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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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Pakistanis

– Written by Adnan Khalid

Pakistan (meaning ‘pure land’) is officially known as Islamic Republic of Pakistan and was founded on 14th August 1947 by dividing the South Asian sub-continent into two sovereign countries. The Pakistani flag is dark green with a white vertical bar, a white crescent and a five-pointed star in the middle. The flag symbolises Pakistan’s profound commitment to Islam, to the Islamic world and the rights of religious minorities. Urdu, the national language and lingua franca, is spoken throughout the country and its territories while English also serves as an official language. There are also hundreds of regional languages but Urdu is spoken by all Pakistanis. Pakistan’s official currency is the Pak Rupee. Pakistan is mainly an agricultural country and its exports include cotton, textile goods, rice, leather items, carpets, sports goods, handicrafts, fish and fruit.

Pakistan is bordered by Afghanistan to the north-west and Iran to the west while the People’s Republic of China borders the country in the north and India to the east. Pakistan has a population in excess of 200 million with roughly 14 to 15 million living in Karachi. Karachi, the largest city of Pakistan is the nation’s commercial hub and the financial capital. This city accounts for a lion’s share of Pakistan’s revenue generation. Pakistan consists of four provinces Baluchistan, Khyber Pakhtun Khaw, Punjab and Sindh. There are about eight million overseas Pakistanis including the Pakistani community in Australia.

First settlement in Queensland

It has been noted that the first settlement in Queensland from the Pakistani region took place around the late 1860s. The small group of camel drivers, hawkers, water-carters and mail-carriers in remote Queensland country towns led lonely outback lives without wives. They were called ‘Afghans’ or ‘Indians’. The prominent and extended Deen family in Queensland is still recognised as being Pakistani although the current Deens are in the fifth generation of Australian born. Prominent community leader, Sultan Mohammed Deen, occasionally recalls the hard life of his great, great, great grand uncle Deen who was a camel train merchant. The origins of the Deens can be traced back to a part of the sub-continent which is now located within Pakistan.

Over the last few decades the Pakistani community has grown significantly and it is estimated that there are now 2,000 Pakistanis in Queensland. In contrast to the post-war settlement in Britain of large numbers of Pakistanis, Australia has never experienced a large scale settlement of people from Pakistan.

Pakistanis are very religious people and they value the maintenance of their customs and traditions, including the use in the home of their inherited language. Pakistanis in Queensland and Australia are a multilingual community. They like to participate in religious activities such as celebrating the two major festivals: Eid ul Fitr to mark the end of Ramazan (fasting month) and Eid ul Azha to commemorate Hazrat Ibrahim’s (forefather of renowned prophets like Moses, Jesus and Last Prophet Mohammed peace be upon him) sacrifices.

Early challenges

In contrast to the early settlers from what is now Pakistan, Pakistani migrants who came to live in Queensland during the last thirty years experienced few difficulties with English. In writing, Pakistani English differs little from standard Australian usage. Newly arriving migrants from Pakistan speak with a different accent but with time they also embrace some Aussie speak, an indication of willingness to integrate with multicultural Australia.

Early settlers would have faced a lot of issues with food as the halal option wasn’t available in regard to animal based products. Nowadays there are ample halal butcheries and other food outlets with halal options. Today we have about 30 mosques in Queensland. The oldest mosque stands in Holland Park and recently it celebrated its 105th year since construction. Yet few mosques are in easy reach for Pakistanis. Furthermore, the mosques in Queensland are not attracting enough people who share a common heritage of language, customs, and the same religious festivals because Queensland’s Muslims originate from many different countries. In spite of their exposure in Queensland to Western education and life-styles, Pakistanis tend to remain a resilient family unit though there is a great deal of social interaction with non-Pakistanis, particularly at work. The Australian-born offspring have few difficulties with societal integration as they speak English like mainstream Australians yet they also retain the religious and cultural heritage of their Pakistan-born parents.

Pakistanis contribute to Queensland

The people who migrated to Queensland from Pakistan are making a significant contribution to the Australian economy and to Australian society as a whole. Today we see Pakistanis in Queensland serving as academics, medical doctors, engineers, entrepreneurs, lawyers, teachers, accountants, human resources or IT specialists, researchers, technicians, builders, and trades people.

Some three decades ago the Queensland government identified future skills shortages. A non-discriminatory selection process of selecting new migrants now facilitated the migration to Queensland and Australia of people from Asia and other parts of the world. The doors were opened for the arrival of professionally skilled Pakistanis with qualifications in occupations urgently needed by Queensland. Pakistanis were given opportunities for excellent careers and permanent settlement in a country, which promote multiculturalism. When Australia opened its doors to migrants from all over the world, Pakistanis discovered opportunities for travel and for broadening one's horizon. Some Pakistanis intending to settle in Queensland were looking for a better and a secure lifestyle and they also wished to make a contribution to the new country through their work. Over the last three decades some 80 per cent of the adult migrants from Pakistan were well educated and professionally skilled and with work experience in the former home country. They were able to fill in some of the job vacancies in Queensland. Australia's successful program of migration has led to an increased population, economic growth and economies of scale for the benefit of the entire nation. The migrants also become consumers and tax payers in the country of settlement. The presence in Australia of migrants from Pakistan also encouraged young Pakistanis to become fee paying overseas students at the Queensland universities. Some of them enrolled in private schools or in TAFEs and on completing their courses they were able to become permanent residents. Overseas represent a major source of income for Australia as they are consumers and/or part-time workers. The Pakistan Australian Cultural Association of Queensland was formed in Brisbane in 1983.

Sporty nations

The active practice of sports in Australia and Pakistan and the vast numbers of people watching and enjoying national and international sporting events break down barriers between people. In Queensland many peoples' knowledge and interest in Pakistan is derived from sporting events. Some of the most popular sports in Australia are also leading pastime activities in Pakistan. Pakistan like Australia is a cricket loving nation. Large numbers of children and adults of all ages play cricket in both countries and even if you have never held a cricket bat, Pakistanis as well as Australians love to chat about cricket during many different encounters and gatherings. Pakistan has contributed significantly to this sport and has produced many greats like Imran Khan, Javed Miandad, Wasim Akram, Waqar Younis and the fastest bowler in the history of the game, Shoaib Akhtar. The Pakistanis in Queensland are acquainted with the names of these sporting heroes of their former home country. Members of the Pakistani community in Queensland are already predicting that two players with Pakistan heritage will soon be playing for the Australian side, Usman Khawaja and Fawad Ahmed. Our national game is field hockey which we play at the top international level. There was a time when Pakistan dominated in squash for a continuous period of 20 years. Pakistan also excelled at snooker by winning world championships many times.

The settlers from Pakistan also take a particular interest in Australian sporting achievements. By living and working in Queensland their children and grandchildren and even some of their parents actively join Australian sporting teams. Coming from a country with great ethnic and linguistic diversity the migrants from Pakistan are well equipped to integrate into multicultural Australia.

AUTHOR PROFILE

KHALID, Adnan and his family came to Australia in 1998 with the intention of settling in Queensland. He completed in 2006 a Master of Business (Marketing) degree at Queensland University of Technology as he was already involved professionally with the marketing of different telecommunication products. Adnan and his wife Mahvish now have three beautiful children – daughter Ujala, and twin sons Abaan and Ayaan. Three years ago he established his own business, a retail franchise for Boost and Salsa. Mahvish is also actively engaged in the business which now provides employment for between 60 and 70 Australians. Adnan is the current President of the Pakistan Australian Cultural Association of Queensland. Even before arriving here as a migrant he was planning to promote business and cultural exchange between Australia and Pakistan.

Palestinians

– *Written by Khalil Hamden and Samer Zahran* –

The inhabitants of Palestine, the Arabic speaking Palestinians, are the successors to the Canaanites, Jebusites and Philistines and have continued to live in Palestine for thousands of years. Canaanites are known to be the earliest population that inhabited Palestine around the third millennium BC. The second millennium saw the areas taken over by Pharaonic Egypt. Their rule was weakened by new invaders, who included the Hebrews from the Semitic tribes of Mesopotamia and a group of Aegean people of Indo-European stock, the Philistines who gave the country its name.

The Jebusites, a Canaanite tribe, inhabited the site of Jerusalem perhaps as early as 3200 BC but there is a reference to Yabusu, an old form of Jebus, on a contract tablet that dates from 2200 BC. They have persevered against all the odds throughout the centuries to remain in Palestine. Palestine (Falistin) is the area previously recognised universally as the Holy Land, which was named because of its significance to all three monotheistic faiths: Judaism, Islam and Christianity. It is not commonly known that descendants of the first century Christians have been living in Palestine to this day. Many ethnicities have lived in the area of Mandate Palestine dating back thousands of years.

Until 1948—the year of Nakba meaning Day of Catastrophe—most Palestinian women enjoyed making beautiful embroidered dresses and also embroidered linen. The colour combination of the embroidery, the design and the colour of the cloth on which the embroidery was made, had specific connotation as to the specific region in Palestine where they resided.

Since 1948 the number of Palestinian refugees or former refugees has grown to seven million in 2013. They live in 58 Palestinian registered refugee camps or in the Diaspora, including Australia. After the Six Day War of 1967 when Israel occupied the West Bank and the Gaza Strip some 20,000 Palestinians settled in Australia and today some 3,500 Palestinians live in the Brisbane area.

Palestinians are sociable people who have integrated well and they actively participate in community life throughout Queensland. Arab hospitality being legendary, it is not surprising that quite a few Palestinians are involved in the industry. A West End Backpackers was owned by a local Palestinian for many years. Several popular cafés in the same suburban area are operated by Palestinians. Palestinians are proud of their culture and love an opportunity to exhibit in

public displays of their costumes, jewellery and works of art. They tend to project a low community profile in Queensland yet they appreciate being part of an all-inclusive multicultural society.

In 2009 they staged the successful and sell out 'Palestinian Days Film Festival' at the Schonell Theatre in St Lucia, University of Queensland. A wonderful opening night was attended by Palestine's Ambassador in Canberra, Izzat Abdulhadi, featuring beautiful Palestinian dancing, displays of Palestinian clothing, crafts and delicious falafel, hummus and sweets.

In 2012 after much lobbying and hard work by the Palestinian Arts and Culture Association Inc. members and supporters saw the Palestinian Film Festival Australian Circuit extended to Brisbane. Three nights of films were held at the Brisbane Palace Centro. Free meals were supplied courtesy of a West End café, which is owned and operated by Palestinian brothers. The Festival also included Palestinian music and a display of Palestinian clothing and crafts. The Brisbane City Council was a major sponsor in staging this event.

Palestinians place a high value on education and many are tertiary educated. In the last fifteen years, in particular, it is surprising where in the vast State of Queensland you can meet Palestinians and the wide range of jobs they are doing. Quite a few of them are social workers and it is common for them to graduate in psychology or sociology. They can be found working in major government institutions, including hospitals. One of them has a successful private practice as a mental health professional. Palestinians in Queensland are civil engineers, and they are in business management and commerce, working either for large companies or small business. A Palestinian professor founded the Griffith University Islamic Research Unit.

When Queensland was threatened by natural disasters members of the Palestinian community lent a helping hand. During the Brisbane Floods they formed an integral part of a 300 strong volunteer team helping their fellow citizens. They are prominent in AMARAH, the Australian Muslims Advocating for the Rights of All Humanity.

Arabic is the first language of the Palestinians in Queensland and English is their second. Some Palestinians can speak Hebrew and other languages. When they meet in Queensland's cities and towns they speak Arabic and English and often converse through

language mixing but in the company of non-Arabic speaking people they use English exclusively. The Palestinians in Queensland, like others throughout the Diaspora, still have loved ones back home and in today's troubled locations such as Iraq, Syria, Lebanon and Egypt.

My migrant story: I came to Australia as a migrant in the early 1990s. I was seven months pregnant. Leaving Palestine to live in Australia was a real challenge as I had never been outside of Palestine. However, I felt relaxed when I arrived in Australia as it was not a war zone country and also I had a reasonable knowledge of the English language. Nevertheless it was not easy as I was experiencing a different culture, tradition, lifestyle and community. During my first two years in Australia, my husband advised me not to mix with the Arabic-speaking community so that I could improve my English.

I had beautiful neighbours who spoke with me frequently and emotionally supported me irrespective of our different religions and nationalities. They did a lot for me in my life especially when I had my first child. I had a few miscarriages and they were there to support me as a family and I am so thankful to them. I helped my husband in his business selling Kebabs in a caravan. Of course, I did not forget Palestine and I kept in touch by phone, mail, email and also visiting my family. I have seven children and face daily another world which is childcare, pre-school and school. Through my children and their activities I meet teachers and other parents enjoying in particular Eid Day, a holy day for us Muslims. A variety of national dishes are served and the children and their parents from many nations join in the celebrations at the school, including teachers and Christian church members.

My children do voluntary work on Harmony Day and other significant Australian days and they also help me in the home. I am supporting the Muslim children by reading Islamic and Arabic books as a volunteer in a public school. My twenty years old son is the Queensland champion and the Australian national champion in tae kwon do. Palestinians and Australians can learn from each other and the school is the best place for learning to respect each other and making sure that all of us belong to the country, which let us come and live here.

AUTHOR PROFILES

HAMDEN, Khalil was born in Palestine, in a village 15 km north of Jaffa. His family grew citrus during his earliest youth and they took the fruit to Jaffa by buggy, a beautiful city of laughter and joy, with twelve mosques and ten churches. In 1948 Moslem and Christian Palestinians were forced out of their homes and off their farms and had to live permanently in United Nations-built refugee camps in their 'own homeland'. Khalil migrated to Australia after the 1967 war. On his arrival in Queensland he was immediately employed in his two trades, in manufacturing and in horticulture, including the training of apprentices. He has served in Queensland as President of the Palestinian Arts and Culture Association and as a member of the Just Peace and Sabeel. In his retirement he continues to be in solidarity with the Palestinian refugees, in addition to doing voluntary community work for Queenslanders. Khalil and his Australian wife have a son and a daughter and they share the vision of a just and peaceful world where all people and communities interact with each other with respect and fairness.

ZAHRAN, Samer was born in Palestine and arrived in Australia as a young adult. She holds a teacher's aide certificate and although she has a large family she undertakes volunteer community work, notably in education. Samer takes the view shared by her people that school is the place where multiculturalism must flourish, which implies 'mutual respect between all people so that we can live in peace and harmony'. Coming from an arid country, learning in Brisbane how to swim was for Samer a dream come true. She now holds a Swimming Teacher Certificate and loves to teach women and children who do not speak English.

Valuable input for the article Palestinians was provided by Susan Al-Maani and Fay Waddington.

Papua New Guineans

– *Written by Mary Hikimet* –

When in 1975 Papua New Guinea (PNG) attained independence it became Australia's closest sovereign neighbour state. Some of Queensland's islands in the Torres Strait are so close to the shores of Papua that you can see them even when visibility is poor. The territory of PNG includes the eastern half of the world's second largest island as well as New Britain, New Ireland, Bougainville and some 600 islands and archipelagos. PNG is a rugged country with dense forests and it shares its Eco zone with Australasia. The highest mountain peak is Mount Wilhelm of 4,509 metres, a few metres taller than Switzerland's Matterhorn. PNG is a culturally diverse country with hundreds of ethnic groups and over 800 languages are still spoken.

Small numbers of people from Papua visited Queensland ports before the arrival of the first groups of Europeans in Moresby and even before Imperial Germany and Britain claimed the eastern section of the large island, 3,131 agricultural workers were recruited to be engaged as unskilled labour in the Queensland sugar industry. These workers from PNG soon returned to their homeland as most of them had great difficulties adjusting to Australian conditions of life and work. It is likely, nevertheless, that some of them decided to remain permanently in Queensland.

The adoption in 1901 of the White Australia policy excluded Papua New Guineans from settling permanently in Queensland though a small number were allowed to work in the pearl-fishing industry, which was largely controlled by Japanese divers, and in fishing. Some traditional links and social contacts between Papuan people and the Torres Strait Islanders of Cape York and the islands were preserved and bilateral trade was maintained and intermarriages continued to be celebrated.

In 1906 Papua became an Australian 'territory' and after World War I German New Guinea also came under Australian administration. During World War II, Papua New Guineans widely supported the Allies thus strengthening Australian and PNG relations. Leading up to PNG gaining statehood many Australians pursued work opportunities in PNG. They were mainly public servants, trades people, entrepreneurs or teachers. When PNG gained its sovereignty the number of Australian expatriates in PNG declined. A number of PNG-born Chinese (being non-Melanesians) were able to settle in Queensland. After independence a small number of Papuans in the Torres Strait, including

Thursday Island, were allowed to remain in Queensland. PNG Nationals could retain some contact with the Torres Strait islanders for 'traditional purposes'. Consequently, some few Papuans managed to insert themselves into Australian society. In recent times PNG graduates from Australian universities and Technical and Further Education (TAFEs) gained residency status in Australia and settled in Queensland. Queensland has particular historical and geographic links with PNG, which continue to highlight the significance of the community of the PNG-born and their offspring. Australia remains the biggest aid donor to PNG and there are also special links between the two countries in areas as diverse as health, research and security.

The arrival of Europeans in PNG prompted the formation of urban settlements though even today many Papua New Guineans still live in traditional and often remote village societies thriving on subsistence-based agriculture. Some of the most isolated villages were contacted for the first time by Europeans as late as the 1970s. The capital city, Port Moresby with over 300,000 inhabitants, became the largest urban settlement. Many of the PNG-born living in Queensland had experienced urban living in PNG before setting in Queensland cities and towns.

In 1996 there were 24,357 PNG-born people living in Queensland though the majority were of European descent. Most of them lived either in North Queensland towns or in Southeast Queensland. PNG expatriates choose settlement in Queensland over the other Australian states because they wanted to live close to their former home country and Queensland also offered more desirable climatic conditions. By living in Queensland the people from PNG were geographically closer to their extended families and by living in this state it was often easier to develop or retain business interests. Many European expatriates now living in Queensland retain fond memories of their former life in PNG. They have a personal and ongoing commitment and concern for the wellbeing of the people of PNG.

PNG-born people, the Melanesians as well as the European expatriates tend to be sociable people who easily work and mix with multicultural Queensland. Integrating with the Australian society poses few problems as English is the language of instruction in PNG education. People from PNG tend to grow up bilingually, a skill they preserve when living in Queensland. When Papua New Guineans meet in

Queensland they tend to talk to each other in Tok Pisin or in English. Motu is also spoken by Papuan people living in Queensland and serves as the third official PNG language. Tok Pisin is also known as Neo-Melanesian or New Guinean Pidgin. Over a million people in PNG speak it as their first language and it ceases therefore to function as a pidgin. Pisin is used extensively spoken at social functions in Queensland. The European expatriates who have settled in Queensland can also function in Pisin. Many of the Papua New Guineans in Queensland can also speak one or more Indigenous languages. The PNG Nationals living in Queensland tend to have better reading skills in English than the other languages though a great variety of written texts are accessible to them in Tok Pisin even when living in Queensland. The Indigenous languages and dialects are occasionally used when families or people from the same speech community meet.

Many Nationals living in Queensland enter mixed marriages with Aboriginal people, Torres Strait Islanders, mainstream Australians or with people of migrant/refugee backgrounds. The immediate past president of the former PNG Volunteer Rifle is one of a number of high profile mainstream Queenslanders with a Papua New Guinean wife and there are a number of academics in PNG and in Queensland who have European partners. Some of these marriages took place before the expatriates settled in Queensland.

European expatriates with PNG Nationals as partners continue to adhere to many of the PNG food habits as the ingredients are readily available at the markets in the North Queensland cities and towns as well as in Brisbane. Betel nut is called buai by Papua New Guineans. This mild stimulant is also widely chewed in North Queensland by settlers from PNG and for some chewing buai remains part of everyday life. The divorce rate among mixed marriages is comparatively high because the cultural experience of PNG Nationals differs greatly from that of other communities.

Many Papua New Guinean nationals and those that gained Australian citizenship with a PNG heritage work at the Queensland mines. A fair few of them are also employed by Queensland government departments and business outlets, primarily in North Queensland and in the urban areas of Southeast Queensland. A handful of Papua New Guineans are academics and others are particularly attracted to working in the

social work profession and being engaged in the community, notably as carers for the aged. Papua New Guineans are also employed in jobs requiring no professional skills such as labouring work in Brisbane and the smaller Queensland towns and on the land. Furthermore PNG nationals are hired from their homeland to pick fruit as seasonal workers.

Those that have accepted Australian citizenship are able to access Australian TAFE or the universities by being eligible for Higher Education Commonwealth Scholarship (HECS) scheme that enables them to continue further studies. A number of universities and TAFE in Queensland have enrolled Papua New Guineans to further their education over a number of years thanks to an agreement between the Australian and Papua New Guinea Government. These scholarship enrolments are processed off-shore through the Australian Aid projects to PNG. In 2010 the doors were opened to selected PNG students so that they could study for six months at the Townsville and Cairns TAFEs. These students take courses as diverse as bricklaying and bridge construction. This new education and training initiative led to a slight increase in the number of students in far north Queensland originating from PNG.

Papua New Guineans who reside in Queensland aspire to help their beloved homeland with fundraising activities for community projects in their villages or to support charity events through their churches or registered associations that support people coming over from PNG to seek medical attention. Many people in Queensland with PNG backgrounds are committed to sending money back to PNG to support their families. These funds are used to pay for school fees, bride price contributions or funeral costs.

The Papua New Guineans living in Queensland want to stay in touch with their country of origin by maintaining some of the traditions of their former home country. These traditions can also be shared with all fellow Australian residents. Some government support is essential for the building and maintenance of cultural centres and activities. There are particularly large numbers of people with PNG backgrounds in Cairns and Townsville and teaching new generations about the cultural life and traditions of Queensland's closest neighbouring country is particularly meaningful for multicultural North Queensland.

Lots of people in Papua New Guinea have a strong affiliation with Christianity. Missionaries from Australia, the British Isles, Germany, South Pacific islands and other countries introduced Christianity to Papua New Guineans. The dominations with the largest numbers of followers amongst the Nationals in PNG are the Catholics, the Seventh Day Adventists, the Evangelicals and the Lutherans. At a church service in Queensland the people from Papua New Guinea meet with other multicultural communities to worship and network.

Papua New Guineans living in Queensland, especially in Townsville and Cairns, are able to maintain strong links with Papua New Guinea due to their close proximity. Port Moresby is the Sister City to Townsville and Cairns is the Sister City to Lae. Port Moresby and Lae are Papua New Guinea's two largest cities and have forged strong business, tourism and community connections to Queensland that go back to the early 1980s. The sister cities relationships were initiated by the respective local councils in Queensland. Delegations of traditional dancers, carvers and potters from Port Moresby and Lae travel respectively to Townsville and Cairns to participate at the annual Sister Cities events to show what PNG has on offer. Such events strengthen bilateral ties between the people of North Queensland and PNG.

The PNG education system adopted Australian sporting preferences including netball, hockey, and rugby. Females of PNG National background are emancipated and play touch football and other sports which were formerly the domain of males. Teams from PNG join us for sporting events in Cairns and Townsville. Professional sportsmen from PNG are active in Queensland and other parts of Australia. Especially in Australian Rugby League some of them play in the PNG national team. The people of PNG and the Nationals living in Queensland are great supporters of the local side in the annual State of Origin series (League).

There are a number of PNG associations and groups in Queensland. They all want to maintain PNG connections in Australia. Some of them have disappeared and new ones have been founded. Current PNG associations include the following: the PNG Federation Association, the Papua New Guinea Queensland Community Association in Brisbane, the PNG Wantok Group in Brisbane, the Ol meri-wantok group in Bundaberg, the Logohu Women's Group in Cairns and Townsville and other little groups in Brisbane such as the Manus Island, Bougainville, Momase, and Highlands groups, and the Logohu and Umelalonai dance groups from Papua.

Other groups meet specifically for commemorative events such as PNG Chinese reunions, Air Niugini staff re-unions and other social events in Queensland to celebrate Queensland-based peoples' past lives in PNG and meet to catch up.

AUTHOR PROFILE

HIKIMET, Mary was born on Manus Island and grew up in different parts of Papua New Guinea. She attended High School on Manus Island and went on to Rabaul Secretarial College during the early 80s. She moved to Port Moresby and landed her first job working as Secretary to the Personnel, Credit Control and Transport Department at the Burns Philip (PNG) Ltd. After migrating to Queensland she became the Executive Secretary to the Consul General at the Papua New Guinea Consulate-General in Brisbane for almost nine years. After leaving the PNG Government office she joined the ECCQ in 2004 working as bi-cultural worker with the Pacific Islander communities whilst studying and completing a Diploma of Community Welfare, Certificate II & IV in Ethnic Radio Training and broadcasting at Radio 4EB. Early in 2007 she moved to Cairns and enrolled at James Cook University to study for a Bachelor Arts in Public Policy at the Cairns campus. Mary has worked with the Papua New Guinea community in Queensland for well over 20 years and has been an active member and volunteer with numerous not-for-profit organizations. Mary has also been involved in advocating for PNG Women's issues by supporting Amnesty International to launch 'Stop Violence Against PNG Women'. In 2006 she was producer and presenter of the PNG Women's Radio Program at the Cairns Community Multicultural Radio Station FM89.1.

Paraguayans

– *Written by Maximilian Brändle* –

Paraguay is an inland republic with subtropical forests and vast plains. It shares borders with Argentina, Bolivia and Brazil and has a population of 6.5 million people. There is a small town in Paraguay called Nueva Australia with a current population of about 300. Many of the town's people of today are the descendants of Anglo-Celtic Australians who arrived here late during the nineteenth century. They still carry surnames derived from the British Isles but only speak Spanish and Guaraní, the latter being the only Indigenous language to serve as co-official national language in South America. In 1981 there were only 258 Paraguayan-born people in Australia of which the majority was living in New South Wales. Very few Paraguayans ever came to live in Queensland.

Today the few recently arrived Paraguayan migrants in Queensland occasionally attend community functions organised by Latin American associations. Most of the adult Paraguayan in Australia have some knowledge of the utopian migrant venture by Australians which took place late during the nineteenth century.

After living in the Colony of Queensland for six years, Bristol-born William Lane founded in Brisbane in 1891 the New Australia Co-operative Settlement Association and began an Australia-wide campaign for a utopian socialist settlement overseas. Two years later 220 people from Queensland, New South Wales and South Australia sailed with Lane to Buenos Aires and travelled on further to settle the land the Paraguayan government had granted to them.

The socialist visionary and trade unionist Lane who had worked in Brisbane as a journalist and publisher planned to establish on Paraguayan soil an alternative society of rugged and 'racially pure' Australians. On account of his dictatorial manners and bigotry towards non-Europeans the community became divided. He soon left the original settlement and started with some of his devotees a new settlement called Cosme. During the heyday of Australian migration to Paraguay between 500 and 600 former Australians lived in the two settlements. The implementation of Lane's socialist visions failed again and a disillusioned Lane returned to Australia as did some of his former followers. He died in New Zealand. On account of William Lane, Australia's history of migration from Paraguay began with a migration movement in reverse. During the era of the charismatic Brisbane-born immigration minister Al Grassby a few descendants from the Paraguayan venture of the nineteenth century returned to live in Australia.

Peruvians

– *Written by Luís Bellido* –

Peru is located in west-central South America. It shares borders with Ecuador and Colombia to the north, Chile to the south, Bolivia and Brazil to the east, with the Pacific Ocean constituting its natural western boundary. With the Andes cutting its territory from north to south, Peru comprises three distinct regions. The Coast, a narrow desert-like strip, is crossed by 40 rivers flowing west to the Pacific Ocean. Most cities including Lima, the capital, are located in this region. In the central part of the country, the main Andean ranges and interconnecting valleys make up the Sierra or highlands with the loftiest peak, the Huascarán, rising to an altitude of 6,721 metres. Cuzco, the ancient Inca capital, is situated in the south-central highlands. Lying further south on a high plateau (Altiplano) are Puno and Lake Titicaca. Interposed between Peru and Bolivia at 3,830 metres elevation, the Titicaca is the world's highest navigable lake. Finally, the vast and humid lowlands to the east of the Andes are known as the Selva. This region is indeed covered by thick jungle and contains the headwaters of the Amazon River. Temperatures along the coast are pleasant (14°C to 28°C). The highlands are cool and dry (averaging 9°C to 18°C). The rainforest, by contrast, is quite hot (26°C to 40°C).

Currently, the total Peruvian population is estimated at about 28 million inhabitants. During the first 50 years of the past century Peru's population increased by only 3.8 million people but during the remaining 50 years the population increase was almost 19 million people. Some 71 per cent of the population live in urban areas and 52 per cent of the national population live in the coastal region, 36 per cent in the highlands and 12 per cent in the jungle. Around 7.5 million people live in Lima, the nation's capital with the oldest university in South America. Peru has two official languages – Spanish and the foremost Indigenous language, Quechua. Spanish is used by the government, the media, education and commerce.

Peruvians in Queensland

Over the years the pattern of Peruvian migration to Queensland has changed significantly. In the 1970s, a considerable number of Peruvians were allowed to migrate to Australia. They were single women and families with children. In the 1980s migration from Peru was primarily linked to the family reunion program.

In the 1990s mainly professional and trade peers migrated to Australia. During the last decade we have seen changes to the immigration scheme resulting in a tightening of the conditions for would be migrants.

Nevertheless, it is good to see how many Peruvians are achieving their goal of becoming permanent residents in this beautiful State of Queensland. In addition to the regular migrants from Peru international students also arrived here to study at the Queensland universities, in TAFE or in private colleges. These students were armed with determination to succeed and some of them sought and received permanent Australian residence status. The young Peruvian migrants arriving in Queensland have good computer skills and are keen to improve their knowledge of English.

We are approximately 1,000 Peruvians currently living in Queensland. Of these about 400 are registered within the Consulate, the rest are in progress of formalising their Australian residency status. A great proportion of Peruvians residing in Queensland are proactively working as independent business people or employed as professionals, technicians and administrators. They are working in a wide range of occupations and industries performing 'up to the highest levels of expertise and management'.

The Peruvians in Brisbane and Queensland are a happy and respected community. Its members are proud of their Latin American heritage and they all get along very well. We enjoy our colourful and traditional fiestas and events, we love to socialise together and make our guests feel very welcome. If our guests know some Spanish, we will speak Spanish with them. As a community, when we work together for a common purpose, we can achieve wonders though there is still a lack of a proper institutional infrastructure to fully harness our common aims. Therefore, the social and cultural expectations and events are still driven by a few dedicated individual members of the community. They organise the Peruvian events from time to time. Among the volunteer organisers are Cesar and Griselda Vasquez, Directors of Brisbane's 'El Sr De Los Milagros Group' and Francisco and Consuelo Zapata, owners of 'La Cocina de Don Panchito'.

AUTHOR PROFILE

BELLIDO, Luís was born in Lima, Peru. He holds a degree in industrial engineering from the University of Lima and subsequently undertook a variety of postgraduate diploma courses in diverse study areas such as project management, quality assurance auditing, instructional skills, recruitment and selection. He also worked in Argentina, Chile and Ecuador, in three European countries and in the United States. From 1990 until 2012 he was employed as an engineer/manager by Qld Rail/QRN/Aurizon also undertaking some lecturing on project management at Technical and Further Education (TAFE) and teaching Spanish language classes. In 2008 he was appointed as honorary representative for Queensland in the Australia-Peru Chamber of Commerce. He is also a principal consultant for an international industrial engineering organization. Luís is passionate about his Peruvian community for which he has been acting for many years as their contact leader, communicator and coach.

The author wishes to thank Stefano Marrama, Hon. Consul for Peru in Queensland, for information and assistance received when writing the article Peruvians.

Poles

– *Written by Ita Joanna Szymanska* –

Where we came from

The Republic of Poland is the ninth largest country in the European Union. In the mid-tenth century Poland became a recognisable unitary and territorial entity under the rule of Prince Mieszko I. Beginning in the Middle Ages, Poland became a safe haven for thousands of refugees, predominantly of Jewish background, expelled from other European countries. The establishment of the Polish-Lithuanian Commonwealth in mid-sixteenth century coincided with a period of great stability and prosperity in Poland, with the union soon thereafter becoming a great European power and a major cultural entity, covering approximately one million square kilometres of central Europe. From the middle of the seventeenth century, as a result of internal disorder, the once powerful Commonwealth became vulnerable to foreign intervention which eventuated in gradual invasion and annexure of Polish lands by the three neighbouring powers until Poland ceased to exist as an independent state by the end of the eighteenth century. It was reinstated as an independent country after 120 years of foreign occupation at the end of the First World War in 1918. From 1945 to 1989 Poland, although a sovereign country, was under Soviet domination within the Eastern Bloc countries.

Apart from smaller groups of Polish migrants due to political and economic crises in the 19th and early 20th centuries, the most distinctive migration waves of Poles to Australia followed national uprisings against Russian domination; the 1848 revolution against the rule of Austrian Habsburgs; the mass movement of forced labourers from Poland to the Reich- and Nazi occupied countries in Europe; and Polish ex-military personnel who had fought in the Polish and other Allied armed forces in the West during the Second World War who chose not to return to the Soviet-dominated Poland after 1945 (approx. 65,000 people from 1947 to 1951). In the late 1950s and early 1960s there was an influx of immigrants from Poland who arrived mostly through family reunion programs directly from Poland. The last sizable refugee wave occurred in the 1980s as a result of political and economic crisis in Poland (about 25,000 Poles, young, often city dwellers, couples with children, with good vocational or professional qualifications). After the 1989-91 democratic transition which ended the communist rule in Poland, there has been a change in the profile of

this migrant group to Australia which now consists of student, business and family reunion categories.

Historical notes on early settlers (up to World War II)

Throughout its tumultuous history, Poland has been a great source of migrants on all continents of the globe; the first known Polish settler in Australia, Joseph Potowski arriving with his Irish wife and child at Port Phillip in October 1803. The Polish convict became one of the earliest and most successful wheat farmers in Tasmania. More Polish migrants arrived in the 19th century, but most of them settled outside Queensland. The only Census of the Australian Population conducted in 1871 counted 43 Queenslanders born in Poland. One of them was Sygurd Wisniowski who discovered gold in Far North Queensland, established a gold mine which he named New Warsaw (also known as The Pole's Diggings) near Ravenswood, approx. 120 km from Townsville. Around 1871 in Brisbane, Wisniowski tirelessly agitated against the imported slave labour of the kanakas on Queensland plantations.

Zygmunt Witold Romaszkievicz, a Polish activist came to Queensland in 1910 with a group of Polish migrants from Manchuria. In May 1913 he formed the first Polish community association, Ognisko Polskie (the Polish Centre) in Brisbane with 32 founding members. Romaszkievicz joined the Australian Army in 1916. After the First World War, the Polish Centre changed its name to *Kolonia Polska* (Polish Colony).

After the First World War there were small groups of Polish farmers near Maryborough, but they were not of an identifiable ethnic character as were the Polish settlements in Polish Hill River and Peterborough, South Australia.

The Polish community in Queensland grew steadily in the third and fourth decades of the 20th century. Notably, Queensland was the birthplace of the Polish written media in Australia thanks to the pioneering work by Stefan Połotynski, an orchestra conductor, music teacher and court interpreter who established a bilingual bulletin *Stronica Polska* (The Polish Page) in Brisbane in 1928. Next, from 1 August 1930 Połotynski was the editor of the *Polonia Australijska* (Australian Poles) published in Brisbane.

Other eminent strong personality was Roch Józef Jan Bukowski (born in 1902, educated in Rockhampton, died in 1960), who organised the Australian Workers Union in 1932 and was its Chairman and Secretary respectively, in the 1950s, becoming the leader of approx. 80,000 union members.

Jan Janusz Kowalczyk (born in Warsaw in 1896, arrived in Australia in 1938) was an important community leader who became the Secretary of the Polish Colony straight after his arrival and organised collections to support the Polish refugees. He became a Justice of the Peace after the Second World War.

In 2013 Queensland's Poles proudly celebrate 100th anniversary of the first local Polish organisation.

The recent migrants or refugees (covering the last 15 years: 1998–2013)

Arrival, integration and participation (covering the last 15 years: 1998–2013)

The 2011 ABS Census identified 24, 183 persons of Polish background living in Queensland, of whom 5,053 identified themselves as having been born in Poland. Most live in South-East corner of the State. There are smaller communities in North and Far North Queensland. 5,107 people speak Polish at home. New migration is small; predominantly for education and business purposes, well educated, with a high ability to integrate smoothly into the Australian society.

The community associations in our time (21st century)

The Polonia Polish Association of Queensland with its Polish House in Milton, Brisbane remains the main community organisation which provides limited welfare services, hosts community events and is a popular meeting place for those who wish to sample Polish food and drinks. The Association organises the annual Polish multicultural festival at Capalaba and the Milton Community Festival which are quickly becoming most popular within their local areas. In 2008 the Association established the Polish Community Fund in Queensland thanks to gracious bequests made by Queensland Poles and donates

interest towards worthy community projects targeting youth and promoting Polish culture. The Association is also home to the Polish Archives and Museum in Queensland which aims to preserve the history of the Polish community life in Queensland. There is also a sizeable library collection, including a large assortment of e-books and recorded novels, imported directly from Poland.

The Polish Ex-Servicemen Association SPK at Capalaba is the meeting place for the Polish veterans and continues to participate in the ANZAC Day march but the membership is decreasing. Another Polish organisation is the Kosciuszko Polish Association at Darra.

The Polish Catholic parish at Bowen Hills plays a strong role in community life, providing faith and support services. The Polish Saturday School operates from the parish premises and the Polish Scouts gather there. For those who do not classify as eligible students at the Saturday School, there are Polish language classes held at the Veteran's Association in Capalaba as well as evening classes in Polish at the University of Queensland's Institute of Modern Languages. Preservation of the Polish language within the second generation continues to be an issue as the enrolment levels are low. For example, there is a shortage of qualified Polish interpreters who could be engaged in hospitals, community and legal services, especially for the ageing Polish Queenslanders who now prefer to communicate in their mother tongue.

For many people learning of the Polish language translates into other cultural activities such as mastering the art of Polish folk song and dance. There are two main folk dance ensembles – Obertas and Wisła. Obertas has a proud history of involving generations of young people over the years. Obertas performed at the Brisbane Multicultural festival at Roma Parklands and many official events in Queensland, nationwide and overseas. The newer group, Wisła (name designating the biggest river in Poland, the Vistula) does not lack talent either; they mesmerised the audience at the latest Milton Community Festival in June 2012 with a swaggering rendition of a fiery mountain people's dance with loud clinking of steel shepherd axes (blunted!) and high jumps over their ciupagas. Both groups, along with many other smaller ensembles participated in the biggest festival of Polish culture in Australia, PolArt

which rotates around the country capital cities every three years. PolArt comprises song and dance events, art exhibitions, poetry and literary events and much more. Queensland Polish community last hosted Polart in 2001.

But promotion of the Polish culture does not just focus on folk song and dance. Barbara Damska, engineer and teacher, has been promoting Polish classical music, poetry and literature with numerous events in collaboration with the Eclectic Light Orchestra, drawing on members from the Queensland Symphonic Orchestra, and the Queensland Opera.

The Polish scouting movements in Queensland, whose members often join Obertas or Wisła, continues to be the main Polish youth organisation which links young people across Australia and abroad. In 2008 the Polish community hosted the international pilgrims of Polish background who converged in Australia for the World Catholic Youth Days with the Pope Benedict XVI. The Polish Association of Queensland was a sponsor. Many local Polish families opened their hospitable homes and hearts for the pilgrims and friendships were forged. Another long-standing, popular activity was the Polish Bushwalking Club (1985-2007) which organised mountain trekking trips for its members, hailing from many ethnic backgrounds.

The Polish Community Council of Australia is a federation of Polish community organisations in Australia and is the largest organisation comprising organisations from one cultural background across Australia. Its rotating executive committee was based in Brisbane from 2001 to 2007 and again from 2011 till today. Under the strong leadership of Dr Janusz Rygielski, the Council works towards promoting the Polish culture and history in Australia and the strengthening of the structures of Polish communities around Australia. Its most notable achievements included the defence of the name of Mt Kosciuszko, the highest peak in Australia; promotion of the understanding of the UNESCO-sponsored name of the Nazi concentration camp, Auschwitz on the territory of the occupied Poland during World War II; lobbying for the Polish programs on SBS; participation in consultations with the Polish Government that relate to the Polish diaspora in the world; linking with the international Polish scene through events such as World Polonia Congress (in which Queensland Poles took active role as drivers and presenters since 2001

to date) and forging links with the Polish community in New Zealand. Since 2008 the Council awards Medals of Honour to eminent Polish community workers and volunteers, numerous of them from Queensland.

The Polish radio section at the Radio 4EB continues to provide vital information services within the community.

As the Polish community is celebrating the centenary of its first Queensland formal organisation association in 2013, it is time to reflect and take a peek into the future. Where are we going, what are the tasks ahead of us and how can we groom and engage the next generation of community activists and volunteers?

The main issue facing the Polish community is the preservation of the property and vast archives collected over the last 100 years, maintenance of the Polish character of the existing associations and clubs, appointment of the future custodians of the community property and lack of volunteers to carry on the community work.

What attracts younger generations to become active in the community structures? Polish youth and second generation Polish-Australians provided the answers. Young people join the community groups through encouragement by friends, seeking company and interesting pastime in their own age group in which they enjoy themselves. Once a member of one group, they join another. They remain within them as long as they have fun, the program is attractive and varied and the members see direct benefits for themselves. One of the greatest benefits is the ability to learn the Polish language which is considered to be the foundation of their ethnic heritage. It appears that the best and easiest way to learn the language is through participation in folk ensembles because the rehearsals are frequent and often conducted in the Polish language. Young people should be encouraged to speak in Polish even if they are not proficient, to gain fluency. The families, and particularly, parents, are the main driver in the preservation of cultural traditions, heritage and engagement in the Polish community structures. Experience shows that in families with strong Polish roots, similar practice occurs in the next generation. It has been noted that there is an increase of students in the Polish community schools from families where one of the parents has no Polish roots at all. There is also a slow growth of adult Australians interested in learning the Polish language.

Young people are drawn by enthusiastic, committed leaders who involve the younger members in decision-making. It has been stressed that personal contribution into the community work must equal the benefits gained. This is an important message for the current leaders who will lead our community into the 21st century.

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AUTHOR PROFILE

SZYMANSKA, Ita Joanna, born in Gdynia, Poland, arrived in Queensland in 1988; has a Masters degree in English philology, and is a linguist, teacher and translator, guest lecturer at Griffith University (GU) and the University of Queensland (UQ); speaker at Australian and international conferences. Ita was Chair of the Australian Institute of Interpreters and Translators (AUSIT), Queensland branch (2004–2008); National Secretary of the Polish Community Council of Australia (2001–07), Vice-President (2007–11) and spokesperson (2011–current). She was also a recipient of the national NAATI Award of Honour (2007) and the prestigious AUSIT Award of Excellence (2009) for her contributions to the development of the translation and interpreting profession in Queensland. In addition she also promoted the engagement of interpreters and taught hundreds of practising interpreters. In 2010 Ita received the Queensland Government Multicultural Award for the establishment of the Queensland Health Interpreter Service.

Portuguese

– Written by Ana Cristina Barbosa Diver –

According to Professor Kenneth Gordon McIntyre, it was the Portuguese, in the person of the navigator Cristovão de Mendonça who were the first Europeans to reach Australia in 1522. An Australian lawyer, historian and mathematician, he became best known for his book *'The Secret Discovery of Australia – Portuguese ventures 200 years before Captain Cook'*, 1977, and later on Peter Trickett endorsed this statement based on evidence in the Dieppe Maps that depict with great accuracy the eastern coast of Australia. These maps, produced by the Portuguese, date back to the mid-1500s. These assertions gain credibility by the fact that the Portuguese established important bases in Malacca and had developed quite early advanced navigational skills. Their discovery was kept secret as Australia is located on the Spanish side of the world as per Treaty of Tordesillas between Portugal and Spain. At the time Australia did not seem to be a promising discovery as the Aboriginal people did not carry gold artefacts. Consequently it was concluded that there was little or no gold in Australia, a precious metal the Portuguese had found in abundance in Africa and South America. In 2012, ironically, Australia was the world's second largest producer of gold.

Portuguese links with Australia's settlement go back a long time, in fact to the very beginning. Captain Arthur Phillip served for several years in the Portuguese Navy and was a fluent speaker of Portuguese. His experience with carrying Portuguese convicts to Brazil apparently made him a good choice to command the First Fleet which arrived in Australia in 1788.

Today Portugal is a republic with a modern democratic system of government. Its national border with Spain represents the oldest unaltered border in Europe. It became an independent kingdom in 1139 and a republic in 1910. Portugal's land area is only 1/20th of Queensland but its estimated population (2013) is 10,600,000. Remarkably, almost 97 per cent of the population is ethnic Portuguese.

Portuguese is the sixth most widely spoken language in the world with more than 230 million speakers. It is the official language of Portugal, Brazil, Mozambique, Angola, Cape Verde, Guinea-Bissau and São Tomé e Príncipe and the co-official language of Macau, East Timor and Equatorial Guinea.

Notes on early settlers

The Portuguese were pioneer global seafarers and colonisers, thus establishing an old and ongoing process of emigration although the historical destinations of choice remained Africa and Brazil. In recent decades large numbers of Portuguese people settled in EU countries, notably in France, Belgium, Luxembourg and Switzerland. The few Portuguese emigrants who made their way to Australia settled primarily in Sydney, Melbourne and Perth. In Queensland the early settlers from Portugal were received with open arms as they pursued hard work ethics and were well equipped to cope with Queensland's climate.

The Portuguese who came to post-war Queensland also had poor control of English, little education and few work skills. Female workers were employed in menial jobs in factories, hospitals and offices. Portuguese-born men worked in the construction and mining industries and in agriculture. With time many small businesses were established and the community prospered.

The spirit and traditions of Portugal have been carried across the oceans and the early settlers in Queensland and Australia also kept alive their heritage and culture wherever they settled. They maintained their language and the ritual of eating traditional dishes and dances. Nair Coimbra came with her children to Kangaroo Point, in September 1969. Three months after her arrival, she was working in a fish factory. By improving her knowledge of English, Nair was able to advance and obtain employment at the Holly Hospital. Manuel Coimbra, her husband had arrived earlier. He became a successful developer in Queensland.

The well-known Swiss Deli Gourmet in the West End opened its doors in 1980. The shop's name is misleading as the founders were Portuguese Maria Glória Figueiredo and her Italian husband. The 'made-on-premises' Portuguese custard tarts (Pastéis de Nata) and Salted cod (Bacalhau) are popular Portuguese delicacies. Few university educated migrants from Portugal came to Queensland during the last quarter of the past century. There were exceptions. Jorge Pereira and Paula Barreto arrived here in 1986. They both established their own businesses in digital technology and psychological counselling. Ana Rita, their Portuguese born daughter is a lawyer, married to a Queenslanders.

Pedro de Portugal Branco arrived in 1984. The surname clearly states the nationality of his father. More uncommon, though is the fact the Pedro's mother is Irish. Good command of English facilitated his rapid integration. He works as a surveyor in booming Gladstone.

The recent migrants

Over the last 25 years the pattern of immigration to Queensland from Portugal has changed progressively. The traditional destinies in Africa were shut due to the former Portuguese colonies gaining independence in 1975. As Europe began to experience high levels of unemployment opportunities for work through emigration to other countries declined. During this period, however, with Portugal itself rapidly developing economically, the people of Portugal experienced growth in employment through its adherence to the EU in 1986. This phase of economic growth lasted approximately 20 years. During the last 10 years the level of unemployment in Portugal began again to increase, an unfortunate trend which worsened during the last few years. Consequently, a new wave of Portuguese people sought a better future through emigration. These recent migrants have professional qualifications and skills which are in demand and they have good command of English. They are mobile and carry a sense of being 'citizens of the world'. The young migrants to Queensland from Portugal are seeking a globalised lifestyle. Prior to their arrival they have already acquired work skills relating to the new world of telecommunications.

Cheap air travel plays a significant part in attracting to Queensland high calibre migrants. Many of the settlers from pre-war Europe were never able to return to their country of origin for a holiday because they depended on slow and expensive travel by ship. There are currently around 3,000 Portuguese in Queensland. Today Australia is indeed widely perceived as a dream come true for those gaining a visa. Many more Portuguese would currently settle here if migration quotas were expanded.

In our globalised world of today English is part of the compulsory curriculum of Portuguese schools, from grade six onwards. Therefore, the former language barrier no longer affects skilled migrants destined for Australia. A significant proportion of recent migrants originally came to Queensland on a temporary

basis, often to work for the Australian subsidiary of a multinational company also operating in Portugal. Cláudio Bacalhau, worked in Portugal for Accenture, a global consultancy in business systems. In 2011 he was transferred to the Brisbane office of the company. He has been joined by his wife and two daughters who very rapidly made themselves at home in Queensland.

Jorge Rodrigues, from Viana do Castelo in the north of Portugal, came to Queensland with his fiance Sofia Cunha as tourists, during the winter of 2012. Sofia is a ceramist and an arts teacher. They fell in love with Queensland. Jorge got a job in Mount Isa as a civil engineer.

Jose Rodrigues (Rio) was born and raised in Lourenço Marques (Maputo), Mozambique. He went to Lisbon in 1977 with his family and obtained a Portuguese university degree in Sport Science/Management and a Master in Dance-Artistic Performance. After living in England, Germany and Singapore, Rio moved to Australia in 2011 and is currently pursuing a PhD in Pedagogical Expertise in Dance. He is also lecturing at QUT. Rio teaches traditional African dances, such as Morna (Mozambique), Funana (Cape Verde) and Kizomba (Angola).

Violist Raquel Bastos has worked with various orchestras overseas performing as a chamber musician and soloist in Europe, South Africa and the United States. In 2008, Raquel moved to Brisbane where she has been performing regularly with the Queensland Symphony Orchestra, Philharmonic Orchestra and as a strings teacher at Grace Lutheran College.

Catarina Moleiro and Diogo Carriço both attended university in Lisbon graduating as civil engineers. After a short stint in Portugal and London they made Queensland their home in 2009. Catarina is a traffic modeller and Diogo is a project manager.

Your Portuguese also came to study or continue their research in Queensland and some of them decided to remain here. Manuel Ferreira arrived here in 2008 to continue his work at the Queensland Institute of Medical Research. He 'succumbed' to the lure of the country and married Brisbane-born Alaina. They have a little girl who was baptised in Portugal giving great joy to his side of the family and also an enriching and enjoyable experience for his wife's relatives in Queensland.

The recent resources boom has attracted many Portuguese settlers to the Coastal centres of Mackay, Gladstone and even to PNG. Leonardo Paiva is an instrumentation technician in Gladstone. Born in Brazil, he speaks impeccable European Portuguese despite not having had many opportunities to use the language since his arrival in 2004 and marrying an Australian girl.

Many more Portuguese citizens continue arriving in Queensland from South Africa, Mozambique and Zimbabwe. They wish to emigrate as life in their African homes has become unstable. The families of some of these migrants have lived for generations in Africa and through time and living in Africa their links with Portugal and the Portuguese heritage have faded. Curiously, many of these recent arrivals in Queensland from Africa are re-establishing their Portuguese credentials and identity while also building an Australian-Portuguese self-image.

The Brazilian community is now quite large and growing, particularly in Southeast Queensland. Invariably they have Portuguese ancestors and other links with Portugal. Many Brazilian students coming to Brisbane and the Gold Coast are Portuguese citizens and most of them enrol in TESOL courses. Some of the Portuguese and Brazilian students have already become permanent settlers in Queensland and many more are likely to return as migrants.

Arrival, integration and participation

Most new migrants from Portugal arrive directly to Brisbane as opposed to moving to Queensland from interstate. Long ago intending migrants from Portugal perceived Brisbane as an outback post. Sydney and Melbourne were the only known Australian city destinations. Although most of the recent migrants to Queensland settled in greater Brisbane some chose to arrive directly in Toowoomba, Mackay or Cairns.

Armando Silva is a doctor at Toowoomba Hospital and a researcher at the University of Queensland. He left Portugal with his parents when he was 16, bound for South Africa where, after a lengthy return to Portugal, he married a Portuguese. Eventually they migrated to Queensland, accompanied by their daughters and their South African son-in-law. The extended family is totally at ease with living and working in Queensland.

Language proficiency is the most important factor promoting a rapid social integration of the Portuguese migrants into Australian society. New arrivals are required to reach a specific proficiency level in English, a requisite for purposes of obtaining permanent resident status. Portuguese couples with school age children easily develop friendships with Australian families. The ubiquitous use of telecommunications and in particular the internet have 'shrunk' the world and blurred the old Australian concepts of migrants being foreigners or aliens, and today many Australians have travelled the world and noticed many communalities between the peoples sharing life on the globe. Throughout the world we use and consume similar products, have similar worries and aspirations. Consequently, the differences between a Portuguese migrant and a 'true blue Aussie' are now hardly visible outwardly. Mainstream Australians have not only become more tolerant towards people from other countries but also they are consciously absorbing parts of the migrants' way of life, notably in regard to the food and drinks they consume.

Some of the new migrants from Portugal wish to be socially and economically integrated with the Australians and with the local people originating from other countries. Some of them rarely associate with their fellow countrymen and woman from Portugal who settled in Queensland much earlier. The new generation of settlers is multicultural and multinational in outlook.

Australia and Portugal signed a bilateral agreement in Lisbon in 2001. The agreement provides social security protection to people who have lived and/or worked in both Australia and Portugal. The agreement also exempts Australian employers from the need to provide Portuguese social security support for Australian employees sent temporarily to work in Portugal, provided the employee remains covered in Australia by compulsory superannuation arrangements. Portugal and Australia have also signed a Treaty of Extradition and a Treaty on Mutual Assistance in Criminal Matters. Bilateral agreements of this kind have also been signed with many other source countries of migrants thus facilitating the settlement process in Australia and improving international relations.

In 2011, 960 student visas were issued to the Portuguese, Australia wide. They included all levels from grade 12 to post graduate studies and research. These students and the spirit of enterprise by the migrants from Portugal represent a significant contribution to the economy of Queensland and Australia.

The Portuguese are a resilient people and after migrating they are determined to succeed even in remote destinations. Furthermore the Portuguese are able to adapt and fit in quickly. They are used to hard work, are honest and friendly. These characteristics help their settlement in Queensland. The second generation often speaks and feels Portuguese though when you work with them or talk with them they sound like mainstream Australians. Amongst them many are successful.

Nair Coimbra's children, Palmira and Marie Coimbra, studied at Queensland universities and married Australians. Palmira Coimbra graduated in Arts and Marie Coimbra became a lawyer.

Manuel Pereira Coimbra married an Australian girl and become a developer in Queensland.

Sofia Velosa arrived in 1986 with her parents, when she was two years old. She currently works as a doctor at the Greenslopes Hospital. She speaks fluent Portuguese and insists on visiting Portugal every couple of years. Her Australian husband does not need much convincing about this travel ritual!

The community associations

There are two Portuguese clubs in Queensland – at Pinkenba and Carole Park. The Portuguese Club/ Brisbane Athletic Football Club, based at 339 Main Myrtle town Road, Pinkenba, was founded by Francisco Ferreira and his wife Maria Ferreira (Bia). The couple came to Brisbane in 1982. Bia had a job at the Queensland Parliament for 27 years and Francisco had the first 'Seven Eleven' in Brisbane, amongst other business interests. In Portugal he had a steady job as a bank clerk. Francisco and his son Carlos, as most Portuguese men, are soccer fans. They started the sports club in Moorooka with the prime objective of encouraging the playing of soccer. It later evolved into a gathering place where Portuguese gastronomy, music and folk dancing are regular weekend activities. Bia established the Grupo Folclórico Províncias de Portugal and the Grupo de Amigos das Marchas Populares de Pinkenba, both of which perform regularly in public. The Brisbane Athletic Football Club is UEFA affiliated and some 180 athletes train and play in the local competition. In recent years with the arrival

of Brazilian students, who apart from the language share the passion for soccer, the Club has become a force to be reckoned with. Guest artists, namely singers of the uniquely Portuguese 'Fado', perform at the Club if they happen to be touring Australia.

The other Club is the Portuguese Family Centre at 1449 Boundary Road, Carole Park. The Club aims to keep you in touch with the Portuguese culture, gastronomy and music. The premises are of high quality, a result of the generous contributions made by many Portuguese business owners and tradespersons.

At both Clubs, the patrons are mainly Portuguese early settlers and their families who feel more comfortable speaking Portuguese than English. People with other nationality backgrounds also join the Portuguese and share with them the wonderful cuisine of distant Portugal. Radio 4EB started broadcasting in Portuguese in 1981. Lilian Dias is the current panel operator/broadcaster going to air on Saturdays and Sundays.

AUTHOR PROFILE

BARBOSA DIVER, Ana Cristina was born and raised in Lisbon, Portugal. She attended high school in Algarve and studied law at the University of Lisbon. On graduation she worked as an administrator and insurance broker and, at the age of 32, started private practice as a commercial lawyer in Lisbon. In 2007 Ana Cristina took the decision to spend New Year's Eve in Australia, an old dream. After some days in Sydney, Queensland was her next destination. During tours through the Hunter Valley, the Barossa Valley and the Swan River Vineyards she met Raymond Wayne Diver and they married the next year in Lisbon. After living for two years in Victoria the couple moved to Brisbane. Here she studied at the Real Estate Institute of Queensland, worked as a legal translator from English into Portuguese-Brazilian and became Brisbane InterNations Ambassador, a Brisbane Rotary volunteer and co-author with Raymond of the book *'Love of Art of Eating'*, published by The Portarlington Art Group.

Rohingya

– *Written by Hossain Juhar* –

For Rohingya refugees who were fortunate to be given a home in Australia the arrival in Brisbane completed a journey from darkness to hope.

The Rudd government of Australia started taking Rohingya refugee from Bangladesh at the beginning of 2009. These refugees came from UN registered refugee camps and entered Australia under the humanitarian migration program. This program continued for a year. During this period of time about 250 Rohingya people were taken to Brisbane, Australia. Rohingya were also taken to other Australian destinations. At present there are about 2,000 Rohingya across Australia.

The stark reality of the shameful plight of the Rohingya people has been widely featured in the media of most Western countries, including Australia. The UN has declared that the “Rohingya are one of the most persecuted ethnic minorities in the world”. The Rohingya have been living for centuries in the Arakan State of western Myanmar. There is a long history of discrimination and human rights violation against the Rohingya. This incessant persecution has transformed the Rohingya into a minority in their own country. The citizenship laws of 1982 deprive Rohingya of citizenship in their own country. These laws underpin the repression of the Rohingya. There has been systematic racism and ethnic cleansing against the Rohingya people. Thousands of Rohingya have been killed and thousands are missing. Around 40,000 houses have been burnt down, including places of worship in many cities and towns. Villages and businesses have been looted, pillaged and burnt to the ground. The Rohingya are blocked from receiving adequate food, shelter, medical treatment and other humanitarian aid. They continue to live in abject poverty and persecution. The Rohingya are subjected to cruel and degrading treatment. Innocent Rohingya are subject to arbitrary arrest and detention, summary executions, killings, rape, torture and religious persecution. Their land was confiscated and Rohingya villagers are forced to work for the military regime. There is no access to education for Rohingya children and there are severe restrictions on marriage. The Rohingya freedom of movement is severely curtailed. There are hundreds of thousands of Rohingya refugees living in countries close to Burma/Myanmar, including Bangladesh, Malaysia and India and many other countries across the world.

The recently arrived Rohingya now call Australia their home. Living in Queensland and Australia is some kind

of a rebirth, which allows them to rebuild their lives. On their arrival in Australia adults started to dream about their future lives and the future of their children. They want their dreams to become true. So they send their children to school and their parents study English through the national Adult Migrant English Program called AMEP.

Some Rohingya found work, mostly in factories. Education is considered a high priority because even in the refugee camps in some countries, children and adults with Rohingya identities were not allowed to study. Because of the language barrier and being unskilled, most of the people still have difficulties finding jobs. They want work so that they can support their families in Queensland or families still living overseas. Many of the Rohingya refugees were single migrants leaving behind their families in Bangladesh and Malaysia and other countries. So they always try to get a job to support their families.

The Brisbane Flood of 2011 severely damaged thousands of houses and claimed many lives. After the flood there was a call for volunteers from the Brisbane City Council. Over 50 Rohingya men and youths joined up for the clean-up operation of the city working side by side with hundreds of Australians. The Rohingya volunteers were still at different stages of resettlement. They worked hard all day long, barely stopping for breaks. Mohammed Salam, 54, one of the Rohingya volunteers, said “this is our home city and this is also our cleaning up job. We will stay and work all day if we are needed”.

I remember the Australia/Sri Lanka cricket match in Brisbane last year. Dozens of Rohingya attended the match with our Australian friends to support our Australian team. Australia won the match and we really enjoyed it. We Rohingya have a small cricket team. Occasionally we have matches against other local teams. It is fun and a good way of promoting our will for integration with Australian society. BRAQA, The Burmese Rohingya Association in Queensland-Australia, also organises annual cultural events when performers sing patriotic songs and perform on stage wearing our traditional costumes. Whenever the Rohingya people meet they prepare traditional dishes. People from different ethnic backgrounds also attend these event and share our culture and food and we celebrate together.

The association

The Burmese Rohingya Association in Queensland-Australia (BRAQA) is a not-for-profit community organisation which was established on the ninth of January 2010. BRAQA encourages Rohingya people and their children to learn to understand and obey the laws of Australia and to educate them so that they can become responsible and positive citizens of the country that gave them refuge.

BRAQA also wishes to promote and propagate the case of the Rohingya people in their country of origin and in refugee camps in other countries. We are Indigenous people from Arakan in Burma/Myanmar and are working with dedication towards establishing and facilitating the national democratic rights of the Rohingya.

Furthermore, BRAQA wishes to preserve our history and our cultural and religious values by also respecting multiculturalism in Australia. The Rohingya in Australia want to develop friendship with the multicultural Australian people and live with them in peace and harmony.

BRAQA represents the Rohingya community in various socio-political platforms such as meetings, forums and conferences, within Australia and beyond.

The Rohingya now call Australia home.

I would like to thank Australia for contributing so much to my life and to the lives of my people. My life here has changed for the better. Here in Australia we have access to education and excellent health services and here we can work and live in freedom. Now it is my turn to contribute to this country. God willing! That's what I will do.

AUTHOR PROFILE

JUHAR, Hossain is the son of Mohammed Ullah. He came to Australia in 2009 under the humanitarian program and has been living in Brisbane with his parents and siblings. He is the President of the Burmese Rohingya Association in Queensland-Australia and Chairman of the Trustees of the Iqra Ideal Academy Kutupalong, a junior high school in Bangladesh concerned with the education of 250 Rohingya refugee children. Hossain now works nationally for TIS (Telephone Interpreter Service) as a NAATI recognised interpreter. He left Burma/Myanmar in 1992 with his family fleeing persecution and became a UN recognised refugee. Hossain is one of only a few Rohingya who were given a chance to receive a higher education in a university.

Romanians

– *Written by Alina Ibanescu-Augustin and Lucrecia Suci* –

With a population of 19 million inhabitants and an area of 238,400 square kilometres, Romania has the seventh largest population of the European Union and is the ninth largest country of the EU by area. Romania's territory features splendid mountains, beautiful rolling hills, fertile plains and numerous rivers and lakes.

The Carpathian Mountains traverse the centre of the country bordered on both sides by foothills and finally the great plains of the outer rim. Forests cover over one quarter of the country and the fauna is one of the richest in Europe. Romania has the highest number and density of brown bears in Europe and there are deer, lynx, chamois and wolves. The legendary Danube River ends its eight-country journey at the Black Sea, after forming one of the largest and most bio diverse wetlands in the world, the Danube Delta.

Historic overview

The name Romania, and its derivatives, come from the Latin word 'Romanus', a legacy of Roman rulers who took control of ancient Dacia in 106 BC. The Romanian language, currently spoken by over 25 million people, is one of the major Latin-based modern languages which include French, Italian, Spanish and Portuguese. Described as 'a Latin island in a Slavic sea', Romanian retains a number of features of old Latin and also contains some words taken from the surrounding Slavic languages, as well as from French, Old Church Slavonic, German, Greek and Turkish.

Romania has been a rather worn-torn country throughout its history. Due to its geographically strategic location the country has had to deal with many invasions from its neighbouring nations migrating through the area. Through battles and invasions many brave heroes arose defending their lands. Notable is Vlad the Impaler's reign (the legendary Dracula) in Transylvania and Walachia against the Ottoman Turks and the Hungarians, and Stephen the Great in Northern Romania.

Romania claimed independence from the Ottoman Empire in May 1877 and became a republic in December 1947. The country's national day, known as Unification Day, occurs on 1 December and marks the 1918 union of Romania and Transylvania.

After the World War II, the country had to deal with another ordeal: the communist rule of Nicolae

Ceausescu. His dictatorship literally destroyed the country's economy and under his rule the people were forced to endure a low standard of living. A national revolt took place in 1989 and democracy was established. Romania became a republic with a multiparty system and individual rights of free speech, religious freedom and private ownership. In 2007 Romania joined the EU as a full member state.

Romanians in Queensland

The process of migration of Romanians to Australia began in 1947. World War II and its aftermath had destroyed and uprooted many Romanian lives forcing many people to seek new lives overseas. For them, Australia's freedom and democracy were the epitome of dreams. By 1954, there were 3,314 Romanian-born people in Australia. This early phase of immigration of Romanians consisting mainly of refugees and new settlers under Australian humanitarian schemes faced challenging problems in Queensland. Few of them knew English but they were willing to build their own future through hard work, unity and trust. They were grateful for the benefits offered by a free society and they were keen to participate in Australian nation building. Romanians were amongst the keenest new arrivals to seek Australian citizenship so that they could fully celebrate their new rights and social integration and by also accepting their responsibilities as new citizens.

The recent phase of migration to Queensland from Romania attracted a considerable number of young and professionally skilled people with a good knowledge of English and work skills in demand. Queensland now has 18.3 per cent of Australia's total population, but only 12.1 per cent of the national Romanian-born population. Yet between 1996 and 2011, the Romanian-born population in Queensland nearly doubled in size to 2,702. They are one of the fastest growing European-born population groups to join us in Queensland. Logan near Brisbane has 1,088 persons or 40.3 per cent of Queensland's Romanian-born community.

Examples abound of people from Romanian background having successfully settled in Queensland. Some have reached responsible management positions – Teodora Ionescu and Carmen Tabrizi are employed by the Logan City Council. Alex Florea, Cristian Suci and Sabin Florea are some of the many successful electrical and mechanical engineers working on or managing large projects. Paul Buciuman and others are successful

builders and a number of mainly female Romanians are Teachers of English to Speakers of Other Languages (TESOL) or French teachers, including Elena Florea, Maria Cazacu, Beatrice Fecioru and Alina Ibanescu-Augustin. Cristina Zamfir is a music teacher and Gabriel Suciu is a music producer. Romanians in Queensland also work as scientists, mathematicians and medical doctors, including Ion Constantinescu, and Georgiana Antoche, Ioan Cazacu and Irina Leonid are dentists. Ciprian Popescu is a travel agent on the Gold Coast. There are Romanian musicians in the Springwood String Quartet. Romanians are also active community workers. Ana Sas is the coordinator of the Multilink Aged Care program and Laura Chiuta is one of several nurses active in various parts of Queensland. There are also successful tradespeople, including Nelu Chiuta. Romania has a considerable potential for new agricultural development and expansion and, not surprisingly, many Romanians in Australia also live on the land. In Queensland they are living mainly in the Tara area and in the North.

Regular programs in Romanian are broadcast by Radio 4EB. Volunteer broadcasters with a long record of service include Viorica Mihalache and Chris Timofte. Romanians are also active in the promotion of cultural activities with the wider Australian community.

Lucretia Suciu was the founder and coordinator of 'Sharing Cultures', an innovative program introducing national cultures to Year 8 students at Woodridge State High School (1995–2000). Romanian teachers who volunteered to share their culture as active presenters in this program included Dana Balint, Tina Caraiani, Helena Florea and Aurora Moholea. 'Sharing Cultures' was officially recognised by both countries through an Australia Day Award in 1995 for being the best community network, and by Romania's Minister of Education Award for being best overseas activity in 1996.

Volunteer Romanian workers regularly undertake community work in relation to their own community, particularly with organising events but they are also significant contributors to general Australian community activities. During media interviews, broadcasting or guest speaking they like to carry a message of mutual respect and mutual understanding for the people of the world.

Over the years, Maria Mariuta and Feri Balint have been cheerful, long-standing and faithful contributors to countless community activities. Mariuta Balint shared her story to give a better understanding of Romanian refugees when guest speaking in libraries and schools. Lucretia Suciu was project manager for various projects such as 'A Journey of People, Food and Culture' and the 'Live Well' video for primary schools, which introduces cooking as a means of promoting diversity. She was also the driving force for 'Festive Food: A Taste of the Diversity of Logan'. All these successful projects were intended as a celebration of diversity in Queensland by promoting Romanian values in a multicultural Australian context. In addition, there were our regular annual Romanian events: Australia Day Celebrations and Harmony Day with cooking demonstrations at the Beenleigh Library.

Some of the Romanian community activities were also presented on YouTube. A video was produced introducing school students to Byzantine icon painting and Lucretia Suciu was able to share her knowledge of painting icons by explaining the old and traditional Byzantine methods and techniques. This includes in particular the use of egg tempera and painting on glass, an ancient mode of art creation which again has become very popular. Numerous art exhibitions have also included displays in churches, art galleries, The University of Queensland (Women's College) and Parliament House. The group of art enthusiasts supporting Lucretia Suciu meets at the Beenleigh Historical Village where multiculturalism is flourishing. Apart from the Romanian participants there are also Greeks, Iraqi, Russians, Sri Lankans, Japanese and people with many other ethnic backgrounds enjoying art and therapy through art.

In recent years the profile of the Romanian community has risen considerably, notably in Logan. Project grants have been awarded and excellent relations have been established with other communities and the government migrant service providers and the not-for-profit agencies supporting the local ethnic communities. The former migrants and refugees from Romania are proud and loyal people and their offspring tend to become Australians who remember and cherish the distant land of where one or more parent or grandparent came from. Edward Granville 'Red Ted' Theodore (derived from Teodorescu), the son

of a Romanian migrant, became Premier of Queensland from 1919–1925. He also became Treasurer and Deputy Prime Minister of Australia. He used to correspond with relatives in Romania and spoke Romanian. His portrait hangs in the Premier's Hall of the Queensland Parliament.

AUTHOR PROFILES

IBANESCU-AUGUSTIN, Alina was born in Barlad, a small town situated in Eastern Romania and grew up under a totalitarian regime. She was 12 years old when the Romanian Revolution overthrew the communist dictator. The revolution brought democracy to Romania and consequently, as a teenager, she had the freedom to decide her area of study after many years of compulsory studies in mechanics or electronics in the Romanian educational system. She gained a Bachelor's degree majoring in Geography and French Studies and started teaching French in Romania. In 2004, Alina went to France where she worked as an interpreter/translator for the police and organisations actively supporting the professional integration of refugees and migrants. She arrived in Brisbane in September 2010 and is currently teaching French at the Alliance Française, University of Queensland and Cleveland State High School.

SUCIU, Lucretia experienced difficult times when growing up in post-war Romania which came increasingly under communist control. She nevertheless succeeded in gaining a Master's degree in Engineering and qualified as a lecturer. As a new arrival in Australia with few communication skills in English, she managed to establish herself quickly in Logan City, a multicultural urban community. She has held many offices – working with school-age children and being a member of the local Technical and Further Education (TAFE) Community Council. She also worked with tertiary students and with the newly-arrived and the unemployed. She was also employed by government and industry and served as President of the Ethnic Communities' Council (Logan) and in particular the Romanian community. In 1993 she received a Queensland Migrant Service Award. Lucretia also received the Logan City Council Australia Day Citizen Award. She is an accomplished artist with an interest in painting, pottery, classical music and photography.

Russians

– *Written by Nicholas Dmitrovsky-Baikoff* –

Although the Russian presence in Australia dates back to the early nineteenth century when Russian naval and research vessels began to visit the Southern Continent, it was only after 1905 that considerable numbers of Russians came here to settle. Many of these people felt that their actions during the revolutionary disturbances of 1905–1907 warranted their speedy departure from Russia; most subsequently returned there after the revolution. The Russians who established what we now know as the Russian community started arriving in the early 1920s after the failure of the White Armies to defeat the Bolshevik forces. It was the post-1917 arrivals, the ‘white’ Russians, many of them of military background, who came to Australia and established the institutions and cultural traditions which have been maintained and expanded up to the present.

The first of these Russians arrived in Brisbane in 1923 from China. Indeed, almost all subsequent arrivals up to the end of the Second World War came via northern China where the ‘white’ Russians took refuge after the fall of Vladivostok to the Bolsheviks in the autumn of 1922. Their situation was not an enviable one. Northern China could not absorb the 100,000 refugees most of whom faced a life of unemployment and poverty. The opportunity to immigrate to Australia was offered by the cheap fares on the Nippon Yusen Kaisha (NYK) Australia Line. Russian refugees were able to put together enough money to pay for a steerage-class passage to Australia. Travelling to Japan, they would board at Yokohama or Kobe and after some three weeks’ voyage would disembark at Townsville or Brisbane. With its sugarcane plantations and other crops, Queensland was seen as offering the best opportunities for employment. The numbers of Russians arriving, for example, in Brisbane were never very large. Passenger lists for 1923 show a total of 125 persons, including children; 1924 – 58; 1925 – 135; 1926 – 124; 1927 – 74; the numbers fell to single digits in the 1930s. The Russian population of Queensland in 1930 was not much more than 1,000 and yet this small group achieved a lot, considering the depressed economic conditions of the time.

One of the Russian immigrants’ most remarkable traits was their desire to live as a community. And for a Russian this usually means, in the first instance, the building of a place of worship which would be a focal point of community life. Subsequently, they established a community organisation, a Russian Club.

The first was achieved in 1925 when regular services began; the first church in honour of St. Nicholas was consecrated in 1926 and a new one built in 1936. This was the first purpose-built Russian Orthodox Church in Australia. After the establishment of two more churches in the 1950s, the St. Nicholas Church was raised to the dignity of a cathedral. It still stands, now heritage-listed, to the glory of God and proclaims the pious industry of those first Russian émigrés who settled in Queensland. The parish provided a library which has grown steadily and now contains some 15,000 volumes. A Saturday Russian School was established.

Social and cultural life was also essential: the first Russian cultural evening took place in 1925 and from that time the Russian Club was in the planning stages: by 1928 it had come into existence. It became the venue for dances, children’s Christmas parties, concerts – there were several professional singers and musicians in the community, recitals by the Choral Group, plays staged by the Music and Drama Society. It was there that the renowned ballerina Anna Pavlova was feted during her stay in Brisbane in April 1929. The Russian Club continues its work to the present day. In the 1930s life was hard and employment scarce. Russian communities grew in North Queensland where cane-cutting work was available during the season, at Mt Isa and Mt Morgan (mining); Cordalba and Thangool (cotton growing). In 1924 lands in the Callide Valley, some 100 km east of Gladstone, had been opened for closer settlement and many of the Russians who had found employment in the area as seasonal workers found the opportunity to select a piece of land. One could obtain some thousand acres of virgin bushland by paying five pounds required to make one eligible. Some hundred families owned land and grew cotton here in the late 1920s and throughout the 1930s and many more worked there temporarily as share farmers. Near Thangool they built a Russian Club which served as one of the few focal points of the whole Callide Valley community for many years. It was also the venue for church services once a month.

By the late 1930s, many of the Russians had begun selling their properties and moving back to Brisbane, firstly because there had been several consecutive seasons of poor harvests and, secondly because these people who had settled in the country were becoming older and having made some money—and often some quite handsome amounts—by working extremely

hard, yearned for some of the comforts which city life offered. The Russian community in the Callide Valley had made a very significant contribution to Queensland by opening up and putting under cultivation vast tracts of hitherto unused land which are now being used as dairy farms and for other agricultural purposes. They also contributed to the cultural life of the area in that the Russian Club was used by the whole local community, since it was the only entertainment venue virtually in the whole Valley. The Russians returning to Brisbane from the second half of the 1930s onwards found the employment situation to be quite good. Not only were there jobs to be had at Australian-run businesses, but there were several Russians who had established their own enterprises.

The post-war realignment of the political map of Europe and Asia displaced many populations. There were many Russians who found themselves in Western Europe at the end of the war and would have faced certain persecution if they returned to the USSR. Of these about eight thousand came to Australia, but relatively few of them settled in Queensland. However, the tens of thousands of Russians who lived in Manchuria, Shanghai and other parts of China were encouraged to leave by the new communist authorities. With the aid of the Australian Council of Churches some fifteen thousand came to Australia in the late 1950s and about a third of these people settled in Brisbane. The Russian Orthodox Church in Australia set up the Aid Committee for Russians from Europe and Asia, based in Sydney.

With the influx of numerous new members from China the Russian community in Brisbane experienced a rebirth. Two new churches were consecrated in the 1950s: St. Seraphim's at Woolloongabba (1950) and Our Lady of Vladimir at Rocklea (1956). Money was raised through concerts, public lectures and other events by the newly arrived parishioners. At the end of 1945 the Australian Diocese of the Russian Orthodox Church was established. Russian ecclesiastical life in Queensland has continued to develop to the present time. The Church of the Holy Annunciation at Woolloongabba was consecrated in 1974. The Sts. Cyril and Methodius Parish were established on the Gold Coast in the 1980s for the spiritual needs of the significant number of Russians living there. A memorial chapel at the Russian Orthodox Section of the Mt Gravatt Cemetery was consecrated in 2006. All of this bears witness to a vigorous church life in Brisbane.

The decades after the Second World War saw the flowering of Russian cultural life in Queensland. During the early 1950s Russian theatre was revived in Brisbane with the establishment of the Drama Society which produced not only plays by classical Russian dramatists, but French and English comedies in translation. The Russian Science and Art Society flourished from 1962 and well into the 1970s. It brought together some eighty Russian artists, actors, musicians and various people working in the cultural, scientific academic and technical fields, all of them of Russian heritage.

By the 1960s the Russian community of Brisbane had a considerable component of elderly people. The Russian Benevolent Society was founded in 1964 and officially registered in 1965 with a view to building a home for the aged. Construction was commenced in 1969 and completed the same year; expanded and refitted, the Pine Lodge Home for the Aged continues its invaluable work to this day. Inaugurated in 1995, the Russian Ethnic Association of Queensland maintained the tradition of holding a Day of Russian Culture each year, as well as an annual Art Exhibition of works (paintings, drawings, sculpture, and craft) by local Russian artists. The sculptor George Virine has exhibited his works at the Association's exhibitions; his perhaps most significant and visible work is the statue of St. Vladimir at the University of Queensland. (It was St. Vladimir, Prince of Kiev, who brought Christianity to Russia in 988 and thus established the basis for the fruitful development of its society, literature and culture. The statue was commissioned to mark the booth anniversary of Christianity in Russia.)

The Pushkin Foundation was established in 1997 with the aim of supporting and encouraging the study of Russian language, literature and culture in Queensland. It works closely with the Russian Studies section of the University of Queensland and the Russian Parish Schools of Brisbane. It has staged various events, the most significant of which was the exhibition 'The Moscow of Pushkin's Time'. It included a large number of paintings, engravings and water-colours of the Moscow of the 1800s loaned by the Museum of the History of Moscow and staged at the Brisbane City Hall in March 1999. Alexander Pushkin was Russia's greatest poet and his 200th anniversary was celebrated that year. In the area of charity work the Russian community is represented most prominently by Project Nadezhda (Hope), a non-profit organisation concerned with the

medical treatment of children in Russia who suffer from neurological disorders, and the education of Russian medical personnel in this area. The Project works closely with its sister organisation in Russia, the Moscow health authorities and the Mater Misericordiae Hospital in Brisbane.

The Russian-language printed media are represented in Brisbane by *Lampada* (The Icon-Lamp), a community and religious magazine first published in 2010, and the quarterly literary and educational magazine *Zhemchuzhina* (The Pearl) which first appeared in January 2000. The Russian-language press has a long history in Brisbane: the first two periodicals, *Dal'nii iug* (Far South) and *Chuzhbina* (Foreign Land) first came out almost simultaneously in 1929 and, after two years of fierce rivalry, both folded in 1931. Another community magazine, *Iuzhnyi krest* (The Southern Cross), was published during 1999–2000.

After the fall of communism in Russia in 1991 the Russian community began to establish cultural and economic contacts with the motherland. After decades of separation, the émigré Russian Orthodox Church Abroad entered into full canonical union with the Patriarchate of Moscow in May 2007; this has reinvigorated Church life in Australia. Russian consular representation has been re-established in Queensland. An honorary consul had first been appointed in 1907 and operated until 1917 when it was closed by the Soviets. One hundred years later, in June 2007, Mrs Irina Bruk was accredited as Honorary Consul and in April 2013 as Honorary Consul-General (as well as Consul-designate for Victoria); her appointment has greatly facilitated local contacts with Russia. Also in 2007 Brisbane was honoured with a visit by the Head of the Russian Imperial House, HIH the Grand Duchess Maria Vladimirovna of Russia, as part of her tour of Australia which also included Melbourne, Canberra and Sydney. Staying at Government House, she was feted at the Queensland Club and at the Russian Community Centre, and attended a service at the St. Nicholas Cathedral. Her visit was certainly the highlight of the 2000s for the Russian community. The Russian Community of Brisbane and Queensland, established in the 1920s by political refugees fleeing the communists in their native land, revitalised after the Second World War by more Russian political refugees from

China and Europe and more recently by emigrants from the former Soviet Union, has proven to be, almost a century later, a most viable and active part of the Australian community, endowing its adopted society with a wide range of cultural, intellectual and economic contributions. By maintaining its cultural, linguistic and religious characteristics, it has contributed to a better understanding of Russia and its traditions in Australia. More than this, Russia herself acknowledges that her communities abroad have preserved much that has been lost in Russia itself and are an important repository of these values. This view is surely confirmed by the fact that President Putin during his brief visit to Australia in 2007 allocated time in Sydney to meet with representatives of the Russian communities of Australia.

AUTHOR PROFILE

DMITROVSKY-BAIKOFF, Nicholas completed in 1986 his MA degree in the School of Russian at the University of Queensland. He has taught the Russian language in degree studies at UQ and at the IML and is a National Accreditation Authority for Translators and Interpreters (NAATI)-accredited professional translator. He has written numerous articles on the history of Russians in Queensland and has himself published a monograph *The Life and Works of N. A. Baikoff* (2000). Further publications are planned. He is a full member of the Moscow Historico-Genealogical Society (1996), the Russian Assembly of the Nobility (1998), the Australian Russian Historical Society (2004), and in 2007 was awarded a Companionship of the Order of St. Anne by the Head of the Russian Imperial House. He lives and works in Brisbane.

Rwandans

– *Written by Robert Mukombozi* –

Rwandans are a people with high sense of community and identity. They are always striving to wake up with a smile on their face and putting it on others around them. Rwandans are incredibly hardworking and social people. People from Rwanda are very conscious of their language, cultural values and very generous in sharing them with others. Ordinarily, a greeting is as good as a 'hi'. But when you meet a Rwandan then you realise it is more than that. It is about smiling and hugging and minding the welfare of neighbours, friends and community. For Rwandans it is important to care about others and to respect their beliefs and cultures. It is because they have been brought up on the foundation of community.

Rwandans come from a part of the world where the social fabric is still solid and their existence guided by a strong line of morals. They come from a country with unmatched beauty. Rwanda is a country of fertile soils, a beautiful landscape dotted with hills, rivers snaking through them and different cultures of wildlife roaming her green vegetation. Rwanda's beauty is phenomenal as are her people. It is a country in East Africa a few degrees south of the Equator, which is home to one third of the world remaining Mountain Gorillas, beautiful birds species, primates, volcanoes and game reserves. It shares borders with Uganda, Tanzania, Burundi, and the Democratic Republic of the Congo.

Political upheaval exacerbated ethnic tensions, culminating in 1994 genocide, which claimed about 800,000 Tutsis and moderate Hutus in 100 days. Also as a result of the genocide, millions of Hutus, including women, children and the elderly were displaced and driven into the jungles of the Democratic Republic of Congo. It is this background of civil war that forced Rwandans far and beyond their borders.

Australia was not prepared to sit and watch. Apart from having nationals providing military and social services support during the war, Australia did extend a helping hand after the war. It opened its borders for a good cause to give Rwandans a new dawn of hope to people who had experienced the most extreme form of violence, unparalleled crimes against humanity and unrest. Since 1994, we have seen about 218 Rwandans settle in Queensland alone based on 2011 census. These settlement statistics represent permanent arrivals under all migration streams produced from the Department

of Immigration and Citizenship Settlement Reporting Facility. This figure focuses on Rwandan migrants who were born in Rwanda. This figure, however, has grown to over 400 when you include majority of Rwandan migrants who were born outside Rwanda.

Queensland leads other states in settling Rwandans. For instance, when Queensland recorded 218 Rwandan migrants, New South Wales was counting 107, while West Australia came third with 103 according to the July 2011 DIAC Report.

The sub-tropical weather of Queensland, its strong Rwandan community, the cultural diversity, strong sense of community and a variety of services is empowering. Food, fashion and tourist attractions and cheap housing are other major magnetic factors. This combination has attracted most Rwandans to Queensland. The accommodating nature of Queenslanders and their social spirit is also amazing. The support of the state government, local government and non-government organisations towards Rwandans in keeping this community together, strong and solid has been relentless. As a result, majority of Rwandans are working in various government departments especially the Department of Immigration and Citizenship and Child Safety among others. Some are medical practitioners and nurses in various hospitals such as Queen Elizabeth II, Prince Alexandra and Mater while others are serving in settlement services such Access Community Services Limited, Multicultural Development Association and Red Cross among others.

Rwandans in Queensland are also widely known for their entrepreneurship in areas like Moorooka and Logan. They also created a cleaning social venture with the support of Social Venture Australia, which employs over 20 people on both full-time and casual basis. And the Imanzi Rwandan Dance group has maintained an outstanding place in promoting the identity of the Rwandan people-the amazing and colourful traditional dance and drumming.

The group's energetic dance and extraordinary display of talent has made the Rwandan community's Annual Rwandan Cultural Festival a signature event. It's attended by over 500 people each year and getting stronger with support of the Queensland State government and Logan City Council.

“Queensland is a very beautiful state. People here are friendly. They like us and our community and we are proud to be living here. We feel at home,” said Mr Pacifique Gakindi, the Secretary of the Rwandan Association of Queensland Inc. The Association is charged with lobbying for the interests of Rwandans in Queensland. Rwandans join the Queensland family captivated by the Queensland community spirit, beautiful people and a wealth of services.

AUTHOR PROFILE

MUKOMBOZI, Robert is a graduate of Griffith University with a Masters Degree in Journalism and Mass Communication. He is a Queensland-based internationally recognised investigative journalist who left his home country Rwanda in 2008 as a refugee. After reporting for Rwanda’s only daily newspaper The New Times for over three years, the Kigali establishment was extremely uncomfortable with his investigative reports on corruption, gross human rights abuses and the persecution of opposition politicians. He was expelled from his home country and ended up in Australia in 2009. He has not seen his family since. Rwanda, Uganda, Tanzania, Kenya, Democratic Republic of Congo, Somalia and South Sudan are among the countries he has worked in. Robert was also an investigative/conflict and crime reporter with the Monitor Publications Ltd, The African Executive Magazine, The Weekly Observer, The News Line, African Press Agency and Umuvugizi among others. In Australia, he has continued with his media work as a talk show host at Radio 4EB and a regular contributor to The African Executive Magazine (Kenya) and The African Voice (Queensland). He is also a guest lecturer in journalism and public relations at several universities, including the University of Queensland, Griffith University and Queensland University of Technology. In 2010 he became the United Nations Educational, Scientific and Cultural Organization (UNESCO) Press Freedom Ambassador, and in 2012 the winner of most influential African-Australian award 2. He is a member of the Federal Ministerial Consultative Committee, Vice-President of the Rwandan Association of Queensland, President of the Queensland African Communities Council, Logan Branch, and Secretary of the Multicultural Employment Services and a board member of the People Power Cleaning Services. In his paid role, Robert is employed by Access Community Services as a community development officer.
