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DISCLAIMER

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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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Nauruans

– *Written by anonymous* –

Nauru is an island in Micronesia and the only republic without a capital. One of the smallest states with only 21 sq. km its recent economic history was determined by the exploitation of rich deposits of phosphate which have now become exhausted leading to a drastic decline in local jobs. During the mining boom much of land became permanently disfigured. Nauru used to be known as the Pleasant Island. Decades ago it was realised that on completion of the mining operations some or all of the Nauruans needed resettlement. Plans were drafted though rejected during the 1960s for a 'New Nauru' to be established on an island off the Queensland coast.

Australian troops seized Nauru in 1914 from German colonial control, and after a short occupation by the Japanese, it came under Australian protection. Independence within the Commonwealth was achieved in 1968. Australia still maintains special links with Nauru and its people. In 2011 there were 9,378 people in Nauru, Nauruans representing 58 per cent of the population, Pacific Islanders 26 per cent and European and Chinese eight per cent each. In 1996 there were 104 Nauru-born living in Queensland and today the Nauruan community in Queensland has grown to over 200. Coming from a very small country facilitates private communication when living in Queensland – many Nauruans already knew each other in their homeland. During the heydays of mining Nauruans used to enjoy the highest per capita income in the world. The small nation's savings were largely and unsuccessfully invested in Australian real estate. Nauruans came to Queensland in search for work and careers for themselves and their children and grandchildren.

Nauruans come from an island near the equator and are naturally attracted to life in Queensland. When settling in Australia they experience fewer problems than some of the other South Pacific Islanders. Firstly, English serves as a co-official language of Nauru and determines the educational syllabus and the information needs of the people. Young Nauruans are already exposed to Australian acculturation which is reinforced by the local residents with Australian backgrounds and by tourism. The Australian dollar is in use and Nauruans are keen to follow sports widely practiced in Australia, such as Australian Rules football. Nauru maintains an honorary consulate general based in Brisbane.

Nepalese

– *Written by Pema Sherpa* –

Nepal is popularly known as the country of the Himalayas. It is bordered by India and China and it is geographically divided into a Himalayan region, a hilly region and the Tarai (low lands) region. Each region is characterised by unique physical features with unique cultural and religious traditions and a diverse way of life. While the Himalayan region of Nepal commands eight of the world's ten highest mountains, including Mount Everest, the fertile and humid south is heavily urbanised.

According to the most recent census, the population of Nepal reached 26,620,809 in the year 2011. The Nepalese population consists of a variety of different ethnic groups such as the Chhetri, Brahmin, Magra, Tharu, Tamang, Newar, Muslim, Kami, Yadav and small minorities. Hinduism and Buddhism are the two major religions and it can be said that Hindus and Buddhists co-exist successfully as they mutually celebrate some of the religious ceremonies and festivals, which are important dates in the Hindu and Buddhist calendars. There are also Muslims, Jains and Christians, and everyone enjoys religious freedom.

Nepal for most of its history was ruled by monarchs of the Shah dynasty. A long people's revolution by Nepalese Maoists and extensive political mass protests led in 2008 to the over-throwing of King Gyanendra Shah in favour of a federal democratic republic. Ram Baran Yadav was sworn-in as the first President of Nepal on 23 July, 2008.

Nepal is a developing county where farming is the main economic activity. The chief sources of foreign currency earnings include the export of manufactured goods, tourism and Gorkha remittances. Adventure travel such as hiking, trekking and mountain climbing are particularly popular amongst western tourists, including Australians. Nepal is also attracting tourists who want to view the picturesque Himalayan mountain ranges and enjoy the local cultural traditions. The total number of Australian tourists who visited Nepal in the year 2010 was 16,838, a rise of 8.9 per cent over the previous year.

The history of Nepalese migration to Queensland

The Nepalese began to settle in Australia from the 1960s. During the late 1980s two families came to Queensland in the pursuit of educational facilities for

their children and small business ventures. They settled in Toowoomba and Brisbane. These families achieved success, stories to be shared by their future fellow Nepalese Australians. Punam Howard is evidently the second person from Nepal to have settled in Brisbane. In the ensuing years she opened a succession of Nepalese restaurants: the Himalayan Café (1996), the Tibetan Kitchen in Fortitude Valley (1997), West End (1999) and Spring Hill (2008).

She recalls the days when she could hardly meet a Nepalese in Brisbane except when she had to act as an occasional interpreter/ translator for new settlers or Nepalese tourists. "Meeting a Nepalese in Brisbane was something like a dream as I longed to speak the Nepali language and relish Nepali food". An increased number of Nepalese professionals and students began trickling into Queensland from year 2000. Amongst the students some came with hopes and aspiration ultimately leading to permanent residency status. Queensland and Australia offered a good quality life, a secure future, excellent education facilities for families as well as stable employment and business opportunities. There were hurdles to getting permanent residency status as the students first had to pass the international English language test IELTS and fulfil medical and other criteria.

Nevertheless, the Nepalese students came to Queensland primarily in search of academic and other professional qualifications. There were other contributing factors behind a surge of migration in the last one and half decades. Firstly, the precarious economic conditions in Nepal reduced the career opportunities for young people. Secondly, the ongoing Maoist insurgency caused much insecurity. Thirdly, bank loans were available in Nepal for supporting higher education studies in Australia. From 2006, the number of Nepalese students in Queensland increased by leaps and bounds and for a time Nepal became the eleventh source country for overseas students. They enrolled in TAFE colleges and in private educational institutions and comparatively few of them studied at the Queensland universities. Many of them trained for job in hospitality and aged care, work areas offering growing opportunities in Australia.

According to the 1991 census there were 33 Nepal-born people in Queensland. They were mainly tertiary education students. The census of 2006 recorded 4,570 Nepal-born people in Australia including 3,100 in New South Wales followed by 830 in Victoria, 300 in

Queensland and 120 in Western Australia. Currently there are about 5,000 Nepalese in Queensland, including students. This figure does not enjoy official validity – it is an estimate by the Nepalese Association of Queensland. Today the Nepalese live in different parts of Queensland such as Bundaberg, Cairns, the Gold Coast, Mackay, Mount Isa, Rockhampton, the Sunshine Coast, Toowoomba and Townsville, the majority being in metropolitan Brisbane.

Integration and participation

Most Nepalese are well acquainted with the English language. In fact they have a fairly good level of written English if not spoken English. In Nepal, the English language is already taught as a second language in primary school. However, some difficulties in communication cannot be ignored as it takes time for migrants and overseas students to familiarise themselves with the Australian accent. It is acknowledged that good English language skills facilitate the successful integration of the Nepalese into mainstream Australia.

Educationally qualified Nepalese are well equipped to partake in the Australian workforce as academics, administrators, hospitality workers and medical workers. Nepal-born migrants and students share an opinion that Australia has met their expectations of a good quality of life, which invariably depends upon an interactive multicultural society, modern educational facilities, employment opportunities, a good health system, efficient public transport, safety and security (law and order), a clean environment and last but not least access to treated clean water and a reliable electricity supply.

Intermarriage between Nepalese and Australians is also contributing to the integration of the Nepalese community. The second generation of Nepalese-Australians largely lives like mainstream Australians in terms of their life style, socialising habits and food preferences. Brisbane-based Professor Bhesh Bhandari once said, “Our kids love only Australian food, but we - those who grew up in Nepal - love both Australian and our traditional Nepalese foods”. Similarly, Rajan Koirala said that while the integration was a slow process for the Nepal-born migrants, the second generation born to Nepalese parents integrates naturally. Having said this, Nepal-born migrants also enjoy mixing at social events with the

Australian mainstream and with Australian people from different cultural backgrounds. In the suburbs they are also the neighbours of the Nepalese and share with them their workplaces. Like other Australians the Nepalese of all ages enjoy going out for occasional drinks or barbecues and eating in restaurants. Nepalese also enjoy throwing parties where Aussie food dominates the menu. Like other Australians they also love travel and holidays.

An open multicultural Australia society which gives migrants a fair go is conducive to progressive thinking and willingness to succeed. Today the Nepalese migrants and students wishing to make Queensland their permanent home do not hesitate to undertake any job including cleaning and washing in hotels, restaurants, hospitals, schools and shopping centres. By doing so some are abandoning the old tradition of the former caste system they knew in Nepal, which still relates some work activities to social stratification. The former caste system defined social classes by a number of hierarchical endogamous groups usually called Jat. Caste discrimination was officially made illegal in 1962 after prevailing for many generations in the Hindu and Buddhist communities of Nepal. A division into four social classes or Varna was applied: Brahmin, Kshatriya, Vaishya and Sudra. Some Indigenous groups were not included in this antiquated class system.

The classical Nepalese Hindu temple at South Bank remains an important symbol of Nepalese-Australian friendship. It was carved from wood in Nepal to become the centre piece of the Nepalese display at Expo 88. The then honorary Consul General for Nepal, Dr Linda Griffith, not only made a significant contribution to the presence of Nepal at Expo 88 and to the permanent retention of this beautiful temple, she also strengthened in the long term Nepalese-Australian relations.

Although multiculturalism as a societal concept and policy was adopted by Queensland well after the southern States, the awareness and acceptance of people diversity is now well established. The Nepalese feel at ease with upholding features of their own culture and respecting other peoples' languages and cultures and, at the same time, developing a love and commitment for the host nation Australia and its institutions. In the opinion of Bhesh Bhandari, “The Nepalese are quite flexible when adopting changes

to their lives and they are also sensible in regard to maintaining their integrity. Nepalese people also come from a multicultural environment in their own country.” They are flexible except when they choose to avoid beef – in Nepal the Cow is widely worshipped as a Mother Goddess.

The community associations

The Nepal Queensland Association (NAQ) founded in 1996 has been actively involved with preserving various aspects of Nepalese culture and it fosters community development. There are currently 500 regular members. The objectives of the NAQ are as follows:

1. Promote goodwill and co-operation amongst people of Nepalese origin residing in Australia;
2. Provide guidance to new arrivals in Queensland whenever possible;
3. Preserve and promote Nepalese culture and tradition;
4. Foster friendship with the broader Australian community and other community groups;
5. Pursue mutual co-operation and support with other similar organisations;
6. Assist in strengthening social and cultural ties between Nepal and Australia;
7. Offer informal professional advice to the Nepalese community in Australia;
8. Create a forum to discuss contemporary issues facing the community.

The NAQ also provides practical assistance to new arrivals in Queensland. New migrants and students can access assistance with accommodation and information and guidance in regard to health insurance, taxation laws and rental rights. NAQ is also concerned with moral and financial support during crises such as road accidents, severe illness and death.

The NAQ mobilises resources to promote community development. Radio programs in Nepali are broadcast on Wednesdays. The Nepali Patrika (newspaper) focuses on local Nepalese activities. Another recent and notable initiative has been the opening of Nepali pathsala, an informal educational program for learners of the Nepali language and culture. NAQ also supports local clubs (soccer, volleyball,

badminton, table tennis, tennis and cricket) by organising events coinciding with the traditional Nepalese calendar. One such significant festival is Bada Dasai, which falls in the month of October. People from all walks of life join together in a community hall to dance and relish sumptuous Nepalese food complemented by cultural presentations. Traditional Nepalese culinary dishes include rice, lentils, curries (both meat and vegetable) assorted with spices and hot chilli sauce called ‘achhaar’ as condiment. An important aspect of this festival is the receiving of blessings from parents and elders in the family and savouring ‘sell roti’ (circular-shaped deep fried bread made from flour, milk, ghee and sugar.) The other important festival exclusively dedicated to Nepalese ladies is Teej. It starts with ‘Dar Khane Din’ when women attired in red bright costumes come together for a grand feast followed by devotional songs and dances. The second day implies strict fasting and often women do not even consume a morsel of food or a drop of water. The festival ends with delightful devotional songs, dance and a communal meal. There is also a small Nepalese Buddhist community in Brisbane who celebrates Tibetan New Year. They too make elongated bread ‘khapse’ from flour and it has at both ends the unique shape of animal ears. Australian friends also join the Nepalese during their sporting and cultural activities.

The Nepalese contribution to Queensland

A considerable number of the recent migrants from Nepal are employed as cooks, nurses and accountants and many of them followed work opportunities in remote regions of regional and rural Queensland. They are admired for their tenacity, work skills, reliability, honesty and positive attitude towards living and working in this state. Notable achievers in Queensland are academics Badri Basnet, Bhesh Bhandari, Ashok Shrestha, Benu Adhikar, and Nidhi Bansal. The following public servants are of Nepalese background: Pasang Temba Sherpa, Rajan Koirala and Hari Khadka. Punam Howard, Karma Ghale, Mingmar Sherpa and senior chef Nara Bahadur Shrestha have created a niche for themselves in the hospitality industry. Rajan Koirala has been supporting value added activities in society for a long time. Many other names deserve to be recorded. Rajan Koirala, a senior engineer with the Main Roads Department says: “I migrated to Australia to

explore opportunities for using my professional skills and work experience gained in a Western country.” The Nepalese community is particularly proud of University of Queensland Professor Bhesh Bhandari’s achievements. He was the recipient of the prestigious Excellence in Drying Award, 2012. This award was sponsored by AFSIA (French Association for Drying in Industry and Agriculture).

Through NAQ, the Nepalese people of Queensland have been supporting the fundraising activities for the victims of recent natural disasters affecting many people in the Sunshine State. The other example of Nepal Australian friendship is foundation of The Nepal Australian Friendship Association (NAFA) has successfully supported since 1988 various infrastructural development programs in poor and remote regions of Nepal. The major fund-raising event takes place each year during the Nepalese New Year celebrations in April.



Having prepared the banquet for the Nepalese-Australian community Christmas, the young volunteers are joining the festivities (Brisbane, 2012).

AUTHOR PROFILE

SHERPA, Pema has been living in Brisbane since 2007. She obtained her masters degree from Jawaharlal Nehru University, New Delhi, India. In Nepal she was engaged in several different areas of professional employment and published several articles on Nepalese mountain tourism. Pema currently works for a retirement village in Taringa, Brisbane, a meaningful place of employment and a learning experience by caring for older Australians in multicultural Queensland. Acknowledgement for assistance received: Thanking Punam Howard, Rajan Koirala, Pamela, and the many Nepalese who responded to Pema’s questionnaire.

New Caledonians

– *Written by Patrick Jean Paul Chautard* –

Sailing through the huge and mighty Pacific Ocean on the HMS Resolution, James Colnett, officer of the British Navy, under the command of Captain James Cook, sighted on 4 September 1774 the coast of a new island. Cook named it New Caledonia, as a reminder of faraway Scotland. Admiral Febvrier Despointes, in the name of the Emperor of France Napoleon III, took possession of the archipelago on 24 September 1853.

New Caledonia first welcomed free settlers before becoming a penal colony for a few decades. As a result of this settlement and colonisation, its native people, the Kanak, saw their way of life totally disrupted. Nowadays New Caledonia is considered a true example of a peaceful mixed culture symbolised by its motto 'Terre de parole, terre de partage' (land of speech, land of sharing). The country's relationship with France is still strong, even though a local elected government has responsibility for local laws. Within the French Republic, New Caledonia has gained special political status with a great deal of autonomy. Over the next few years, New Caledonians will decide by local referendum whether or not they wish to remain French.

What defines many Caledonians is their pioneering spirit that comes across in their ability to take up huge challenges and to realise their dreams and projects. For these pioneers, Queensland is like a magnet attracting New Caledonian students, entrepreneurs or simply those who want to start a new life.

It is not the proximity of the archipelago which is only a mere 1,760 km northeast of Brisbane that attracts many New Caledonians to Queensland, but possibly the similarity of landscape and way of life, and there are old historical ties and friendships.

I would like to share with fellow readers of *We are Queenslanders* the story of two women who symbolise this pioneering spirit of New Caledonians. Thérèse and her husband Gabriel Salmon who is considered to be the Brahman's 'father' in New Caledonia, having first imported and developed this breed of cattle in the country, decided to flee French bureaucracy and to take up a new challenge in Queensland in 1999. They came to Australia with a proven success story as cattle and pig farmers in New Caledonia and bought a cattle station at Manumbar with 4,000 acres of land and 1,000 livestock. To run the vast domain efficiently, the Salmons hired local stockmen. Locals there remember The 'Frenchies' for three reasons. First, Gabriel and Thérèse did not

speaking English fluently when they started the business; secondly, they ran the station so efficiently that they turned it into a profitable business; and thirdly when they started in 1999, Gabriel was already 72 years old. Thérèse, now a widow, has remained a humble person who is proud of the great work achieved by her beloved late husband.

Anne-Laure Déméné living at Victoria Point is another New Caledonian woman who left New Caledonia with her husband Guy, her son Gilles and her mum Andrée in 1984, to start a new life in Australia. They wanted to give a brighter future to Gilles, explore new opportunities for the family and make Queensland their new home. On arrival, the family established a successful export company, trading with the South Pacific Islands. After Gilles left to follow his own path, Anne-Laure listened to her inner calling, and opened her heart and mind to her artistic creativity. Anne-Laure is now a well-known sculptor who exhibits nationally and abroad. Embodying the Australian cultural patchwork, Anne-Laure's works of art combine her New Caledonian roots, her French touch and sensitivity and her love for Australia.

When they first arrived in Australia, the two New Caledonian women had similar settlement experiences. They were confronted by a language barrier, a feeling of isolation, and they had to deal with a new and foreign societal environment with new policies and social rules. Yet their pioneering spirit was more powerful than the difficulties they had to overcome and they and their families were able to fulfil their Australian dream. New Caledonians who live in Queensland and throughout Australia are very active socially in their local communities. They stay in touch with each other by communicating in French and by joining French community groups and informal social networks. Retaining their French roots is meaningful for them and they remain proud of their New Caledonian origins. They are equally proud of calling themselves Australians.

AUTHOR PROFILE

CHAUTARD, Patrick Jean Paul was born in 1964 in New Caledonia. He began his professional life in the French Navy before joining the Customs Service 10 years later. In 2007 he was selected for professional development by the Australian Customs Service and joined the Pacific Customs Management Program which includes countries from the Oceania Customs Organisation. Patrick moved to Queensland in 2008 to complete a Master's degree of International Customs Law and Administration at the University of Canberra. He was the first French customs officer to graduate at the Australian Federal Parliament. He is currently studying towards another degree at Macquarie University in the field of Policing, Intelligence and Counter terrorism. He is planning to join the Australian Customs and Border Protection Service.

New Zealanders

– *Written by John David Shortland* –

New Zealand/Aotearoa, the Land of the Long White Cloud, is located in the southwest of the Pacific Ocean separated from Australia by the Tasman Sea. It is part of Oceania and represents the extreme southwest section of the Polynesian triangle. It is likely that Polynesians arrived in New Zealand/Aotearoa during the second half of the thirteenth century. The country has now a population of over 4.45 million with some 1.5 million living in and around Auckland, the home city with the largest concentration of Polynesian people, the country's capital city being Wellington. The national census of 2006 identified 14.6 per cent as Maori, 9.2 per cent as Asians and 6.9 per cent as Pacific people. A further 11 per cent simply called itself New Zealanders, thus blurring the portrayal of a country's ethnicity. The census data on the Asian population is reliable and indicates a rapid growth in the number of migrants from the world's most populous continent. The national flag features a blue background with the Union Jack in the top left hand corner and the stellar formation of the Southern Cross comprising four stars. The two official languages of New Zealand/Aotearoa are English and Maori, since 1987, with English serving as main language. New Zealand also gives sign language official status. Multiculturalism and bilingualism are alive and prospering in New Zealand/Aotearoa through Maori Television's nationwide broadcasting since 2004. A second Maori television channel, Te Reo, launched in 2008, broadcasts solely in the Maori language without featuring commercial advertisements or subtitles in English. In 2010, in the country's parliament, conference interpreting services were introduced for English-Maori.

The two nations, New Zealand/Aotearoa and Australia, had their beginnings in the eighteenth century when the United Kingdom annexed these distant islands as colonies. Through immigration and the presence in both countries of valuable natural resources and extensive agricultural land and vast grazing areas both nations in turn evolved into vibrant modern and highly urbanised post-industrial societies.

Many New Zealanders/Aotearoa who settled in Queensland had early Australian connections. John Jacky Marmon, born in 1798 in Parramatta, now a suburb of Sydney, the son of an Irish father and a Scottish mother, died on the 3 September 1880 at Rawhia, Hokianga, New Zealand. He had arrived in New Zealand in 1811 – almost three decades before the signing of the Treaty of Waitangi. This ancestor to which I am a sixth generation descendant and a comparatively recent

migrant to Queensland, has relevance as a founder of an early Pakeha (white settler)-Maori family dynasty. His descendants became pioneer portents in New Zealand of the mixed race that would characterise the island nation's population by the twenty-first century. The early Pakeha-Maori paved the way for the modern bicultural Pakeha.

There is a spiritual connection between the Aboriginal people of Australia and the Maori people of New Zealand/Aotearoa in the knowledge that their ancestors experienced colonisation, which was accompanied by the imposition of the English language and British institutions. The British intruders had a much more advanced material culture than the Indigenous people in both countries. There was opposition to colonisation during the Maori/Pakeha wars. The subsequent land confiscation caused huge dissension among the Indigenous Maori of New Zealand/Aotearoa.

A spiritual connection between Aboriginal people and Pakeha-Maori people can enhance in the twenty-first century opportunities for mutual understanding and for enriching the multicultural experience of Queensland society. Multiculturalism flourishes on mutual respect between all people and it must also acknowledge the Indigenous people as the original settlers of the land.

New Zealanders/Aotearoa are attracted to Queensland's tropical and sub-tropical climate. By escaping the cooler temperatures in their homeland, they also wish to open a pathway to greater career opportunities and an improved lifestyle. Most of the new arrivals are initially overcome by the sheer size of Queensland, a state ten times larger than their home country. At a time of global economic uncertainty some of the New Zealanders/Aotearoa simply want to check out their potential for a life in Queensland. Before they take a decision to migrate to Queensland many of them drift to the holiday hot spots all along the coast, from the New South Wales border to Cairns. Decisions for migrating are not always taken lightly because it can become a costly exercise of material transfer, leaving a past life behind and adjusting to completely new life circumstances. Having a loved one or a close friend with a New Zealand background already living in Queensland facilitates the decision for migration. On arrival such a personal contact usually provides a practical settlement support structure. It is also helpful when looking for a job and when searching for a place to live. Migrants from around the world tend to be challenged by the difficulties posed

by the precarious housing situation in Queensland's major urban areas. Coming from a country with a comparatively weak currency and lower incomes, new arrivals are confronted with high rental costs and expensive houses or flat/units when consideration is given to buying a piece of real estate. Unlike many migrants settling in Queensland from distant lands, New Zealanders can afford to take risks. In the event of a failed settlement experience in Queensland they only need to cross the narrow Tasman Sea to return home.

Unlike most other migrants wishing to settle in Queensland, mainstream people from New Zealand/Aotearoa come from a home country which is located in close geographic proximity and both nations share a lot in common: the mainstream language and culture as well as similar political and social systems. The British Head of State is retained in both countries. A strong historical tradition of joint military engagement began with the Anzacs during World War I. In fact, Australia and New Zealand have been developing a unique relationship derived from a flexible and reciprocal migration agreement. This relationship has also led to some unusual patterns of migration as some intending migrants to Australia who failed to get visas, use New Zealand as a backdoor to ultimate settlement in Australia. Therefore it is common for overseas migrants to settle initially in New Zealand for the ultimate purpose of finding a way of settling permanently in Australia.

Currently there are about half a million New Zealanders/Aotearoa in Australia. According to the census of 2011 there were 192,037 New Zealand-born people in Queensland representing 4.4 per cent of the state's population whereas the New Zealanders represented only 1.7 per cent of Australia's total population. Queensland is clearly the favoured destination for migrants from across the Tasman Sea. New Zealanders are now the largest migrant group in Queensland, ahead of the English, South Africans and the Indians. The greatest concentrations of New Zealanders/Aotearoa are on the Gold Coast, representing in 2011 an amazing 8.6 per cent of the regional population, and in Logan they represented 7.9 per cent. Before 1970 the New Zealand-born were ranked in sixth place in Queensland, behind the English, the Germans, the Italians, the Dutch and the Scots.

Australia has a strong and varied economy offering outstanding opportunities in some work areas, which are not equally rewarding in New Zealand/Aotearoa. In recent years mining and related industries were of particular interest whereas the Queensland building industry used to attract many New Zealand/Aotearoa-born workers. Meat workers also sought jobs in Queensland when the meat works in their home country closed down making them redundant. The struggling economy in New Zealand/Aotearoa also brought many university graduates and other professionals to Queensland finding employment in teaching and health and in related careers such as counselling and social work. For decades New Zealanders have been following academic careers in the universities or are engaged as full time researchers. And they are also prominent in the Queensland media. Trans-Tasman migrants easily join the Australian mainstream to blend in after a short stay. Their slight differences in spoken English are rarely noticed. Many of the recent arrivals received support from relatives who had settled earlier in Queensland. The migrants with few occupational skills usually start their lives in Queensland as casual workers. After a brief start-up period they are eager to obtain fulltime work. My making a new start in a new country they are often motivated to upgrade their qualifications by acquiring Australian educational and training certificates.

University qualifications from New Zealand are recognised but it is still possible for migrants from New Zealanders/Aotearoa to discover that in Queensland their trade qualifications get little or no acceptance. It is still claimed that the same qualifications are often acceptable in other Australian states and territories. To meet growing demand by industries such as mining, boiler makers as well as fitter and turners have had few difficulties with their trade qualifications when seeking employment in Western Australia, to take just one example. Migrants from New Zealand/Aotearoa are used to uniform labour laws in a national system. They are generally unaware of the specific role played by the Australia's states and territories. Yet a lot of migrants wishing to settle on Queensland's Gold Coast or other preferred locations are aware of unique Australian workplace situations well before they arrive here. Some families live by the sea in Queensland but their husbands/fathers work in distant mining destinations, even in Western Australia by commuting as fly-in fly-out workers.

One of the growing challenges faced by young people from New Zealander/Aotearoa with few work skills is the arrival experience in regard to housing, a significant problem also for other young migrants and the locals belonging to the lower socio-economic group. In Brisbane, Logan, Ipswich and on the Gold Coast, right across the tapestry and diversity of cultures, there is a drastic shortage of affordable housing and many young people suffer from homelessness. New arrivals from Aotearoa/New Zealand were hard hit by the policy change in 2001 when the then government of Australia introduced new Centrelink arrangements negatively affecting the young and less privileged settlers from across the Tasman Sea.

Australia and New Zealand are sporting nations of international standing and some of their traditional sports are vigorously played and watched in both nations. In trans-Tasman sporting encounters national allegiances, loyalties, and rivalries often flare up. Even after living for half a lifetime in Queensland, the All Blacks playing Rugby Union can claim the former New Zealanders'/Aotearoa' total support when playing in Brisbane a Queensland or Australian side. In a friendly sporting tug of war the migrants in multicultural Australia tend to reveal cultural affinities dating back from their pre-migration era. Supporting teams from the former home country is an expression of an early cultural formation. Yet there is also a sense of friendly rivalry and camaraderie. Being fierce supporters of the sporting brand name All Blacks does not detract former New Zealanders with Australian passports from being wholesome Australians in a country where multiculturalism is identified as a positive cultural and economic factor for the benefit of all Australians. When in 1915 the Anzacs from New Zealand fought in trenches alongside Australian soldiers, and during the subsequent joint military engagements, they were affectionately called Kiwis. One can possibly deduct the belief that it derives out of the close bond built in the trenches of warfare where the two nations successfully forged the alliance. ANZAC Days are celebrated jointly on the 25th April, in both nations. Both Australia and New Zealand are now modern and vibrant democracies with large CALD (Culturally and Linguistically Diverse) populations. Queensland's multicultural population acknowledges the sacrifice made by past generations of Australasian soldiers although in the Australian context, before the

arrival of large numbers of migrants from continental Europe, the forces consisted almost exclusively of young men of Anglo-Celtic ethnic backgrounds.

AUTHOR PROFILE

SHORTLAND, John David was born in Kawakawa Aotearoa/New Zealand of Maori parents. He attended Victoria University of Wellington, Waikato University of Hamilton and Te Wananga O Aotearoa Te Awamutu. He worked with the New Zealand Post Office specializing in banking followed by employment in private enterprise. He arrived in Brisbane in 1998 and settled in Logan City where he continues his career in the transport industry. Since arriving in Logan, John was actively engaged in Maori cultural activities. Being a bilingual and bicultural New Zealander/Aotearoa, he spent a period of time as a volunteer community broadcaster for Radio 4EB.

Nicaraguans

– *Written by Mario Mayr and Karen Mayr* –

Nicaragua is a small country with 130,373 km sq. located at the centre of Central America, a 2,000 km-long narrow strip of land which joins the two massive blocks of land of North and South America. The country was colonised by Spain in the early years of the sixteenth century, concurrently with all countries lying between Mexico at the North and Chile/Argentina at the South.

The Central American isthmus remained a Spanish colony until 15 September 1821, when through a relatively peaceful process, the territory comprised between the southern border of Mexico and the north-western border of Colombia, became independent from Spain, forming a federation known as the General Captainship of Guatemala. The federation status was short-lived, as under the pressure of diverse political pressures the Central American territory split into six small countries much the same as they stand now from north to south: Guatemala, Belize, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama.

The country is characterised by a mountain range and two great lakes that divide the land into two zones with different geographical features and economic and social development. The bulk of the agricultural and limited light industrial activity, as well as all the major cities including the capital city Managua are located on the Pacific Coast. Approximately 90 per cent of the population of 6,100,000 lives in the Pacific Coast. The Atlantic Coast, once the focus of industrial activity associated with the exploitation of now exhausted mineral resources, is much less developed and contains extensive areas of timberland.

Similarly to most Latin-American countries, the history of Nicaragua, particularly in the twentieth century is characterised by extreme political and economic dependence on the United States of America, which compounded with a succession of corrupt and dictatorial governments, generated a radically stratified society with profound socio-economic differences between a wealthy minority and the bulk of the population. Growing social unrest culminated in 1979 with the triumph of the Sandinista revolution, which riding on the promise of a genuine democratic change channelled the unified forces of all sectors of society to put an end to the long term hegemony of the Somoza clan.

The provisional multi-sectoral governing body was soon dissolved and the clan of the ‘Nine Sandinista Commanders’, trained and educated in Cuba and the Soviet Union, set in motion their pre-conceived goal of establishing a socialist government based on an obsolete fully centralised communist model, under the control of a powerful army infrastructure. Farmland and industrial resources confiscations, banks nationalisation, suppression of private enterprise and media censorship strategic ministries were routinely carried out under the banner of ‘for the benefit of the popular masses’.

Compulsory military service was established, with every young male turning 16 serving two years and afterwards remaining on call for any military emergency. With the support of Cuba and the Soviet Union in terms of weaponry and heavy war machinery, Nicaragua soon had the most powerful army in Central America with about one fifth of the population, then in the order of three million, involved one way or another in military activities.

With 40 per cent of the national budget allocated to defence activities and the centralised government machinery in the hands of inexperienced and/or inept people (strategic positions allocated on the basis of political merits with minimum consideration to technical skills and experience) the country entered into an unprecedented economic chaos, evidenced by the abysmal drop of our currency from an exchange rate of seven Cordobas for one US\$ to 30,000 Cordobas for one US\$ in the course of three years. The education and health services were crippled and rationing of fuel, food and basic domestic supplies was established via coupons and ration cards. The acquisition of imported goods became unreachable for the vast majority of the population, with the exception of the new ruling elite, who were entitled to buy imported goods in a ‘diplomatic store’, using US\$, which were banned for the civilians.

At the same time a group of dissidents including members of the former army, political adversaries and discontent peasants initiated a counter-revolution movement and took to the mountains with the surreptitious support of the United States Government. This put more pressure on the government, which found additional justification to further strengthen the army and put tighter controls on the population.

The migration wave

Soon after the triumph of the revolution, many families started taking the difficult decision of migrating elsewhere, overwhelmed by an unbearable economic, social and political environment and compelled most of all by the need to protect the life of their children and give them the opportunity of a decent education and the perspective of a better future. Migration was initially oriented towards Costa Rica, our peaceful and progressive southern neighbour. However, at a point in time the volume of migrants became excessive and Costa Rica was forced to close its border to Nicaraguan citizens.

As the situation became more and more unbearable, the risky alternative of entering illegally to the United States via the Mexican border was embraced by a growing number of families. A massive migration wave counted in the thousands took place in the decade 1980-1990 and many persons lost their belongings and even their lives in the journey, but the vast majority managed to establish themselves mainly in Miami and Los Angeles.

Around 1986 the draining of people with professional skills became so significant, that the government established laws banning the migration of people with key professional skills. The only alternative for these people to flee the country was to cross the northern border through uncontrolled areas and after crossing Honduras apply for the status of refugee in the Republic of Guatemala.

A small group of families who managed to enter Costa Rica in the early 1980's or Guatemala in the late years of the decade, found a promising alternative, which however required a waiting period of approximately two years, which meant two years of struggle for survival. A window of opportunity was open to refugees in both countries by applying for a refugee visa to enter either Canada or Australia, via the United Nations Office for Migrations. For those of us who were granted the refugee visa to Australia, there was no consultation with regards to location preferences. We were sent to either Brisbane or Sydney, most likely based on the possibilities of employment associated with the particular skills of the adult members of the family.

A new world

During our long flight to Australia we had no idea of what the future had in store for us, but the uncertainty of the unknown was overcome by an indescribable sense of safety and the relief of having left behind a terrible chapter in our lives. Upon arrival to Brisbane, representatives of the Department of Immigration took us to our provisional accommodation facilities in a block of furnished apartments and in the course of the subsequent days, provided orientation on basic issues like transportation, health services, education and training, laws and regulations and every other relevant aspect inherent to our process of adaptation to life in a new country.

The adults in the family were registered in the then Department of Social Security and started receiving immediately what at the time was known as Unemployment Benefit. Teenage children at secondary school level were enrolled in a transitional special school to acquire a minimum level of English writing and speaking skills prior to their incorporation into the State's secondary school system. Children at primary school level entered directly into the primary school system.

A priority for the adult members of the families was the breaking of the language barrier and for that purpose English training was made available to all adults, free of charge, followed by access to technical training at specially reduced fees. All in all, Nicaraguan migrants who arrived in Australia in the eighties and early nineties are immensely appreciative of the level of support granted by the Australian Government to facilitate our process of adaptation and incorporation into Australian society.

Very few of the adults in the age group of 40 plus managed to obtain recognition of their professional or trade qualifications and gain permanent employment in their respective profession/trade, mainly because of their lack of proficiency in the English language, particularly with regard to writing skills. However, sooner or later everyone entered the workforce and even with the level of income from unskilled labour jobs, the quality of life was above what would have been achievable in Nicaragua at professional level. More

importantly, the main driver that pushed our families to seek refuge in this distant country had become a reality, as our children had in front of them every opportunity to forge their own future in any career path, with no limits but their own effort and dedication.

After nearly 30 years after the first wave of Nicaraguan migrants arrived in Australia our families have completely assimilated the Australian way of life, particularly the members of the second generation who ranged from toddlers to teenagers at the time of arrival and who are now grown adults with their own families, and absolutely the members of the third generation born in Australia. Probably what the members of the first wave miss most of all from Nicaragua, is the amicable interaction and sense of community that characterised the life in a typical neighbourhood. The neighbours, with a few exceptions, become a sort of extended family, as opposed to the Australian way, at least in the urban environment of larger cities, in which neighbours cling to their privacy independence and rarely cross a word with their neighbours, except for an occasional “hello”.

The Nicaraguan community in Queensland

The Nicaraguan migration wave to Australia ceased in the early 1990's reaching a total of some 20 families residing in Queensland, the majority of them in Brisbane, with an estimated total original population of 60 people. At this point in time from word of mouth knowledge, the total number of Nicaraguan families in Australia is probably a little above one hundred, with the majority living in New South Wales.

At this point in time, the original twenty families living in Queensland have doubled through the creation of new family cells by the children of the second generation. However, these new family cells can no longer be considered as Nicaraguan, as many of the children have Australian partners. Being such a small community, so far we have not attempted to formalise a Nicaraguan Association, but close and permanent contact is maintained amongst most of the families, to such a point that over the years we have come to consider each other as members of an extended family.

It is worth mentioning at this point the creation in the early 2000's of a folkloric dance group named “Sacuanjoché”, which is the name of the national Nicaraguan flower (Frangipani). This group has made a number of presentations at multi-cultural events and Latin-American commemorative celebrations in Brisbane and the Gold Coast (see photos below).



The group, including all the theatrical resources (typical dresses and costumes, background music, etc.) was implemented thanks to the initiative and efforts of a group Nicaraguan ladies, who without any external economic support and armed only with their enthusiasm and perseverance have imposed on themselves the task of maintaining alive the roots of our musical culture in these distant land.

This form of art pursues not only to entertain and divulge the beauty of our music, dances and typical dresses as a contribution to the multicultural diversity of this great nation, but to bring the new generations of Australian/Nicaraguan children into contact with the richness of our traditions, contributing somehow to awaken in them the pride and identification with their ethnic and cultural roots.

As time goes by the members of the initial migration wave, now fully incorporated to the Australian society look forward to continue developing other forms of Nicaraguan art to contribute at a modest level to the ever growing multiculturalism of Australia.

AUTHOR PROFILES

MAYR, Karen married to Jason Williams is now dedicated to the care of her three years old daughter. After completing her secondary school in 1993, Karen undertook a Technical and Further Education (TAFE) Associate Diploma in Office Skills and Administration and is currently pursuing a degree in Information Technology, which she expects to complete when daughter Tiana starts going to primary school.

MAYR, Mario is a senior civil engineer specialised in water engineering and working since 2003 with Aurecon, a multi-disciplinary, globally established engineering consulting firm. He arrived in Australia in 1990 and after gaining recognition of his professional qualifications Mario undertook post-graduate studies at the University of Southern Queensland (USQ) and has since worked for a number of prestigious engineering consultants. He now enjoys the company of his two children and four grandchildren.

Nigerians

– Written by Dipo Kolade and Blessing Agada –

Nigeria, the largest in Africa, has a population of over 150 million. It is a multicultural nation with more than 250 ethnic groups, each having been kingdoms that were brought together by the British for ease of administration. The main languages spoken in each of the regions include Hausa, Fulani and Kanuri in the North; Igbo, Ijaw, Ibibio in the East; Yoruba in the West; Edo, Itsekiri in the Mid-West and Idoma, Igala, Epira and Nupe in the Middle Belt. By making English the official language of Nigeria—Pidgin English is widely spoken and understood by all Nigerians—a link with Britain was retained though, more importantly, through English some of the problems associated with Nigeria’s language diversity could be overcome.

Abuja, located at the Federal Capital Territory, is the capital of Nigeria, while Lagos, a city of more than 12 million people, is the commercial hub of the country. Nigeria is a country that is endowed with resources including crude oil, gold and iron ore. It has fertile agricultural land that supports the growth of cocoa, ground nuts, rubber and palm oil. These products used to form the main export items of the country before the discovery of crude oil. Abundant rainfall and extensive land areas also support agriculture and livestock.

For over 50 years Nigeria and Australia have maintained and strengthened friendly ties. An agreement was reached in October 2011 in regard to the establishment of an Australia and Nigeria Trade and Investment Council. This agreement is designed to improve cooperation in the areas of mining, agriculture, energy, and financial services. The members of the Nigerian community in Australia also welcome the growth of bilateral cooperation in a range of other matters of common interest, including activities as diverse as politics, economics, commerce, science and technology, and culture.

Most members of the Nigerian Community Association in Queensland Inc. arrived in Australia from their homeland as skilled migrants. These migrants are largely professionals in a great many fields of endeavour and they continue to make a positive contribution to the socio-economic development of Australia. They have formal trade or tertiary education qualifications, which enable them to work in Queensland in fields of employment such as education, health, engineering (including mining), business and commerce, IT, the judiciary and many more.

Nigerians believe in the dignity of labour. They realise that access to education can serve as a weapon for change and facilitate people’s emancipation from poverty and oppression. All Australians are given opportunities for a good education and therefore Australia is a preferred destination - despite the arduous 24-hours flight from Nigeria. Queensland is preferred by many potential migrants because of its tropical humid climate that is similar to Nigeria, a country situated in the tropical humid regions of Africa with a temperature range of between 12oC to 38oC. There are two seasons in Nigeria, dry and wet.

Queensland like Nigeria is also rich in resources which provide job opportunities for skilled and managerial workers from Africa with experience in mining and related industries. Nigerians also appreciate the importance of the resource industries to the development of the State of Queensland.

Australians of Nigerian descent do not congregate in specific suburbs of Brisbane where most of them are living. Their choice of location for settlement is usually determined by their skills and their place of work.

Amongst the early migrants to Australia from Nigeria were former students who had undertaken their studies in Australian institutions during the 1960s to the 1980s. They had returned to Nigeria after completing their courses and after gaining work experience and contributing to the social and economic development of Nigeria some of them returned to Australia as migrants. The next group of Nigerians consisted of students who decided to remain in the country after completion of their studies. Other migrants from Nigeria with professional skills which were in demand in Australia were also attracted. On arrival some of these skilled migrants experienced problems with the recognition of their qualifications gained overseas. They had been issued with regular migrant visas on the basis of their formal skills and work experience gained overseas.

When arriving in Queensland and Australia, Nigerians are confronted with some difficulties in their oral usage of English. Nigeria was colonised by Great Britain after a 40 year long war, from 1861 to 1900 and in 1960 she gained her independence. Since colonisation, English has been the official language of the country. Before colonisation Nigeria was an autonomous and amazingly complex multicultural and multilingual country. Language diversity, including the

nationwide use of Pidgin English, has been maintained to this day representing our national identity. This complex use of languages side by side poses some problems in our attempt at mastering standard English, although English is the medium of instruction in the Nigerian education system. English is used at all levels of teaching, from primary school to university. A high level of achievement in the English language is a prerequisite for admission to tertiary institutions.

As a resilient group of people who believe in the dignity of labour, the Nigerians in Queensland wish to be integrated and be part of the new and multicultural Australian society. Members of the Nigerian community are updating their occupational and professional skills locally to facilitate their integration in Queensland and the wider Australia community. Nigerians are active supporters of the practices and policies promoting multiculturalism in Queensland and Australia and the participation in the endeavours of the Ethnic Communities' Councils of Queensland and the Queensland African Community Council.

The Nigerian Community Association in Queensland upholds the principles of freedom, equality and justice. We are a secular association committed to the social, cultural, educational, economic, physical and psychological well-being of our members.

The main objectives of the association include:

- Promoting and fostering unity among all Nigerians residing in Queensland and Australia without discrimination, as well as acting as a support group for all members
- Fostering good relationship between Nigerians, other Africans and the wider Australian community
- Fostering cooperation and understanding between the Australian and Nigerian governments
- Encouraging all Nigerians to participate in and/or contribute to the task of nation building both in Australia and Nigeria
- Promoting Nigerian Arts and Culture
- Participating as a group in matters relating to the Multicultural Affairs Queensland and other affiliated bodies in Queensland.

The Nigerian Independence Day is usually held in Queensland on the first Saturday of October. On the occasion of this important event organised by the Nigerian Community Association in Queensland our friends from Africa and supporters of multiculturalism with many other ethnic backgrounds join us. We want to celebrate together the diverse features of Nigerian culture, including food, fashion and cultural displays.

AUTHOR PROFILES

KOLADE, Oladipo (Dipo), Bachelor of Science (Hons), Graduate Diploma in Education, Master of Science, PhD is a science educator who currently works in Australia as a science curriculum leader, senior chemistry teacher and a chemistry panel member. He has worked in Nigeria as a high school principal, lecturer and West African Examinations Council, (WAEC) and General Certificate of Education (GCE) examiner and a teacher; and in Brunei Darussalam as a head of a science department and as education officer (Science). He is the current President of the Nigerian Community Association in Queensland, and in pursuit of Australian multiculturalism, has served various communities as general secretary and held key posts in the NCAQ. Dipo was the chairman of the advisory committee, Queensland African Community Council and is a member of the African Senior and Elders Association. As a team leader, he has been involved in planning, organising, and successfully implementing activities in the Australian, Nigerian and African communities that have fostered community cohesion, integration and assimilation into the Australian community. These include applying for and receiving government grants, assisting new migrants to settle and the mentoring of future community leaders. He helped formulating programs beneficial to refugee settlement in Australia and community capacity building. Dipo is married to Monisola and has two sons.

AGADA, Blessing is a solicitor in Queensland. He completed a Bachelor of Laws (Hons) degree at the University of Jos, Nigeria in 2001 and was admitted as a solicitor in Nigeria in 2003. In 2010 he completed law courses at Queensland University of Technology and at University of Southern Queensland as part of the requirements for admission to the Queensland Bar and in 2011 he completed the Graduate Diploma in Legal Practice and Ethics (PLT) at Griffith University. He is currently studying for a Masters of Law degree at the University of Queensland. In Nigeria, Blessing worked as a solicitor. Before moving to Australia in 2008 he was employed as a legal officer in Nigeria's most respected bank. In Queensland he worked at WorkCover and as a Reviews/Appeals Officer with the Queensland Compensation Regulatory Authority. He has also been in private law practice and has extensive experience in the oil and gas sector. This area of practice interests Blessing because, while working as a solicitor in different fields in Western Africa, he discovered the absence and dearth of legal frameworks and knowledge in many resource rich but poor countries. Blessing is currently the Business Development Manager for Kings & Goodman International, a business with focus on Africa and Australia. The growing economies of the Asia-Pacific region and Africa now represent great opportunities for business and trade developments and he wants to be part of that process. Blessing is the current Secretary General of the Nigerian Community Association in Queensland.

Niueans

– *Written by Roman Kingi* –

Niue is an island country in the South Pacific Ocean. It is commonly known as the 'Rock of Polynesia', and the inhabitants of the island call it 'the Rock' for short. It is one of the largest raised coral atolls in the world. Niue is 2,400 kilometres northeast of New Zealand. It forms a triangle with Tonga to the southwest, the Samoas to the northwest, and the Cook Islands to the southeast. The land area is 260 square kilometre with a population slightly over 1,000 who are predominantly Polynesian. The world's smallest state, the Vatican, has an almost identical population though its land area is a minuscule 0.44 square kilometre.

Niue was settled by Polynesians from Samoa around 900 AD and there were further arrivals from Tonga in the sixteenth century. The first European to sight Niue was Captain James Cook, in 1774. Cook made three attempts at landing on the island but was refused permission by the Polynesian inhabitants. He named the island 'Savage Island' because, legend has it, the natives that 'greeted' him were painted in what appeared to Cook and his crew to be blood. However, the substance on their teeth was derived from hulahula, a native red banana. For the next couple of centuries the island was known as Savage Island, until its original name *Niue*, which translates as 'behold the coconut' regained use.

Though self-governing, Niue is in free association with New Zealand and lacks full sovereignty. All Niueans are New Zealand citizens and thanks to this arrangement they can move freely between New Zealand and Australia. The majority of the Niueans, 90-95 per cent, live in New Zealand. Most live in Auckland.

In regard to the Niuean migrant community, Australian census statistics are unsuitable because the Niuean language was not identified as a language for survey purposes. It can only be estimated that there are approximately 1,000 Niueans in Australia with a strong community presence in Queensland. The Niuean population in Australia is generally a young one. Many of the Niueans who now live in Queensland were born and raised in New Zealand.

Through their food Niueans in Queensland are maintaining permanent links to their ancient island culture. The majority of Niueans in Queensland and elsewhere enjoy their gastronomic traditions. This includes common staple items of corned beef and taro as well as delicacies such as takihi, which is made up of taro, pawpaw and coconut cream. Taro cooked with taro

leaves, raw fish, baked fish in coconut cream, and so forth, are usually washed down with coconut milk.

In recent years the population of Niue has declined rapidly. The main reason for migrating to New Zealand and Australia is the search for a better lifestyle and better work opportunities. Niueans dream about prosperity for their families, the 'pull factor' prompting Niueans to settle in Australia. They moved to Queensland and Australia for better employment opportunities and lower costs of living than in New Zealand. Furthermore, the Niuean parents want their children to do well in the new country by not forgetting their Niuean heritage.

Some Niueans who live in Australia are still strongly connected with Niue through their financial remittances, reciprocal gift giving, cultural activities and land obligations. The Niuean identity is shaped by kinship ties and obligations. This applies mainly to the older Niueans who were born in Niue. With many of the younger Australian or New Zealand-born Niueans, this traditional kinship connection has weakened hence contributing to the gradual decline and potential death of Niuean culture outside of the homeland. This cultural decline can be best measured by the lowly 10 per cent of Niueans living in New Zealand being able to speak Niuean, a tiny number when considering there are 22,000 Niueans living in New Zealand. In recent times this percentage of Niuean speakers has declined even further.

The Niue government has developed programs to repopulate Niue. There have been attempts at encouraging a return migration of former Niuean emigrants but few came back to live there permanently. Nevertheless, some Niueans have returned to Niue because of the climate and the laid back lifestyle, a stress free environment and the low cost of living. The problems relating to the population decline in Niue will persist into the future. Young people are not inclined to return to the island because of low wages, a different lifestyle, and lower educational opportunities.

Some key issues facing the Niue communities in Queensland and Australia

In Australian institutions Niueans tend to reach low educational attainments, especially at the tertiary level.

Lower educational achievement is exacerbated by the Trans-Tasman Agreement that prevents Niueans who are New Zealand citizens from being able to take out a HECs loan to pursue tertiary studies. Unless they are Australian citizens they have to pay for the fees upfront which in many cases Niueans cannot afford.

Niueans have low employment opportunities due to lack of achievement in secondary and tertiary education leading to high risks of losing employment as many work in industries susceptible to economic down turn.

Identity issues: there are concerns about the difficulties experienced by the children of migrants, especially those of mixed marriages, in growing up intertwined in different cultures.

Under Australian conditions young Niuean people lose the ability to speak their own language and their cultural maintenance is threatened. There are no agencies helping them to retain their culture. Weak connections to the church, the loss of religious values and the absence of a support network also impact on the social issues concerning the Niueans. Niuean societal values are also lost in a multicultural people environment containing large other ethnic groups. There is also a shortage of educational and career opportunities for women yet they are now assuming leadership roles within the community but have fewer children.

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AUTHOR PROFILE

KINGI, Roman was born on Niue Island and spent his early years there before migrating to New Zealand. He is from the villages of Avatele, Hakupu, Liku and Lakepa. In 2009 he migrated to Brisbane seeking further employment and education opportunities and a more relaxed lifestyle. He lives in Redbank Plains with his partner Natasha and daughter Avaiki. At the present moment he is working in the health area facilitating the delivery of health programs.

Norwegians

– *Written by Odd Steinar Dydvad-Raneng* –

I feel most fortunate to have been born in the peace-loving country called Norway. It is the most westerly part of the Scandinavian Peninsula and lies between latitudes 57° and 81° N and longitudes 4° and 32° E. It is sometimes also called the land of the midnight sun, as during summer in the northern part of Norway, above the Arctic Circle, the sun never sets, and during winter it never rises above the horizon. The Kingdom of Norway is a constitutional monarchy with the present monarch being King Harald V who resides at the Royal Palace in the capital of Oslo.

Although Norway on the map looks very small, the total coastline including the fjords and islands is 83,000 kilometres long. This is more than twice around the equator which is 40,075 kilometres in length.

Norway is well known for its exploratory voyages and migrations, even though they sometimes were only transient; some of the earliest being the settling of Iceland by the Norwegian Ingólfr Arnarson around 874 AD, the discovery of Greenland by the Norwegian Eric the Red (Erik Thorvaldsson) who became the first permanent European settler there around 895 AD and the discovery of America by his son, the Viking – Leiv Eriksson, around 1000 AD, which in modern time was thought to have been discovered by Christopher Columbus some five centuries later.

Further through the ages, in the 1800s, there was mass emigration from European countries and Scandinavia, Norway being among them; for the most to America, due mainly to religious strife and the poverty of the arable land in Norway. But Norwegians also emigrated here to Australia and New Zealand, many ending up in Queensland. The common belief in those early days of European settlement in Australia was that it was a territory full of convicts transported here to serve out their time. However, the vast majority of immigrants were in fact free settlers. Apart from some of these who had just simply jumped ship and run off to the goldfields to seek their fortunes, some paid for their passage and later others arrived through assisted passage. The early colonial government of Queensland initiated such a migration scheme, which also gave northern Europeans, including the Norwegians the option of receiving a land grant. Among the first Nordic people to arrive in Australia there were a handful of Norwegians who were involved in shaping this young nation's society and culture.

Knud Geelmuyden Bull, brother to the world-renowned violinist Ole Bull, is probably the only Norwegian to ever be transported to Australia as a convict. In 1845 at the age of 34 he was sentenced to 14 years penal servitude in Australia for having produced a printing plate for counterfeiting Norwegian 100 Speciedaler banknotes in London.

Knud Bull had studied painting under J. C. Dahl of Dresden in Germany between 1833 and 1834, and because of this, during his voyage of transportation to Australia he was given the opportunity to paint. Among the pieces he painted during this voyage were 'The Wreck of the Waterloo at Cape Town in 1842' and 'Aboard the John Calvin in the NE Trades near Madeira'. Knud Bull is regarded as one of Australia's pioneers in landscape painting and is represented in several major galleries in Australia. One of his paintings, 'View of Anstey Barton, near Oatlands, Tasmania', 1855, oil on canvas, was on view at the Queensland Art Gallery in 1995.

Probably of the most notable to arrive in the early days of Australia were the Archer brothers, who were among the earliest settlers in today's Queensland. William and Julia Archer had immigrated to Norway from Scotland in 1825 and had settled in Larvik, a coastal town southwest of the capital Christiania (the name was changed to Oslo in 1924). They had nine sons – David, William, Charles, John, Thomas, Colin, James, Archibald and Alexander, all of whom spent some part of their life in Australia. The Archer boys had either been born or were raised in Larvik.

Each of the nine brothers arrived in Australia and stayed for varying lengths of time before returning to Norway. The first of the brothers to arrive was David who landed in Sydney in 1832 and was later joined by brothers William and Thomas in 1838. Thomas was appointed as Agent-General for Queensland in 1881 and was awarded the order of St. Michael and St. George in 1884. They were pastoralists and explorers and because of delays, they did not arrive to the upper reaches of the Stanley River, an eastern tributary of the Brisbane River until 1841. Here, brothers David, Thomas and the newly arrived John established the Durunder sheep station near today's Woodford, which is some 70 km. northwest of Brisbane. Durunder station was a holding of 51,800 ha. Brother Charles who had arrived in Australia in 1841 joined his brothers at Durunder in 1843, accompanied by the explorer Ludwig Leichardt who stayed at Durunder until early 1844.

Finding Durunder unsuitable for sheep the Archer brothers in 1845, took up two parcels of land further west. The first one being 29,000 hectares at Cooyar Creek, some 90 km north of Toowoomba and the second was at Emu Creek, which was a holding of 12,900 hectares. Both Cooyar Creek and Emu Creek are western tributaries of the Brisbane River.

In 1848, Thomas travelled to the Burnett region and took up two more parcels of land on the Burnett River in his own and his brother David's names. One of these was called Eidsvold Station after Eidsvoll in Norway, where the Constitution of Norway was signed in 1814. The present day town of Eidsvold in Queensland was named after the nearby property. The neighbouring Tolderodden National Park is named so after the name of the house where the Archer family lived in Larvik and where Colin Archer and four of his siblings were born. The second parcel of land was called Coonambula, which lay on St. John Creek south of Eidsvold.

In 1853, Charles and William Archer were the first Europeans to travel up the Fitzroy River, which they named in honour of Sir Charles Fitzroy, governor of the Colony of New South Wales. Queensland was separated from New South Wales six years later in 1859. They explored the river basin and marked proposed borders for a parcel of land for the future before returning to the Burnett region.

In 1855, the brothers took up this parcel of land and named it Gracemere Station after Thomas Archer's wife Grace, whom he had married two years earlier. Gracemere homestead was built in 1858 overlooking a shallow lagoon. At first both sheep and cattle were raised on Gracemere, but early in the 1870s this was changed to just cattle. The estate of Gracemere is still held by the Archer family. The township of Gracemere was named after this cattle station.

The city of Rockhampton stands on part of the Gracemere run. The site of Rockhampton had been chosen by the Commissioner of Crown Lands for the Leichhardt District, Mr William Henry Wiseman, who had received a mandate from Sydney to select and report on a site on the Fitzroy River that was navigable. The site was probably suggested by Charles Archer as it was on his land. However, the Archer brothers had very little, if anything, to do with the building of the township of Rockhampton itself.

To the west of Rockhampton lie Mount Archer and the National Park, which was named in honour of Charles and William Archer. They had also named the Beserker Range and Mount Sleipner in 1853. Sleipner was also the name of Archer's horse and comes from Norse Mythology as the name of the horse that the god Odin rode.

Colin Archer achieved fame in later life as a shipbuilder. He built the Fram, the ship in which Fridtjof Nansen made the successful exploration of the North Polar Sea in 1893–96, and Roald Amundsen's successful race to the South Pole; Colin also designed an improved pilot boat and a new type of rescue boat. Colin had sailed from the township of Maryborough to the present site of Rockhampton in the first vessel to sail up the Fitzroy River – the Ellida, a ketch of about twelve tons, which he had designed and built.

On 2nd of June 2005 Charles Archer was finally recognised by the dedication of a bronze statue of himself on his horse Sleipner, overlooking the Fitzroy River. The inscription states:

1 SEPTEMBER 1855

*ON THIS DAY ON THE BANKS OF THE FITZROY RIVER
CHARLES ARCHER ON SLEIPNER MADE RENDEZVOUS
WITH HIS BROTHER COLIN ARCHER IN THE KETCH ELIDA.
THIS MEETING DETERMINED THE SITE OF THE CITY OF
ROCKHAMPTON.*

SCULPTOR: A MURCH 1980

Archibald Archer who arrived in Australia in 1860 became a member of the legislative assembly of Queensland in 1867.

“Australia is a country almost exclusively populated by criminals. That is a statement you often hear. Aye, I have often been asked: Do they use knives, forks, plates and such things in Australia?” These were the words of the Norwegian scientist Carl Sofus Lumholtz (1851–1922) who travelled to Australia on an expedition in the 1880s. If you visit the rain forests of the Atherton Tablelands in Northern Queensland today, you may see an endearing, furry animal with a long brush-shaped tail, living high up in a tree. If so, you have just spotted the rare Lumholtz's tree-kangaroo. It is the smallest of the tree kangaroos, weighing between an average of about 7 kg for

males and 5 kg for females. It was named after Dr Carl Lumholtz. The Christiania University scholar spent four years undertaking field studies among the Aborigines in Australia's tropics, and the account of his ground breaking work—a book titled *Among Cannibals*—became a classic. Lumholtz is still remembered today as a pioneer in ethnographic studies.

John Olsen, a pioneer from Norway, in 1882, whilst exploring for land, discovered what is now called the Capricorn Caves. They had originally been called Olsen's Caverns after John Olsen. These caverns had remained untouched by the hands of humans until 1882; even though the local Dharumbal Aborigines knew of the caverns they preferred to stay well away from these dark underground dungeon-like grottoes. Olsen kept these caves a secret until he was granted a lease on 80 acres (32.37488 hectares) of this land for £4. In 1891, freehold title was granted on this land.

On Tuesday 16th March 1886, in the Rockhampton Morning Bulletin it is stated in part:

Mr Stanley G. Hill, in reply to our invitation to give us his opinion of Olsen's Caves, says:-

"These caves, from which we have just returned, bear by no means unfavourable comparison with the far famed Fish River Caves in New South Wales. Nothing in my opinion can be more beautiful than the main entrance into these caverns. [...] I cannot understand how it is, that these natural wonders, within a distance of only fifteen miles from town have remained so long almost unknown and unheard of - save by a very few."

The caves were immensely popular as The Morning Bulletin later recorded:-

"Visitors arrived at all hours of the day and night to inspect this new natural wonder. The admission fee was half a crown. There was nowhere to stay overnight except at the Olsen homestead, so the hospitality of the family was taxed to the utmost".

Probably the most well-known in Australia is the son of Niels Hertzberg Larsen, the poet and author Henry Lawson, who was a second generation Australian, his father having been born in Norway. Even though Henry Lawson's stay in Queensland was short lived in 1891, some 7–8 months, he wrote several poems based on Queensland. He has been featured on both a postage

stamp in 1949 and the first \$10 note which was issued in 1966.

On the evening of 9th August 2011, the latest census was held in Australia. In Queensland there were found to be 868 permanent residents who had been born in Norway, a meagre 0.02 per cent of Queensland's population. A little over 5,000 people say they are from Norwegian ancestry.

Today's immigrants from Norway do not come to Queensland because of poverty and such like. They come here for the wonderful opportunities that Queensland offers, as well as the warmer climate. Norwegians here in Queensland assimilate very easily with the population, one reason being that they can for the most already speak English, as they begin their English tuition in first grade at the age of six in Norway. Another factor is probably that the general level of Education in Norway is higher than the average in Europe and can therefore contribute much to the skilled workforce here in Australia.

The transient immigrants, of whom there are many, are the students studying in the Queensland universities. According to the census of 2011, there were 2,202 Norwegian students spread throughout Australia. In the school year of 2011–2012, there were probably 820+ students in Queensland according to the Norwegian Seaman's Mission in Sydney who caters for the ecclesiastical needs of all the Norwegian students as well as the Norwegian permanent and visiting residents and associations in Australia.

On Norway's Constitution Day, 17th of May each year, Norwegian students, members of the Norwegian Club of Queensland and Norwegians in general, march through the streets of Brisbane in a procession with a band and a police escort as well. Many are dressed in their national costumes. Brisbane has the largest procession of Norwegians, about 1,000 outside of Norway, to be marching on this day. Norway is the third country after Australia and Ireland to march through the Brisbane CBD.

After finishing university, it is found that many of the students who have gone back to Norway decide to come back here and work, having enjoyed the lifestyle and beautiful weather of Queensland. Some also open their own business and become very successful.

AUTHOR PROFILE

DYDVAD-RANENG, Odd Steinar was born in Stjørdal, Nord-Trøndelag, Norway. On completion of his education in Norway and Queensland, he served in the Royal Australian Navy and as an engineer in the Norwegian merchant navy. Subsequently he was appointed as a ship's interpreter working in English/Norwegian and Spanish/ Norwegian and he also undertook business interpreting in English/Swedish. In Queensland he followed a long career as a manager in a computer store and became the proprietor of such a store. Odd Steinar has extraordinary language skills in modern languages namely Norwegian, Swedish, Danish, English, Spanish and also in Latin. He also followed a career as a translator, co-translator and proof-reader from English into Norwegian, and vice-versa. Among his many recent translations from Norwegian into English is Knud Langeland's 1888 book *Nordmændene I Amerika*, which was published in 2012.

Helper: Fredrik Larsen Lund – Norwegian emigration historian, Oslo, Norway.
