business, housing and infrastructural growth has taken place. The exceedingly diverse Indonesian nation consists of hundreds of ethnic and linguistic groups. Among the major ones are the Javanese, Sundanese, Madurese, Minangkabau, Bataks, and Betawi. The Indonesian government only recognises six religions: Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Some 85 per cent of Indonesia's population are Muslims – thus making the country the world's largest Muslim nation. Indonesia's national language is Bahasa Indonesia. The country's Red-and-White Flag, first flown during the Second Youth Congress of 1928, symbolises courage and purity of intent.

For a long time now Australia has considered Indonesia as a strategic partner, not only because it is a close neighbour, but also because of its stability and promising economic growth recorded during the past decades. Indonesia has also become the biggest recipient of Australia's foreign development aid, receiving 11 per cent of the \$5.2 billion disbursed by the federal government in the 2012–2013 periods, through AusAID.

Historical notes on early settlers

The beginnings of the bilateral relationship between the people of Australia and Indonesia can be traced back to the 17th century when Buginese and Makassarese sailors from the Sulawesi Island regularly visited northern Australia waters to collect sea cucumber, or teripang, a highly priced commodity destined for export to China. These early sailors, who came in large groups,

built temporary shelters in places like Arnhem Land and along the Kimberley coast where they processed their catch. When on Australian land, these sailors made contacts with local Aboriginal people, from whom they received other marketable goods through barter. This people relationship opened up opportunities for becoming acquainted with each other's language and culture.

Between the 18th and the early 20th century, there was very limited contact between Indonesian and Australian people except when organised by their Dutch and British colonisers and rulers. Indonesia-born settlers started to flock again to Australia from the 1870s to 1940 when many divers from Kupang came to Western Australia to work for the growing pearling industry. Australia had also seen the arrival of Javanese people who were recruited to work in the North Queensland cane fields between 1885 and 1905. Most of these Javanese workers, however, were deported following the enactment of the Immigration Restriction Act of 1901, which prohibited non-European immigrants to enter Australia. Early in the twentieth century, it was estimated by the Department of Immigration and Citizenship, there were 1000 Indonesians living in Australia, with 90 per cent of them living in Western Australia and Queensland.

In 1942, at the height of World War II, the Dutch Indies Government was defeated by Japan and was forced to move their administration to Australia, along with some of their remaining troops and political prisoners. The following year, the Dutch moved more than 500 people from its prison camp in Tanah Merah, Dutch New Guinea, to several places in Australia including southeast Queensland. The decision received strong opposition by local trade unions and civil libertarians, which later staged strikes and protests to demand the immediate release of the prisoners. These political prisoners finally returned to Indonesia after the country announced its independence in 1945.

The recent migrants

Queensland used to be an unpopular migrant destination for Indonesians. However, after the introduction of the Indonesian language curriculum for Queensland schools and universities in the 1970s, many Indonesian teachers were recruited to teach Bahasa Indonesia and some of them chose to stay permanently in the state. The Indonesian people's knowledge

about Queensland has also been growing in the past decades as more and more Australians visited Indonesia for either business or leisure purposes. Some of these visitors even met their life partner in Indonesia and brought him or her back down under.

Queensland's tertiary education sector has recently become another major attraction for Indonesian people. Nowadays, more and more Indonesian parents are sending their children to study in Queensland's universities, with preference for the Brisbane region. Most of these Indonesian students plan to seek permanent residency and, on graduating, they apply for jobs in Australia. Here the salary levels are much higher than in Indonesia. Student numbers from Indonesia have also increased in Queensland because the Australian government is providing a large number of special scholarships and study awards for Indonesian government officers, academics, professionals and activists. Unlike self-funding students, scholarship recipients are usually required to return to their country upon graduation and they can only apply for a job in Australia after several years.

In the past decade, many Indonesians have migrated to Queensland to work for Australian companies operating in the mining and service sectors. Some applied for employment from their home country, while others received invitations from friends or relatives already living and working in Australia. These workers usually have specific technical skills in demand in Australia such as welding or airplane maintenance. Since education and employment are the main reasons why Indonesian people move to Queensland, it is not surprising to see that the majority of Indonesians live in Brisbane and on the Gold Coast, Queensland's two biggest cities. A less significant number of Indonesians can also be found in smaller cities like Cairns and the Sunshine Coast.

Most Indonesians in Australia do not want their family to lose their Indonesian roots. They actively engage in activities held by the Indonesian community in Queensland and regularly take their spouse and children to visit their hometown in Indonesia. However, there are concerns by Indonesian parents that their attempts at passing down their cultural heritage will receive less attention from the second generation of Indonesians, the children who were born and bred in Australia. The second generation becomes

intimately acquainted and more familiar with the Australian lifestyle.

Arrival, settlement and participation

Indonesians are well known as social and religious people, so that one of their primary concerns when moving to Australia is whether they can develop friendships with people in the new place, while at the same time they wish to continue performing their religious duties. Unlike Indonesian Christians who can easily perform their religious activities in Australia, Indonesian Muslims usually find it a bit challenging to adjust to the given societal setting in Australia. Indonesian Muslims become a minority in their new home country and the local religious infrastructure is quite limited when you look at the small number of mosques and halal restaurants even in the large urban areas of Queensland.

There is another major barrier for the newly arriving Indonesian migrants: the paramount use of English. In many parts of Indonesia local languages and dialects are still more popular than Bahasa Indonesia. Migrants from monolingual countries are not affected by different language usages as in the case of the Indonesians. Many high school and university graduates who have experienced considerable exposure to English still have great difficulties when communicating with native speakers of English in Australia. For Indonesian migrants who have advanced levels of English, their challenge is usually limited to understanding the Australian accent and the use of slang and colloquialisms. While many adult Indonesian migrants continue to struggle with English, their children are able to learn quickly and their continuing exposure at school to the language of globalisation becomes a pleasant experience.

It is common to see school-age Indonesian children speak English fluently after spending only a few months in Australia. Coming from a tropical country, Indonesian migrants usually have no problems with the Queensland climate.

Many Indonesian families wishing to migrate to Queensland and Australia seeking either a better job or business opportunities, or wishing to take advantage of educational facilities for the young,

deliberately send first a single family member for the purpose of establishing roots and some financial security in the new country. The rising costs of housing and transportation are some of the issues needing attention before a decision is made to bring an entire family from Indonesia to a new life in Queensland. There are concerns among Indonesian students in Australia and among would be migrants from Indonesia about an ongoing shrinking job market. Some Indonesian students who graduated with degrees in business or economics, for example, have found it hard to find a permanent job after graduation and started to think about going back home.

In the past decades Indonesian migrants have become an integrated part of Australian society. Some of the major Indonesian community organisations are regularly invited to discuss current multicultural issues and to share their views with government instrumentalities as all three levels of government continue developing their multicultural policies and strategies.

The Indonesian communities are also active in promoting their traditional arts, food and culture by taking part in various multicultural events regularly held in Queensland. Unfortunately, some sensitive issues can still spark some prejudice against Indonesian people, especially Muslims. Reference is made here to the 2002 Bali Bombing, which killed 202 people including 88 Australian tourists, and to the alleged involvement of Indonesian seamen transporting asylum seekers to Australia.

The community associations

Queensland currently has over a dozen Indonesian community associations ranging from cultural and religious organisations to student-based associations. Most of them are based in Brisbane. Perhimpunan Indonesia Queensland (PIQ Inc.) is the oldest Indonesian organisation in the State of Queensland and some of the others are the Indonesian Islamic Society of Brisbane (IISB), Warga Kristen Indonesia (WKI) and the Queensland Indonesian Student Association (PPIA-Queensland). There are also Indonesian community associations in cities like Cairns and on the Gold Coast, though their membership is much smaller.

The community associations organise a long list of events, including regular meetings and gatherings, sports activities and picnics. One of the most-awaited annual events is the gathering to celebrate the Islamic holiday of Idul Fitri. During this gathering, held either independently or jointly with other organisations, the people in attendance can taste a wide range of Indonesian signature dishes, like satay and beef rendang. Another major cultural event is the annual Pesta Rakyat (the Indonesian Bazaar), jointly organised with students from Indonesia for the purpose of introducing our home country's traditional arts, cuisine and culture to Australians. Being far away from home does not mean Indonesians living in Queensland easily forget their home country. In February 2013, several major Indonesia-based organisations in Queensland jointly organised a fundraising event to help the victims of the Jakarta flood. Apart from collecting money by direct transfer into the charity appeal, the Indonesian community in Queensland also collected donations during special fundraising events such as soccer matches and salsa classes.

Since there is no Indonesian consulate in Queensland, the presence of the Indonesian community associations is of vital importance. They represent an important contact point in cases of emergency assistance required by Indonesians living or visiting this state. Important information can also be circulated fast and easily through the meetings of the community associations or through the internet-based mailing list. However, despite these organisations' long presence, the number of Indonesians living in Queensland has remained somewhat unclear because the Australian census figures do not coincide with the figures estimated by the local ethnic communities, because different criteria are applied. The Indonesian Islamic Society of Brisbane claims to have over 800 active members across Queensland, the majority living in Brisbane.



CHARITY WORK – (From left to right) Diah Campbell (President of Perhimpunan Indonesia Queensland), Vera Pottinger (Vice-secretary of Perhimpunan Indonesia Queensland), Ayomi Dita Rarasati (President of the Indonesian Student Association of Queensland University of Technology), Ridna Wijaya (Secretary of the Indonesian Student Association of Griffith University), Febi Dwi Rahmadi (President of the Indonesian Islamic Society of Brisbane) shows the amount of money collected for the victims of Jakarta flood during a joint fundraising event held on February 3, 2013 at The John Goss Reserve in Chermside West.

AUTHOR PROFILE

WIDHIARTO, Hasyim was born in the East Javan city of Mojokerto. He works as an investigative reporter for the daily newspaper, The Jakarta Post, and is also a lecturer at the University of Indonesia. In 2012, he received the Australian Development Scholarships (ADS) scholarship to pursue a Masters degree in Journalism and Mass Communication at Griffith University. Among his notable journalism pieces are stories about the changing leadership in the Jamaah Islamiyah terrorist network, and the making of political dynasties in Indonesia. He is the president of the Indonesian Muslim community of Griffith University and the head of the information and communication division of the Indonesian Islamic Society of Brisbane. When he has no deadline to meet, he prefers to be active on a soccer field or in the kitchen.

Iranians

– *Written by Farvardin Daliri* –

Iran is my birth place. It is also called Persia, an ancient reference to the region called Pars. We were called Parseeyaan – in Persian this means people of Pars. Our language was Parsi. We are the first Aryan race. The Persian Empire was the most advanced civilization of its time about 2500 years ago. The great Cyrus, the King of Kings, was the first ruler in history who announced a charter of human rights. Cyrus ruled many nations from Syria to India and Tajikistan, and in accordance with his charter for the protection of human rights he was able to rule his multicultural nations with justice and order. In those days the Persian Empire established the most efficient and reliable postal service system covering all four corners of the vast land. Wise Persian rulers continued to support the nations within the empire and they ensured that the regional kings conducted their affairs with justice and order. The central imperial command showed no tolerance towards corrupt rulers. The guarantee of justice and order by the emperors enhanced the holding together of the empire. Persian history is a treasure of knowledge and meaningful stories of great kings and their colourful, fun loving, hospitable and culturally diverse people. The ancient Persian way of life, the knowledge base and the libraries were destroyed by the Islamic Arab invasion during the first two centuries of the Muslim era (7th–8th centuries AD).

Today's Iran is a beautiful, bountiful, culturally diverse and graceful country with people who are hard-working, innovative, courageous, spiritual, knowledgeable and caring. Much of what is being shown about contemporary Iran by the international and the Iranian mass media represents a particular point of view of Iran and Iranians, and does not represent the genuine and cosmopolitan life and spirit of the Iranian people. Contemporary Iran is made up of people who cherish family values and they follow their daily lives like people in other countries. In Iran there are also celebrated artists and many other people with creative minds. There are folk artists and human rights and peace activists, environmentalists, scientists, philosophers, feminists, social justice activists and there are also beautiful Iranians who give everything they have for friendship, peace and service to humanity.

The Iranians in Queensland are generally successful and hardworking members of society who occupy positions in business, government and the universities. They fulfil

their professional roles with success and integrity. Of the 34,453 Iran-born people in Australia, 10.3 per cent lived in Queensland (Australian Bureau of Statistics 2011 Census). To be more specific, they are dentists, medical doctors, accountants, business executives, scientists, community workers, artists, poets and engineers.

After the Iran/Iraq war an increasing number of people from Iran came to live in Australia under the skilled migration and family reunion schemes and after the Iranian Islamic government came to power in 1979, thousands of Iranian Baha'is arrived in Australia as refugees, a consequence of religious persecution. More recently migrants from Iran were admitted to Australia under categories which included business visas and the family reunion scheme. International students also came to Queensland and Australia and on completing their courses some of them became permanent residents. The current Iranian community in Queensland originated from many different parts of Iran, including Kurdistan. The multicultural Iranian community in Queensland includes people with different religious backgrounds and some of our people have no religion at all.

The Iranians Society of Queensland was founded in 1989 to promote Iranian culture, to assist newcomers and to educate youngsters in the Iranian culture and the Persian language. The Iranian Society of Queensland welcomes all Iranians regardless of their religion, political ideology or ethnicity. The Persian program on Radio 4EB began in 1990.

The Iranians in Queensland association also serves the Iranian community members and international students, visitors from Iran and Persian speakers. There is also an Association of Iranian Refugees in Queensland. Most Iranians living in Queensland have a reasonable everyday understanding of Australian society and culture and become integrated.

In recent years the Iranian community in Queensland has become quite active. Iranian community activities included dance and classical Persian music workshops, concerts, visual arts exhibitions, theatre performances, multicultural nights, Iranian films and events featuring visiting artists. Iranian parents care for their children's maintenance and development of the Persian language so that the next generation can also participate fully in community and family gatherings. For many years

now the children have been able to access classes in Persian in Brisbane and on the Gold Coast. The most important Persian New Year celebration—Now-Ruz—is celebrated internationally. It has a history covering five millennia and Iranians in Queensland celebrate this festival in many different places and ways.

AUTHOR PROFILE

DALIRI, Farvardin OAM PhD was born in central Persia and was brought up in Tehran, Iran. As a young Bahá'í, he fell victim of religious persecution and imprisonment in Tehran. After leaving Iran as a teenager he gained a Bachelor of Fine Arts and a postgraduate research qualification in Ceramic Design from Lucknow University in India. Farvardin arrived in Australia as a refugee in 1984. He completed a Bachelor of Education at Latrobe University and a Masters of Education at Monash University. In 2005 he received a Doctorate in Education at the James Cook University. Farvardin is the Director of the Townsville Intercultural Centre. He is also the event organizer and promoter of the 'Townsville Cultural Fest', an annual festival for the past 20 years. Farvardin is a professional artist and sculptor and has also produced many sculptures as major public art features around Queensland. He has received the Australia Day Award for promoting multiculturalism and reconciliation and an Australian Centenary Medal for community service. Currently he is a People of Australia Ambassador.

Iraqi

– *Written by Firas Rasoul* –

The Republic of Iraq, with a population of 32.58 million (2012), is a country in Western Asia encompassing the Mesopotamian alluvial plain, the north-western end of the Zagros mountain range, and the eastern part of the Syrian Desert. Iraq has a narrow section of coastline measuring 58 km on the northern Arabian Gulf. Two major rivers, the Tigris and Euphrates, run through the country's centre, flowing from northwest to southeast. These provide Iraq with agriculturally capable land and contrast with the steppe and desert landscape that covers most of Western Asia. Baghdad is the national capital and Basra is the second main city of Iraq and its only port on the Arabian Gulf.

Iraq has been known by the Greek toponym 'Mesopotamia' (land between the rivers) and has been home to continuous successive civilizations since the sixth millennium BC. The region between the Tigris and Euphrates rivers is often referred to as the cradle of civilization and the birthplace of writing. At different periods in its early history, Iraq was the centre of the ancient Akkadian, Sumerian, Assyrian and Babylonian empires.

Iraq's modern borders were mostly demarcated in 1920 by the League of Nations when the Ottoman Empire was divided by the Treaty of Sèvres. Iraq was placed under the authority of the United Kingdom as the British Mandate of Mesopotamia gaining its independence in 1932. Iraq was controlled by the Ba'ath Party from 1968 until 2003. After an invasion led by the United States but including multinational forces, the Ba'ath Party was removed from power and multi-party parliamentary elections were held. The American presence in Iraq ended in 2011.

Iraq's Muslims follow two distinct traditions, Shia and Sunni Islam. Iraq is 97 per cent Muslim (65 per cent Shi'a, 32 per cent Sunni). Iraq is home to many religious sites important for both Shia and Sunni Muslims. Baghdad was for centuries a hub of Islamic learning and scholarship.

Assyrians in Iraq account for a slight majority in two Ninewa counties, Tel Kaif and Al-Hamdaniya. Christianity was brought to Iraq in the first century by the Apostle Thomas, Addai (Thaddaeus) and his pupils Aggagi and Mari. Thomas and Thaddeus belonged to the twelve Apostles. Iraq's Syriac Christian minority represents roughly three per cent of the population. Since the 2003 Iraq war, Iraqi Christians have been dislocated to Syria in

significant but unknown numbers. Iraqi Christians are divided into three church bodies: Chaldeans (Chaldean Catholic Church), Assyrians (Assyrian Church of the East and Ancient Church of the East) and West Syriac or Jacobite group (Syriac Orthodox Church and Syriac Catholic Church). Judaism first came to Iraq under the rule of the Babylonian king Nebuchadnezzar II of Babylon. It was a part of the Babylonian Captivity. The majority have fled, largely to Israel. Fewer than 100 Jews now remain in Iraq.

Australia's Iraqi-born population includes Kurds, Chaldeans, Assyrians, Armenians, Mandaeans, Turkmens and Jews. Since the 1991 Gulf War, thousands of Iraqis have found refuge in Australia. Many recent arrivals have entered Australia under the Humanitarian Program. The population of the Iraqi community in Australia is estimated to be as high as 80,000.

The first year in which the Australian Census of Population and Housing recorded the Iraq-born separately was 1976, when the population was 2,273. By 1986, the population had risen to 4,516. By the end of the Gulf War in 1991, it numbered 5,186, mainly living in New South Wales and Victoria.

The Gulf War and the quelling of uprisings of the Shi'a and the Kurds in Iraq resulted in a large increase in the number of Iraqis coming to Australia after 1991. There were 24,760 Iraq-born people in Australia at the 2001 Census, making up 0.6 per cent of the overseas-born population.

The outbreak of the Gulf War in 1991 prompted a large number of people to flee Iraq into the neighbouring countries. Some refugees lived in processing camps for up to five years before being accepted into Australia under the Special Humanitarian Program. During this period the visas of around 400 Iraqis living in Australia were extended until the end of the Gulf War. Iraqi immigration to Australia peaked between 1992 and 1995. Most recent Iraqi immigrants have arrived under the Family and Skilled Migration categories. Some Iraqis have sought refugee status after arrival in Australia, and have been detained pending processing.

Today the Iraq-born community in Australia is culturally diverse, with settlers from many ethnic and cultural backgrounds including Arabs, Kurds, Turkomans, and Assyrians/Chaldeans. Although Islam is the dominant religion in Iraq, the majority of Iraqis in Queensland

and Australia have Christian religious backgrounds. Iraqis easily integrate with Australian multicultural communities in Queensland. They like to live in Queensland and particularly in Brisbane because of the climatic similarities, especially with the southern Iraq provinces (including Baghdad and Basra), despite limited work opportunities for Iraqis in Brisbane when compared with Sydney and Melbourne.

Nearly half of the Iraqi community in Australia speaks Arabic at home. Only about three per cent speak English within the family. The Iraqis in Queensland and Australia are adjusting well to the practices of a peaceful and tolerant lifestyle in a multicultural society. In the workforce, both men and women are most commonly employed as labourers and the less skilled occupations. Yet nearly a quarter of Australia's Iraqi are employed in professional positions including career occupations such as university professor, medical doctor, accountant and engineer. They tend to have degrees from Europe or the United States. They came to Australia with the hope of finding jobs which are commensurate with their education and training but many have to work in jobs which are outside of their experiences and qualifications. In Queensland medical doctors from Iraq who qualified again after sitting for the first time for the local tests still find it hard to get employment. They tend to seek employment in other Australian states. However, Iraqis are generally optimistic and a hard working Australian community. Their children integrate with ease with another culture and their parents tend to give them the best possible education. In Queensland most Iraqis live in the major urban centres and the community is supported by organisations such as the Australian Iraqi Forum. Dr Firas Rasoul is the Queensland representative on this national forum.

The unfortunate modern history of Iraq and some the ongoing acts of violence in the former homeland of the Iraqi are regularly reported and discussed by the news media in Queensland. Some Iraqi families living in Queensland still carry some of the scars and traumas of their country's calamities. Yet they manage to form multi-ethnic societies with emphasis on cultural and educational activities, including helping new migrants to settle in. The young Iraqi generation is involved in cultural maintenance through the practice of folklore dances, exhibitions, and they also follow their former homeland's culinary and musical traditions. In multicultural Queensland several

Iraqi religious or cultural groups and associations also provide fellowship and linguistic and cultural maintenance for their people. In Queensland, the objectives and accomplishments of the Iraqi Unity Association are particularly commendable. In association with the Red Cross and Red Crescent, programs were recently organised to prepare the young Iraqi generation to deal with Australian natural disasters caused by flood or fire. Migrant and refugee settlement is also enhanced by a wide range of Australian government services and by not for profit organisations. Queensland and Australia offers Iraqi families democracy, ethnic and religious peace, civility, jobs, integration and naturalisation.

AUTHOR PROFILE

RASOUL, Firas BSc (Basra), MSc (Southampton), PhD and Post-Doc. Fellow (Liverpool) is an Associate Professor at the University of Queensland. He has gained wide experience in polymer science and technology through his association with various industrial research and academic institutions in the UK, the Middle East and Australia. Firas moved to Australia via the UK in 1991 and held various senior research positions in universities in Brisbane and Melbourne as well as in private enterprise. He co-founded Polymerat Pty Ltd in 2000 (biotechnology company) which was then acquired by Anteo Diagnostics P/L in 2004. Firas is the author or co-author of 110 refereed journal publications. He is a committed member of the Australia-Iraq Forum, representing the Iraqi community of Queensland. He has also assisted postgraduate Iraqi scholarship holders with finding suitable university placements in Queensland universities.

Irish

– *Written by Sorcha Holmes* –

Where we came from

Perched on the northwest tip of Europe, Ireland is a small country (84 421 sq. km) but has a large personality. With a humble population of approximately 4.6 million people, the capital city Dublin inhabits 1.2 million to date. The island of Ireland is split into two countries; The Republic of Ireland encompasses most of the island and Northern Ireland, which is the very far north of the island.

Ireland is made up of 32 counties; 26 of which are in The Republic and six of these counties constitute Northern Ireland. Northern Ireland is part of the United Kingdom while The Republic of Ireland is independent and has been since 1922.

English is currently the first language spoken but not the native one. Irish Gaelic (or Irish) was the language once spoken throughout the island up until the 17th century. After the invasion by Britain, English was forced upon the Irish people and Irish almost became extinct. A resurgence of Irish came in the early 1900s due to the formation of the 'Free State'.

The Irish flag or the Tricolour; green, white and gold (or orange) vertical stripes, carry historical significance. The green depicts the Society of United Irishmen, a republican group during the 1790s. The orange, oppositely, is a symbol of followers of the House of Orange, who settled in Northern Ireland in the 17th century. The white in the middle is a symbol of peace between the two sides, reflecting Irish independence and the union of the people of Ireland.

Agriculture has always been a way of life in Ireland. With a climate that caters for successful agriculture, Ireland has always been known as a supplier of rich cattle and dairy produce. Farming skills have been handed down through nearly 200 generations.

Over the past two decades, Ireland boomed economically with the rise of Information Technology (IT) Services, computer software and hardware, a very new concept to the country. However, it was short lived and today, the economic climate is very poor, suffering back to back recessions.

Historical notes on early settlers [up to World War II] (if applicable)

Around 40,000 Irish convicts were transported to Australia between 1791 and 1867, during the Great Famine (1845 and 1852). These were mostly convicts. However, in 1861 Bishop James Quinn, Irish Nationalist Bishop of Brisbane, set up what was undoubtedly to become the most successful immigration schemes of the 1860s – the Queensland Immigration Society. Queensland at this time was under populated and experiencing labour shortages. According to the 1886 Queensland Census, 31.6 per cent of those born in the British Isles came from Ireland. Many of Queensland's founding pioneers (businessmen, politicians, Governors, etc) were Irish.

Father Patrick Dunne who had served as Chaplain on emigrant ships in the past, and whose career as a priest in Australia was notable for his violent arguments with the Catholic Establishment in New South Wales, was at this stage living in County Meath. Dunne, supported Quinn in his attempts and as part of this scheme, a chartered ship called the *Erin Go Bragh* (Ireland for ever) saw 431 immigrants over the water to Australia, many of whom were to become pioneer settlers on the Logan River. 'Logan Agricultural Reserve', was later renamed 'Waterford', supposedly after the port in which the ship first set sail. Father Dunne returned to Ireland to recruit more immigrants, and in all ten ships, including the *Chatsworth* (Cork, 1862) and the *Fiery Star* followed the *Erin Go Bragh* to Queensland, bringing with them a total of 6,000 immigrants. Many of the Irish people from Waterford later moved on to the Beaudesert district.

The number of Ireland-born in Australia peaked in 1891, when the colonial census accounted for 228,232. Almost 1.9 million people living in Australia claim to have Irish ancestry (according to the 2001 Census).

The recent migrants or refugees (covering the last 15 years)

The Irish people have for much of history been subjected to foreign rule, most notably under British.

They have great admiration and pride in their culture and heritage. The same can be said for Queensland; a typical Queenslanders is extremely patriotic and proud of their state. This is a massive common ground that the Irish and the people of Queensland share and consequently there is a massive Irish diaspora here in this wonderful sunshine state.

Another reason why the Irish have been drawn to Queensland is to gain economic benefit. Over the past 15 years, Queensland has been Australia's fastest growing economy and has earned its reputation as the Smart State. Overall, the economic growth is 6.8 per cent. This is a tremendously appealing statistic to Irish people looking to escape the recession in Ireland.

By 2002, around one thousand people Irish born—north and south—were migrating permanently to Australia each year. For the year 2005–2006, 12,554 Irish entered Australia to work under the Working Holiday visa scheme. This peaked again in 2008 when the country fell to its knees economically.

The recent migrants of Ireland are mostly highly skilled and highly educated. Due to the last decade of downturn in the economy, many people directed their abilities towards further education as opposed to the workplace, as employment opportunities have been extremely scarce. The Irish generation today are free-spirited and well-motivated, hardworking and still so very patriotic and proud of their heritage. Sadly, they have lost a lot of their faith in the Catholic Church over the last decade and more now than ever, they rely on building a strong social network to rely on for support and guidance.

Arrival, integration and participation (covering the last 15 years)

Integration for Irish people in general is easy. They love to create a wide circle of friends and have very little trouble settling down in a foreign land; 1.8 million reported Irish ancestry in Australia (Australian Bureau of Statistics 2006 Census) (9.1 per cent of the population). In fact, 30 per cent of the Australian population claim to be of Irish descent, while just over eight per cent of the Queensland population are of Irish descent (Australian Bureau of Statistics 2006 Census).

The new Irish generation that has landed in Queensland over the past 15 years is one of drive and ambition. They integrate extremely well, while also holding onto their identity and keeping their culture and heritage very much alive. Queensland and Queenslanders alike have welcomed the Irish with open arms, creating employment opportunities, leading to permanent residency. The Irish diaspora is strong in Queensland, with many first generation Irish making a name for themselves here. It is clear that they are not afraid or deterred to get involved in the Queensland community and create a place for themselves deep within it.

The community associations in our time (21st century)

By 2011 there were 484,929 Irish people living in Queensland (Australian Bureau of Statistics 2011 Census). Both rural areas and cities have been made home by these in areas like Logan, Beaudesert, Darling Downs, Mount Isa, Emerald and the greater Brisbane region.

The Queensland Irish Association – Tara House was established in 1898 in the heart of Brisbane's CBD and was one of the first clubs to open its doors to women and has over 4,000 members, to date. The club is a haven for young and old and all nationalities are welcomed.

The Irish Australian Support Association of Queensland was established in 2008, trying to support the vulnerable Irish and Irish Australians in Queensland.

'Irish Queenslander' (I.Q.) is a magazine that was launched August 2013, created by and for Irish Queenslanders.

GAA clubs have been well and truly established with hundreds of clubs across the state, which compete in tournaments all year round.

The St Patrick's Day parade in the state's capital has been held annually for the last 24 years and proves to be growing each year. March 2013 saw a record 40,000 people take the streets of Brisbane to cheer on the parade. 2014 marks the third consecutive Brisbane Irish festival; a week-long celebration of

history, culture, heritage, ceol agus craic (music and fun!). Australians love to get involved with the party and celebrations of the patron saint and the Irish embrace them. As both cultures are similar, there is harmony between the two nationalities.

The much loved Irish festival, 'The International Rose of Tralee', is celebrated in Queensland every year and has been for the last 26 years. The Queensland Rose of Tralee celebrates strong and accomplished young women who are of Irish descent, who have represented their Irish community with honour and grace. Each year the girl chosen to represent Queensland is sent to Ireland and embarks on the journey of a lifetime. The Rose festival has been celebrated consecutively for 55 years this year (2013).

Many Irish athletes have furthered their careers in Australia and in particular Queensland; Pierce Hanley who plays for the Brisbane Lions, Stephen Moore who plays for the Wallabies, Colm Begley also Brisbane Lions and Tadhg Kennelly, Sydney.

For such a small nation, the Irish are prominent everywhere they go and leave a lasting legacy for the following generation.

AUTHOR PROFILE

HOLMES, Sorcha was born in County Galway, Ireland. After moving to the United Kingdom with her family for 12 years, she returned to Limerick, Ireland in 1998 and represented Ireland in basketball in 2006. Sorcha graduated from the Institute of Technology, Tralee in 2007 with a Bachelor of Science in Sport and then migrated to Brisbane, Australia in late 2011, to visit her sister. Here, she works for the Queensland Irish Association as the Functions and Events Coordinator, while also working seasonally as the Event Manager for the Brisbane Irish Festival and St Patrick's Day Parade. She was chosen as the Queensland Rose of Tralee for 2013.

Israelis

– Written by Libby Burke –

Despite its small size, Israel is a dynamic country that attracts a huge amount of international interest.

Israel, established in 1948, is a secular democratic state that welcomes Jewish immigrants from across the globe and is a major innovator in numerous industries.

It is home to nearly eight million people, including Jews, Muslims, Christians and Baha'i.

Comprising 20,770 sq. km, Israel comes in at 154 in terms of country size; just slightly larger than Fiji and slightly smaller than the area of South East Queensland. Israel is just under five per cent in land mass of the entire Middle East.

In spite of Israel's diminutive size and population, it has more inventions and start-ups than all of Europe combined, and sits just behind the United States and Canada for the largest number of companies listed on the NASDAQ Index.

Israel also boasts one of the highest per capita countries of Nobel laureate recipients, coming in at 12th - ahead of Germany, the United States, France, Canada and even Australia, who comes in at 24th.

Israeli immigration to Australia began from 1948, with increased Israeli immigration to Queensland occurring from the 1960s to the 1990s.

The influx of Israelis continues today. According to the latest Australian Bureau of Statistics Census 2011 there were 9,228 Israeli-born people living in Australia, an increase of 18 per cent from the Australian Bureau of Statistics 2006 Census. Queensland is home to approximately 700 Israelis – nearly 7.5 per cent of the total Israel-born population. However, it is estimated there are more Israelis living in Australia than is indicated in the Census, which only captures Israeli-born citizens. For instance, children who are born in Australia to Israeli citizens are entitled to Israeli citizenship, however are not 'counted' as Israelis in the census.

The individual journeys from Israel to Australia vary, though love, work, study and the prospect of achieving the much sought after work-life balance are the common sources of why many Israelis now call Australia home.

Australia's peaceful way of life is a big attraction for Israelis, who are keen to escape the constant state of tension, fear and worry that exists in their home country. In Israel, if one hasn't been personally affected by war, they know someone who has.

Another significant reason Israelis come to Australia is the high cost of living in Israel. They feel they can create a healthier work-life balance Down Under. Although many Israelis initially move to Sydney or Melbourne, some are eventually drawn to the lower cost of living in Brisbane or the Gold Coast, not to mention the "Beautiful one day, perfect the next" weather. Some also settle in places like Cairns, or other regional towns.

In many ways, the Israeli community is similar to many other overseas-born Australians: migrating to seek a better life, aspiring to integrate, blend in, while also keen to stay connected to their cultural identity via language and the continuation of other cultural traditions. Naturally, many who do not have extended families here tend to cling to each other like immigrants from all over the world, while others are happy to simply develop their own lifestyle independent of their 'brethren'.

Yet, while the Israeli migrant experience shares many commonalities with other immigrants, it does face challenges unique to itself.

The relationship between Israelis and the Jewish community is complex. Israelis' identification with Judaism is a strong one, it is inextricably linked to who they are, yet this manifests itself more in a cultural sense, rather than a religious one. Israelis and the Queensland Jewish community may celebrate the same events, but within completely different contexts. Curiously, this means the melding of the two groups is not always a given.

Israelis, as with immigrants from other countries, pursue a variety of careers ranging from professionals, doctors, academics, business people and tradespersons. Some have sought completely different professions, if needed, in order to live in Australia.

The connection to Israel is solidified and nurtured through organisations such as the Australia-Israel Chamber of Commerce, which encourages business networking and trade between Australia and Israel;

the Women's International Zionist Organisation (WIZO), dedicated to the advancement of the status of women and welfare of all sectors of Israeli society; the Jewish National Fund, an environmental organisation committed to improving the quality of life in Israel; Betar – the worldwide Zionist Jewish youth movement; the United Israeli Appeal (UIA), an Israel support agency that provides events, hosts speakers from Israel and provides a newsletter to the local community; and the Association of Israelis in Australia (AIA), established in 2012, which aims to support the connection to Israel.

There is also an Israeli newspaper, *E-ton*, which is the first successful attempt to have an Israeli paper written in Hebrew, for Israelis, by Israelis. It comes out every two months and is distributed free throughout Australia. Run solely by volunteers, *E-ton* (which means "newspaper" in Hebrew) was established in 2005 and is considered a great success story and testament to Australia's Israeli community.

In striving to make a better life for themselves here, there's no question Israelis have helped make a better life for many Queenslanders. They come with an extremely high commitment and appreciation of education with a strong focus on academia and creativity, hence their innovation via start-up companies and professions in the medical and computer fields. Their contribution to Queensland life encapsulates the Hebrew phrase 'tikkun olam', which generally translated means 'repairing the world' and inspires the motivation for involvement in social justice and helping others, whether in a business, academic, professional or volunteering capacity.

AUTHOR PROFILE

BURKE, Libby was born in New York, United States, and after spending her childhood in Florida, boarding school in New England, and university years in California, she moved to Australia in 1988 after a study/travel stint in 1987. With a degree in international relations and art history, she pursued a writing, communications/media relations career in Brisbane. Being Jewish, Libby has a keen interest in all aspects relating to Judaism and Israel.

Italians

– *Written by Stefano Girola and Catherine Dewhirst* –

Italians are intrinsic to the fabric of Queensland’s multicultural history. They also remain a significant presence today within the wider community. While their migration history pre-dates Queensland’s separation from the colony of New South Wales in 1859, their numbers grew steadily from this time. Over the 20th century, they replaced the dominant non-British groups of Chinese, German and Scandinavian migrants whose arrivals began declining after Federation in 1901.¹ Indeed, by 1933 Italians emerged as the largest non-British group in Queensland, where they were collectively greater in numbers than elsewhere in Australia. Queensland continued to attract Italian migrants after World War II even though their immigration decreased after 1966. Yet, over the last 50 years, Italians have consolidated their presence significantly through the expression of their culture and identity, and continue to choose Queensland as their new home.

Where we came from

Italy is well-known for many reasons but especially for having instigated mass emigrations across the globe since the *Risorgimento* (the nationalisation processes) from the mid-19th century. Officially, the people of the Italian peninsula became ‘Italians’ under the country’s political unification between 1861 and 1870. However, to appreciate their origins in Queensland firstly means suspending the idea of ‘national’ citizens for a moment. Italians have always held a deep and rich sense of belonging that is best captured by the Italian word, ‘paese’, which may be translated as ‘local village or region’ and which carries a sense of ‘country’. They have a particular affinity to their places of birth, local traditions, and dialects, and hold strong provincial and regional ancestral ties. As such, Italians came to Queensland from diverse regional, cultural and linguistic backgrounds that were more meaningful than the politics of nationalism. They know themselves better as, for instance, Calabrians, Friulians, Piedmontese, Sicilians and Valtellinese, rather than under the rubric of ‘Italians’ or with a national sense of identity.

Four important factors characterise the origins of those Italians who chose to migrate to Queensland over the century from 1859. First, women were underrepresented amongst their arrivals until the early 1960s, after which time the gender proportions stabilised. This meant that there were many inter-

marriages with others from different cultural backgrounds. Second, those who made the journey to the Antipodes tended to come from the less impoverished regions of Italy. Whereas the majority of Italians chose the more popular destinations of Argentina, Brazil and the United States, a minority used their savings to make the longer voyage to Queensland, often arriving with some capital. Third, Italian settlers developed a pattern of chain migration. Of course, Queensland was one of many places in the world where Italian settlers encouraged families, friends and community members back in Italy to join them through letters and word-of-mouth. However, the chain migration phenomenon, which appeared slowly from the 1890s amongst Northern Italians, gained momentum from the 1920s amongst increasing arrivals of Southern Italians as well. Finally, Italians were overwhelmingly Roman Catholic.² Many, therefore, not only found resistance from the dominant Protestant culture but also experienced a sense of isolation from within the Church due to its Irish-Australian outlook.

Naturalisation records show that Italian migrants settled in Queensland from most of the regional provinces of Italy, but the dominant sources between 1890 and 1940 were Veneto, Piedmont and Lombardy in the north, and eastern Sicily in the south.³ Queensland, in fact, was popular for offering opportunities for agricultural work and land ownership. The largely male settlers tended to come from peasant or small-landholding backgrounds, bringing with them skills as agriculturalists and finding work in sugarcane and fruit farming, market gardening, and as farm labourers.⁴ More from Italy’s southern regions began arriving in the 1920s, particularly from Sicily and Reggio Calabria, but also from Veneto in the north.⁵ A survey conducted in the early 1950s in several Queensland locations found that, between 1933 and 1947, there were more Northern Italians in Ayr, Hinchinbrook, Inglewood and Mulgrave, but more Southern Italians in Johnstone and Stanthorpe.⁶ The evidence also revealed the effects of chain migration and a stronger gender balance than before these years. Queensland continued to attract Italian settlers after World War II until the early 1970s. There was a marked decrease of Northern Italians from Piedmont and Lombardy, and an increase in Southern Italians, with Sicilians almost tripling their numbers on the Atherton Tablelands.⁷

Historical notes on early settlers

The first known Italians to lay eyes on 'Queensland' included sailors Antonio Ponto and Giacomo Mantra, on board Captain James Cook's Endeavour in 1770, and artists Ferdinando Brambilla and Giovanni Ravenet, on board Captain Alessandro Malaspina's Descubierta, which visited Port Jackson in 1793.⁸ If Italian ship crew and artists are counted amongst the earliest explorers of the continent, it was not until after 1824 that Italians appeared north of the Goori peoples' country (Tweed Valley) that would be appropriated for the colony. By this year the colonial explorations had established the Moreton Bay penal settlement on Quandamooka land, where the British sent one Neapolitan convict, Giuseppe Laberbera. From 1843 to 1846, one French-Swiss and three Italian Passionists conducted missionary work among the Indigenous peoples of Minjerriba (Stradbroke Island).⁹ This was the first Catholic mission in Australia among Indigenous peoples.¹⁰ Records also reveal that other Italians were mining and constructing railroads as far north as Yirrganydji country in the Barron Valley in 1855.¹¹

Economic migration qualifies Italian migrants overall in Queensland's history. Their settlement followed similar trends to other European groups: pioneering individuals; group colonial schemes; and chain migrations. Although they officially numbered only 88 when first recorded in the colonial census of 1871,¹² a flow of individuals and groups arrived in subsequent years. Amongst the initial pioneers were those who might normally have been classified as 'seasonal' workers in Italy - leaving home for work in other Italian regions or in European countries. However, the combination of industrialization in Italy's north and the global expansion of overseas travel facilitated new routes to new outposts. Discoveries of gold in Queensland from the 1850s to the 1890s attracted Italians from other Australian colonies but also as far afield as the United States. Like the Germans and Scandinavians, there were Italian intellectuals and professionals, such as musician Antonio Benvenuti and his sons, educator Fernando Cantu Papi and architect Andrea Stombuco,¹³ as well as farmers and other workers who made their own way to the colony. Meanwhile, Queensland's colonial government was keen to encourage population growth and to develop both agriculture and infrastructure, which enticed more Italians.

Colonial migration schemes placed an emphasis on British settlers in Queensland as elsewhere in Australia, but colonial administrators approved continental ships as well. The authorities preferred Northern Europeans but a minority of Southern Europeans, like Italians, began to arrive. Bishop James Quinn facilitated the settlement of a small number of Italian priests and professionals in the 1870s even though he had difficulty gaining wider political support for establishing an Italian immigration scheme.¹⁴ The colony's dominant Protestant culture tends to explain this situation, but assimilation concerns eventually justified any reticence. Immigration agents also attempted similar schemes, which were often mismanaged and early scandals left the government with a poor impression of Italians. When 106 potential Italian agriculturalists arrived in Rockhampton in 1877, they complained about their treatment on board the Indus and sparked concerns for their welfare from Brisbane's small Italian community.¹⁵ Later, the colonial government approached one of Bishop Quinn's recruits, Chiaffreddo Venerano Fraire, to organise a scheme for the sugarcane fields in North Queensland. Disembarking from the Jumna in 1891, these Northern Italian settlers also faced enormous cultural, economic and social problems, as well as a negative backlash from the popular press and some members of parliament.¹⁶ Indeed, the Jumna's Italians arrived as the global economic crisis was beginning to be felt in Queensland, resulting in a wave of xenophobia.

The moderate number of Italian arrivals in Queensland between 1901 and 1914, which amounted to only 929 Italians in the 1911 Census, did not obscure their visibility. Even before the outbreak of World War I, many Italian cane cutters caught the public's attention by buying farms.¹⁷ Some British-Australian farmers resented their greater economic success. Even though the Australian government suspended immigration during the war and Italy attempted to repatriate Italian men from Queensland to serve in Italy's army,¹⁸ the post-war era witnessed Italians continuing to purchase farms. Italian settlers increased dramatically over the 1920s and 1930s. This was firstly a result of fleeing war-torn Europe and secondly because the United States' 1921 and 1924 restrictions on Southern European immigration diverted many to Australia. Friction against Italian migrants occurred again in Queensland because of their strong work ethic and dominance in several sugar industry mills. Despite the negative report from

the 1925 Royal Commission into foreign migrants in North Queensland and the effects of the Great Depression on jobs, Italian immigration expanded the state's non-British population.¹⁹ In fact, Queensland stands out with the state's 1933 census showing that a relatively small number of 8,355 Italians still represented almost one third of the overall Italian population of Australia. Their agricultural and sugar farming communities were flourishing throughout the state by this time, and their numbers doubled between 1947 and 1954.²⁰

Just under half of Queensland's Italians had naturalised by 1933,²¹ an issue that was exacerbated after Mussolini declared war on Great Britain. Immigration was put on hold during World War II, but around 20 per cent of Australia's Italians were rounded up for internment as 'enemy aliens'. Queensland's Italian-born internees amounted to around 1,631 out of a total 4,855, 1,270 of whom were residents of the sugar industry towns of Ingham and Innisfail alone.²² In addition, there were 666 naturalised Italians interned from the state. Released by the end of the war, their families, livelihoods and communities were shattered. Yet, this did not deplete their optimism. More Italians arrived through the post-war free or assisted passage schemes, which received Italy's bi-lateral support and renewed Italian settlement. Queensland's push to revive the sugar industry encouraged Italian immigration. This brought Italian settlers up to 16,795 by the 1954 census while their arrivals continued to swell to 20,272 in the 1966 census. Yet, their numbers began declining from 1960 with both the introduction of the mechanical harvester and Italy's economic recovery.

Italian migrants from the 1970s to the new migration wave

By the early 1970s, the era of mass migration from Italy halted. Census data indicate that the number of Italian-born decreased overall in Australia from 1971 to 2011.²³ This national trend can be observed also in Queensland (see Table I).

After 95 year of continuous growth, the 1971 census saw a decline in Italian-born Queenslanders for the first time, their numbers amounting to 19,280 by then. With the exception of the 1991 census, when there was a minor increase, Italians have been constantly decreasing.

Table I: The Italian-born population in Queensland, 1871–2011

Year	Italian-born in Queensland	Italian-born in Australia	Queensland per centage within Australia
1871	88	960*	9.16
1881	250	1,359	18.39
1886	322	-	-
1891	438	3,890	11.25
1901	845	5,678	14.88
1911	929	6,719	13.82
1921	1,838	8,135	22.59
1933	8,355	26,756	31.22
1947	8,541	33,632	25.39
1954	16,795	119,897	14.00
1961	20,000	228,296	8.76
1966	20,272	267,325	7.58
1971	19,280	289,476	6.66
1976	18,875	280,154	6.73
1981	17,958	275,883	6.50
1986	17,410	261,892	6.64
1991	17,844	254,780	7.00
1996	16,297	238,246	6.84
2001	15,197	218,750	6.94
2006	14,002	199,122	7.03
2011	13,234	185,402	7.13

* Colonies of Victoria and Queensland only

The end of Italy's mass migrations by the 1970s coincided with a shift in the Australian government's policies from assimilating migrants to the promotion of cultural diversity through multiculturalism. In addition, the general attitudes of Australians and some major institutions, such as the Roman Catholic Church, towards migrants from Italy and particularly Southern Italians began to change. To put it simply, many Italian migrants felt that they were now living in a new political and cultural environment in which the expression of their identity and culture could be less controversial than it had been in the past. Scalabrinian priest and scholar Fabio Baggio has argued that Italians in Brisbane in the 1980s were 'a community occupied with maintaining its true national identity also within the second generation and promoting its culture within an Australian society that was increasing multicultural'.²⁴ Hence, in this new milieu, the main preoccupation of Italian migrants and the various

governmental, Church or community agencies involved in assisting them no longer focused on the problems arising from settling in their country of adoption and finding suitable accommodation and jobs; the focus moved instead to building and maintaining links with second- and third-generation Italian-Australians.

The Australian government's recent acknowledgement of the importance of ancestry for understanding the ethnic background of first- and second-generation migrants offers substantial insights about the Italian heritage. It is interesting to compare the data for Italian migrants with those related to other ethnic groups migrating to Queensland between 1970 and 2011. Italians were listed in Queensland's 2001 census as the fourth largest of the top ten ethnic groups after the English, Irish and Scottish with 800,256 claiming Italian background.²⁵ More recently, this number climbed to 852,421 in the Australian Bureau of Statistics 2006 Census. Recent statistics, based on the last census, show that Italians were in the third place of the top ten overseas-born sources by year of arrival before 1970, with English migrants listed at the top, followed by Germans.²⁶ However, from 1970 to 2011 Italians did not make it on the list at all. Yet, according to the Australian Bureau of Statistics 2001 Census, while there were 13,230 Queenslanders born in Italy with 58,327 claiming Italian parentage, more than 116,000 reported an Italian ancestry.²⁷

Another significant concern for the Italian community in Queensland has emerged over the last few decades as migrants from the 1920s and 1930s began to age. This brought up questions not only about the care and welfare needs of the older migrants who remained in Australia but also of those who decided to return to their homeland once they reached the age of retirement. From a legal point of view, the governments of Italy and Australia began to address these issues. In 1967 an inter-government agreement led to the creation of the Italian and Australian Welfare Association (COASIT), a welfare body for Italian migrants still very active today. In 1975 a bilateral agreement was signed, aimed at promoting the cultural and artistic collaboration between the two countries, including: exchanges between academic and scientific personnel; a fiscal agreement reached (1982) for the avoidance of double taxation, and another agreement on new welfare legislation for pension requirements (1986 and 1999).²⁸

The history of the Italian Catholic Federation (ICF), a national association of lay Catholics that was set up in Melbourne in 1960 by the Scalabrinian fathers, provides an important case study to illustrate the evolution of migrant needs and priorities in Queensland. Up to the 1970s and in addition to both specifically religious activities and the desire to organise social functions for Italian Catholics, the ICF was preoccupied with the material assistance of new migrants during the difficult process of starting a new life in Australia. However, when two branches of the association were established in the northern suburbs of Brisbane in the early 1980s, the 'material assistance' for Italian migrants was no longer seen as paramount. By this time, the process of integration of Italians within the wider community could largely be considered as successful given that second-generation Italians had 'conquered' Brisbane's economic and professional sectors.²⁹ Many Italian migrants had, in fact, reached financial stability and success in building, industry, commerce and catering. In this context, the outreach to second-generation Italians became a priority for the ICF in Queensland.³⁰ This outreach policy was initially successful with the formation of a youth group in the 1980s, while third-generation Italians established a group called 'Giovani Insieme' (Young Together) in 2004, based in the Woolloowin parish.³¹ Recently, while continuing its religious and social activities, Queensland's ICF, in partnership with the Scalabrinian priests, has begun to focus on the needs of the elderly and, in particular, the search for suitable accommodation for the growing number of old migrants who need to move to a retirement village.

Further changes with the introduction of the Australian government's Skilled Migration Program, aimed at attracting 'brains' and skills, have continued to appeal to Italians who wish to establish themselves in Queensland. In fact, although the number of Italian-born Queenslanders has declined, mainly due to deaths and returns to Italy, the data gathered by the Italian Ministry for Foreign Affairs on Italian citizens residing abroad reveals a different trend. Between 2000 and 2004 the number of Italians living in Australia grew and, after a temporary decrease in 2005, their numbers continued to grow up to 2007.³² There were 10,368 Italians residing in Queensland and in the Northern Territory in 2000, which increased to 13,154 in 2007.³³ Only Melbourne (42,343), Sydney (33,963) and Adelaide (13,863) had greater numbers in this year. Furthermore, between

March 2010 and November 2011, the number of Italian-born residents in Queensland and the Northern Territory has increased by 245, of whom 54 people are aged 18–30. Although the Italian government introduced the right for Italians resident abroad to vote in Italian elections from 2001, so far not many Italians in Queensland have taken advantage of this opportunity: according to the data, only 23.2 per cent of those who had the right to vote cast their ballots at the last political elections in February 2013.³⁴

Because of increasing mobility within our society and the fact that it is much easier and cheaper to travel between Italy and Australia nowadays than it was for migrants prior to the 1970s, not all Italians recently attracted by the Skilled Migration Program consider themselves as ‘migrants’. Anecdotal evidence suggests that many would rather regard themselves as ‘Italians working abroad’. A few continue to live in a perpetual ‘limbo’ between the two countries, going back and forth for professional or family reasons and always leaving open the option of returning to Italy or even choosing a third country after a work experience in Australia. However, as we are writing, there are increasing numbers of young Italians who are planning to migrate to Australia as a consequence of the dramatic economic crisis and recession currently underway in Italy. One report states that 78,941 Italians left their country in 2012, representing 30 per cent more than in previous years.³⁵ Overall, Australia is the tenth country chosen by the new migrants but the fifth among the extra-European countries. The average age of the new Italian settlers is 33.56 per cent of who hold a degree and 13.3 per cent a doctorate.

In addition to those who have recently arrived in Australia as skilled migrants, Italians under 31 years of age are accessing the ‘working holiday visa’ (WHV) more and more, which was first introduced by Australia for Italy in January 2004. Many hope to find a local employer willing to sponsor them in order to settle permanently when their temporary visa expires. Between 2011 and 2012 there was a notable increase of 51 per cent in WHVs granted for Italians.³⁶ The specific impact on Queensland of the new wave of migration is as yet impossible to assess, but it is evident that Queensland is a popular destination for the new Italian migrants or those who aspire to become such. Many temporary visa holders initially work in Queensland’s hospitality and tourism sectors or pick fruit in the farms across the state. They tend to

be young and better-educated than their predecessors but, like them, they are willing to work hard and follow their goals to reach financial and job security. The history of this new wave of migration has yet to be told in future publications.

Language, cultural life and community participation

According to the Australian Bureau of Statistics 2011 Census data, more than 21,700 Queenslanders spoke Italian at home.³⁷ Italian is the fourth highest language in Queensland, not counting English.³⁸ As of 2011, Italian was also the most common language other than English spoken at home on the Atherton Tablelands (spoken by 1,279 persons; 2.9 per cent of the population), on the Cassowary Coast (665; 2.4 per cent), in Townsville (887; 0.5 per cent) and in Bundaberg (382; 0.4 per cent).³⁹ Data from all Queensland state schools indicate that 82 public schools offer Italian as a subject, 62 of these being in primary schools, 14 in secondary schools and six in combined schools. With regard to the distribution of these schools in the Queensland regions, nine are in the metropolitan area of Brisbane, 10 in the South East area, 14 in the Darling Downs, 20 in the North Coast, 12 in North Queensland and 17 in the Far North.⁴⁰

The big discrepancy between the availability of Italian in the curriculum at the primary and secondary level clearly signals the risk that many Queensland students might abandon learning Italian altogether when they finish their primary schooling. However, there are opportunities at the tertiary level for those who wish to continue learning Italian with courses in both language and culture offered at Griffith University, the University of the Sunshine Coast and James Cook University. Courses in Italian are also offered by the Institute of Modern Languages (University of Queensland), COASIT and another Italian community association, the Associazione Nazionale Famiglie degli Emigrati (National Association of Migrant Families).

The Dante Alighieri Society, founded in Brisbane in 1952, is still very active in the promotion and diffusion of Italian language and culture among its many members and the wider community with a School of Italian in Brisbane, Townsville and Cairns, and on the Gold Coast. In addition to this, two North Queensland-based radio stations (Cairns FM98.10 and Townsville

4TTT, FM103.9) and Radio 4EB (Kangaroo Point) regularly broadcast programs in Italian on various days of the week.

After more than a century of Italian migration to Queensland, Italian culture, in all its many facets, from language to food, fashion to music, and cinema to religious festivals, has become a consolidated and ever popular presence. While the Feast of the Three Saints in the North Queensland's sugarcane town of Silkwood continues to attract great crowds 63 years after its beginnings in 1950, there are others worthy of note.⁴¹ In 1995 the Hinchinbrook Shire in North Queensland began the celebration of an annual Italian festival which is reaching its 20th anniversary. Indeed, it has become one of the most significant and popular events in the cultural and touristic calendar of North Queensland. In 2000 the Palace Centro Cinema in Fortitude Valley inaugurated the annual festival of Italian cinema which is still held with much success. In 2007, a celebration of everything Italian began in Brisbane with an 'Italian Week' held on Italy's National Day (2 June). Although these later events were initially centred mainly in the capital city, from 2011 some of the 80 events organised for 'Italian Week' have also been held in Ipswich, on the Sunshine Coast and in Cairns.⁴²

In 2009, during the celebrations of Queensland's sesquicentenary, a special symposium on the history of Italians in Queensland was organised by scholars of Italian studies at Griffith University, the University of the Sunshine Coast and the University of Southern Queensland, and hosted by the Dante Alighieri Society.⁴³

Finally, in November 2012, the Royal Historical Society of Queensland, the peak historical organization in the state since 1913, officially acknowledged the contribution of the Italian community to Queensland with the launch of an exhibition called the 'Italian presence in Queensland'.⁴⁴ The proliferation of Italian restaurants, cafés and fashion stores is a further indication of the strong interest that many Queenslanders still have in the Belpaese (Beautiful Italy).

The community associations of our time

An up-to-date list of Italian associations in Queensland includes 57 associations, of which 36 are based in Brisbane and 21 in the rest of the state.⁴⁵ According to

this list, 14 of the 57 associations have recreational and cultural purposes, 10 are religious, and nine are sporting clubs. There are also 14 regional groups and five welfare associations while the remaining are for ex-soldiers, commercial entrepreneurs (the Italian Chamber of Commerce & Industry) and educational professionals. The most popular Italian associations are those with a wider cultural, religious or community focus. Among the cultural associations, some are specifically devoted to the promotion of the diffusion of the Italian language and culture, such as the Dante Alighieri Societies and the Italian School Committee on the Sunshine Coast.

Despite the big number of Italian associations present in this list, it should be stressed that only a minority are still active and functioning regularly. Several of these associations have very few members and, overall, their active members are ageing. Although many second- and third-generation Italian-Australians may be proud of their cultural heritage, very few decide to participate regularly in the activities of associations with a specific Italian connotation. Unfortunately, the closure in 2009 of the historic Italo-Australian Centre in the Brisbane suburb of Newmarket after 40 years of activity may be indicative of the future of many of these associations if they fail to attract new members. Some religious associations are Queensland branches of the national association of the ICF, while others are linked with the celebration of specific patron saints festivals. Although not included in this list, the committee responsible for the organization of the Feast of the Three Saints in Silkwood, North Queensland (since 1950), should be mentioned. Some bodies, like COASIT and COMITES (Committee of Italians Abroad), cover a wide range of activities, such as welfare, cultural, health, equity issues, aged, community development and liaison with the local governments. Older Italian regional communities have formed significant committees too, actively contributing to the maintenance of their migration histories. Notable developments here include the invaluable collective Italian family and community histories that have begun to be published, such as those from Tully and Stanthorpe⁴⁶ as well as Carl Saffigna's current project in the Brisbane suburb of Redlands.

With regard to recent developments, a new Italian choir called 'Unicoro', promoted by the Italian Studies team of Griffith University's School of Languages and Linguistics and the Dante Alighieri Society began its activities in July 2013. Finally, a Facebook group called 'Italiani a

Brisbane' has been recently initiated and, as we write, it has 2195 members and is growing daily. Although it might not be listed as an official association, in the digital era of social media this new Facebook group provides its members with many of the purposes offered by more 'traditional' associations: networking, chatting, and exchanging ideas and information, in particular on accommodation and job opportunities. All of these recent dynamic developments articulate Italian diversity in Queensland that has evolved from a long legacy of migration. Their immeasurable cultural, economic, professional and social contributions are inherent within Queensland's multiculturalism, past and present.

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