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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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Salvadoreans

– *Written by Enrique Arce and Myrna de Arce* –

El Salvador, the smallest of seven countries comprising Central America, has a total surface area of 21,041 sq. km and, based on the 2012 official estimates it is home to a population of 6,251 million Salvadoreans. Spanish is the official language. The most populated provinces are San Salvador, La Libertad, Santa Ana, and Sonsonate where 55 per cent of the country's total population dwells. The capital city and most important metropolis, San Salvador, is situated in the province which bears the same name.

The Pacific Ocean borders the country to the south, with Guatemala to the northwest, and Honduras to the northeast. In a controversial move, the US dollar was adopted as the national currency in 2000 so as to strengthen the economy.

El Salvador's first inhabitants were the Mayan civilisation and other Native American groups such as the Pipils, a Nahuatl speaking people who occupied the Central and Western regions. In 1524, Spanish conquistadors reached Salvadorean territory. Sixteen years later, El Salvador became a Spanish colony after the Indigenous population was subjugated by the Spaniards. After almost 300 years of occupation, independence from Spain was attained in 1821. Two years later, El Salvador became part of the United Provinces of Central America and after its dissolution in 1840, El Salvador became fully independent and faced the challenge of establishing a strong economy based on diversified exports including native flora such as Balsam. At this time, El Salvador relied heavily on Indigo as its principal produce and export commodity, however shifting international markets affected its value thus, in 1859 the cultivation and export of coffee became the country's main source of revenue. Throughout the twentieth century, coffee exports brought wealth for a few and impoverishment for the majority. In the late 1970s, as a result of social inequalities, corruption and several other factors a 12-year civil war commenced. In 1992, a treaty was brokered that included provisos for military and social reforms.

Past and recent migrants

The 12-year civil war was bloody and numerous atrocities were committed against the civilian population. It is estimated that approximately 75,000 Salvadoreans lost their lives during this

period. Consequently, thousands of Salvadoreans looked for a way to flee from the political and/or religious persecution, human right abuses, serious discrimination, economic instability, and repression. With the intervention of the United Nation High Commissioner for Refugees and under the now defunct Australia's Refugee and Special Humanitarian Program, refugees and immigrants from El Salvador were accepted into the country. The first Salvadorean migrants arrived in Australia in the mid-1980s.

Today, the 2011 census data show that there are 2,308 El Salvador-born migrants living in Queensland. The 2006 census records 2,256 El Salvador-born migrants living in this State. The great majority, 62.44 per cent, arrived from 1981 to 1990. Their socio-economic backgrounds varies considerably in this group consisting of professionals with diverse specialties such as law, medicine, entrepreneurship, social work, accountancy, engineering, architecture, management and sociology; as well as semi-skilled and unskilled people.

Salvadoreans settled in different parts of Queensland. Brisbane is where 53.55 per cent of the El Salvador-born migrants reside, followed by Logan 15.77 per cent, Ipswich 10.36 per cent, Moreton Bay 5.85 per cent, Gold Coast 3.99 per cent, Townsville 2.99 per cent, Redland 1.69 per cent, Sunshine Coast 1.34 per cent, Rockhampton 0.65 per cent, Southern Downs 0.65 per cent, Toowoomba 0.65 per cent, Cairns 0.52 per cent, Fraser Coast 0.35 per cent, Tablelands 0.30 per cent, Gladstone 0.26 per cent, Cassowary Coast 0.22 per cent, Bundaberg 0.22 per cent, Mackay 0.17 per cent, Lockyer Valley 0.17 per cent, and Somerset 0.17 per cent. There are a high percentage of El Salvador-born home owners in the Great Brisbane area.

Despite the fact that El Salvador-born refugees/ migrants knew little of Queensland before their arrival, they held great hopes and expectations of arriving in a peaceful country where they would be able to return to normalcy, to heal war wounds, work hard and not rely on welfare benefits, study, raise their families, contribute to and become an integral part of society, and abide by the law of the land. The new arrivals learnt the language, again undertook higher education and became Queensland-qualified professionals. They also encouraged their offspring to take the same path.

Arrival, integration and participation

Most newly-arrived El Salvador-born refugees/migrants' lack of proficiency in the English language was a main contributor to difficulties and failure to find suitable employment. A significant number of new community members were unable to properly communicate with others which brought isolation and loneliness. Census data in 2011 shows that, after hard work and determination, 49.91 per cent of community members are at present proficient in English in contrast with only 11.46 per cent in 2006. Being proficient in the English language is valued amongst the community as a way of getting better employment, higher education, and more opportunities. The Australian Bureau of Statistics 2011 census shows that only 16.07 per cent of the working community receives minimum wages.

Regarding religious affiliation, 87.13 per cent of Salvadoreans in Queensland are Christians. In some Christian churches, special services are conducted in the Spanish language to include the participation of those in the community with English language difficulties or to conserve a sense of culture and community. Most of those church-based communities do fundraising and charitable work aimed at helping its own members and deprived people in mainstream society. Many El Salvador-born migrants/refugees have contributed during the years to the creation and maintenance of state-wide institution/community associations whose main purpose is serving the Queensland community in general.

Overall, El Salvador-born migrants/refugees have settled well in Queensland. Still, reports of racial discrimination in the workplace have surfaced and been documented. For instance, a 1994 workers union report describes racist managerial practices against Salvadorean employees (Tierney, 1996). Nonetheless, the Salvadorean community has embraced most aspects of the Queensland culture engaging in outdoor activities like fishing, sports, camping, and celebrating family events with barbeques in the traditional 'Aussie' way. The Salvadorean community has integrated well into the community and moreover, has introduced the Australian community to its traditions. Any Saturday at the Salvadorian Soccer Club, one is likely to see

Salvadoreans and Australian children tucking into Salvadorean food such as 'tamales', 'pupusas' and other traditional dishes after the game.

A good number of Salvadorean entrepreneurs have set up businesses in different industries, generating job creation and revenue for the economy in Queensland.

The community associations

Salvadorean community associations in Queensland promote various aspects of Salvadorean culture, such as traditional food, music, dance, and art. Other organisations foster sports as a mean of keeping people active and involved. The current Multicultural Affairs Directory of Community Associations includes two Salvadorean Associations: El Salvador Soccer Club Queensland Inc. and the Salvadorean Latin Dance Group.

Since its foundation in 1989, the El Salvador Soccer Club Queensland Inc. has been devoted to the overall development of soccer players through training, team experiences, mentoring and social interaction. Its main goal is to unite the Latin-American and local communities and share the sporting facilities in its current location at Yeronga. The club's beginning can be traced back to the early 1980s when the first group of migrants and refugees from El Salvador arrived in Brisbane. Since then, it was based at different locations: Riverview, Woodridge, Wacol, and Dutton Park. Most of its soccer team members have integrated fully into the Australian community whilst continuing to respect their heritage within the Salvadorian community.

The Salvadorean Latin Dance Group aims at promoting and showcasing the traditional and rich cultural heritage of the Salvadorean folklore. The Group is based in Logan.

There were other Salvadorean community associations during the last decade of the twentieth century and early part of this century but the number of associations has decreased for a number of reasons. However, their *raison d'être* and aim of uniting the community and promoting full participation of community members in Queensland and Australia society have succeeded.

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AUTHOR PROFILES

ARCE, Enrique was born in La Libertad province, El Salvador. He moved to Australia in the 1980s. He has lived most of his adult life in Queensland. Before arriving in Brisbane, he worked as industrial relations assessor and consultant for various legal organisations in matters concerning workplace legislation. After settling in Queensland, Enrique completed a Bachelor of Business degree at Queensland University of Technology (QUT), a Graduate Certificate and Diploma in Business Administration at University of Queensland (UQ), and a Masters degree in Business Administration degree at UQ. He is the co-founder of various enterprises in Queensland.

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Samoans

– *Written by Lemalu Roy Slade* –

The Islands of Samoa are famous for their scenic beauty, gentle pace of life and vibrant culture, known as Fa'a Samoa – the Samoan Way. Located west of the International dateline and south of the equator, Samoa is 2,890 kilometres from Auckland and 4,400 kilometres from Sydney. There are ten islands in the group: the two larger islands of Upolu and Savai'i, fringed by magnificent coral reefs and lagoons, and adjacent islets of Manono, Apolima, Mu'utele, Nu'ulua, Namua, Fanuatapu and Nuulopa.

The people and their culture

Samoa is a traditional Polynesian society and Fa'a Samoa plays a vital role in the village and the community life in the islands and in the lands overseas where the Samoans emigrants have settled. The Aiga (extended family) stay close together and cherish loyalty within their family and their village, and the community. The Matais (chiefs) are well respected and honoured. Fa'a Samoa has a strong focus on welcoming visitors, and you'll find Samoans are friendly and hospitable hosts. However, please observe and value local customs which are also observed in a respectful manner when living overseas in Australia or elsewhere. Christianity has greatly influenced Samoan life. Most families have an evening prayer curfew for about 20 minutes between 6–7pm. Sunday is also observed as a day of rest and while many families' attractions are open, the Samoans are expected to behave quietly and respectfully.

You could say that as Samoans living in Queensland we represent the 'Living Heritage' of our Samoan culture. Our feet are planted firmly in Queensland's soil but inside us we carry our Samoan heritage which guides us on our life journey. Our families and the wider Samoan community help us to keep our traditions alive. Our past continues to shape our future. We take pride in our heritage and would like to share it with other communities in Queensland, and perhaps even around the world.

The fa'asamoa practiced in Samoa may differ from that practiced by the Samoans in Queensland. Not every Samoan has the same understanding of the concept. What remains constant is the objective of maintaining the family and the links with the homeland. Money, prayers, support, food, material goods, and even the awareness of the relatives themselves living and working in faraway places, circulate around the world as members of the family.

Historical notes on early Samoan settlers

First settled more than 3,000 years ago, the Islands of Samoa attracted a gradual migration movement from South East Asia. Although many early structures and monuments from the past have been lost, historical remains can still be found throughout Samoa. The Tia Seu Ancient Mound in Savai'i is believed to be the largest prehistoric man-made monument in the Pacific.

In 1899 Samoa became a German colony, but after the outbreak of World War I, Samoa became a mandated territory of New Zealand. After World War II, Samoa continued to be administered by New Zealand but measures were gradually introduced to prepare for self-government. In 1962, Samoa became the first South Pacific country to gain independence under a Constitutional Monarchy.

Samoan migration to Australia through New Zealand

In the 1950s the New Zealand government began to recruit labourers from Pacific countries. These workers were needed by rapidly developing industrial and agricultural sectors and from the late 1960s formal work-permit schemes were introduced, mainly for workers in agriculture and forestry. The scheme ended with the 1987 coup in Fiji. In 1986 New Zealand experimented for a brief period of time with a visa-free entry scheme for some Pacific Islanders. However, the net migration from Fiji, Tonga and Western Samoa in the late 1980s turned out to be 'more than double the number during the previous five years' and this surge of immigrants led to the scheme being abandoned after only a few months. Subsequently the New Zealand government changed their immigration policy to favour skilled migrants, such as teachers, health professionals and others with a range of qualifications, and reduced the migrant intake of unskilled workers. This new immigration policy focus brought about a significant change and impact on the movement of Pacific Islanders into New Zealand.

In addition to the Pacific Islanders who have entered New Zealand under various policies and schemes, other settlers from many different countries have also come to New Zealand, including illegal immigrants and 'over

stayers'. The arrival and presence of 'settlers' without proper authorisation or visa became a contentious issue in the 1970s and although the New Zealand government responded with heavy-handed tactics by removing those that could be found, it also held amnesties that enabled many to gain permanent residence and remain in the country. The many pathways that have led Pacific Islanders to New Zealand have resulted in a 'Pasifika' population in which Samoans became the largest group.

Samoans in Queensland

Australia used to discourage migration from the Pacific through its White Australia policy, in place from 1901 to 1973, and an emphasis on skilled migration. Nevertheless, there has been a significant migration movement into Australia from the Pacific by various means, particularly the Trans-Tasman Travel Arrangement (TTTA), which allowed Australians and New Zealanders to move easily between the two countries to visit, live and work. Many Samoans, who have first become citizens of New Zealand, have taken advantage of this arrangement by moving to different states of Australia, including Queensland. The main reasons for migration to Australia by Samoan people are a better life style, excellent education facilities for the children and a more diverse and stable economy offering better and a wider range of career opportunities.

Over the years the TTTA has generated considerable tension between Australia and New Zealand, particularly when New Zealand instituted amnesties for Pacific 'over stayers' and work schemes for unskilled and low-skilled Islanders. Australia was concerned that this would lead to a large pool of poorly skilled Islanders entering the country by circumventing its stringent, skills-based immigration policies. By the end of the twentieth century these policy issues prompted a review of the trans-Tasman relationship. Consequently new guidelines were established for New Zealand citizens, which aimed at restricting access to social security payments to New Zealanders in Australia.

Not all Islanders have entered Australia via New Zealand, however, and many of the early migrants were students who married and settled in Australia and then sponsored their relatives to migrate. Australia's family reunion policies have enabled

these early migrants to initiate chains of migration in which the later migrants sponsored still more family members. Others have entered on short-term visas and become 'over stayers', working mainly in rural areas in the eastern states.

The Samoan churches and religious organisations in Queensland

The Samoan churches in Queensland took on the role of 'villages' and provided a platform for growing a strong Samoan identity. In the early 2000s, many Samoans belong to the Presbyterian and Congregationalist churches - Samoa's mainstream religions denomination - and a considerable numbers are practicing Roman Catholics. Others belong to the Mormon Church, and there is a growing membership in charismatic denominations. The Christian religion is important to most Samoa-born people with the elders playing an important role in encouraging attendance at church each Sunday. Traditionally it was important to dress in white to attend church, but now any colours are acceptable, but jeans or t-shirts are not.

Samoan community leaders have recently established a Samoa Combined Leaders Forum in Queensland (TU'UFA'ATASI) working together with the Queensland Samoa Congregation Combined Churches (SO'OFA'ATASI) – from the Logan areas, Ipswich, Central Brisbane and Moreton Regional Bay Councils. By working together and cooperating with a sense of trust and common goals, the traditional Samoans cultural respects can be fused together with Christian manners. In greater Brisbane the various Samoan organisations pool their resources when celebrating Samoa Independence. During the last 10 years, in June, various Samoans community organisations have hosted this function on a rotating basis, a good example of harmonious community interaction and we are always pleased to invite our Australian friends to join us during these festivities.

Our language

Most Samoan-born migrants in Queensland can speak the Samoan language fluently. For them, proficiency in the language distinguishes them as truly Samoan. However, a number of the children born or raised in

Queensland do not speak Samoan although they can understand it. For Queensland-born Samoans, fluency in Samoan is not all important to their identity. They will join an English-speaking education system and their career and settlement future will be largely determined by their being close to the Australian mainstream. Samoan parents accept that their Queensland-born children will use English as their dominant language though they expect that their offspring understand Samoan and can use it for basic communication with family and friends living in Australia or overseas. Yet Samoan parents expect that their children adopt their parents' fa'asamoa beliefs.

Many Samoans in Queensland do not have sufficient English language skills. Whenever Samoan parents do not understand English, Queensland-born Samoans who speak Samoan fluently are often obliged to speak Samoan in the home. Some of these locally born Samoans managed to learn the Samoan language when working for other Samoans or when helping their elders deal with schools and government authorities. Others pick up Samoan through membership in the Aulavavou (church youth group). In 2009, 64 per cent of people of Samoan ethnicity could speak Samoan, although only about 40 per cent were born in Samoa.

Sport

The sporting achievements over the last 8 to 10 years of Samoan people in Queensland are impressive. They are continuing to make their mark by playing in teams in Southeast Queensland and north Queensland. Some of them have played internationally and enjoy considerable popularity amongst Queensland sports fans. Samoan sportsmen have also been successful in Queensland in boxing. Many young Samoans who are successful in Queensland sports events were born in New Zealand where they were well trained, both academically and in their sport. The Samoans in Queensland are proud of their sporting heroes and the local sports enthusiasts tend to know about the Samoan ethnic identity of some of the best known sportsmen and women. The Samoan presence in Queensland sports is likely to become even stronger over the next five years. The sporting achievement of the Samoans in Queensland also contributes to the integration and acceptance in multicultural Queensland of people from the South Pacific.

Clothing and food

Samoan people have a clear preference for cool cotton clothing. If you wish to attend church services in Samoa, women should wear dresses and men, walk shorts and shirt. Nude or topless bath is strictly forbidden and bathing suits are not appropriate in villages or town. Some of the traditional Samoan dress habits are observed even after living in Queensland for many years. Samoa-born people enjoy a wide range of foods, including fish, pork, chicken, coconut, coconut milk and cream, breads, vegetables and all fruits. Australians also like food South Pacific style – the ingredients are readily available in Queensland's towns and the young generation of Samoans in Queensland also grows up with a taste for what their Australian friends like to eat.

AUTHOR PROFILE

SLADE, Lemalu Roy graduated from the University of the South Pacific – Alafua. He worked until 1983 for the Samoa Development Bank and became Manager of the Pacific Commercial Bank in Samoa. After settling in Queensland he was appointed to a managerial position at the Arthur Gorrie Correctional Centre, an employment he has held for over 17 years. In 2013 he was recognised by the Australian National Awards for his contribution to the Correctional Service Department, Queensland Government. He played international rugby union for eight years with Manu Samoa. Lemalu is married to Joyite Slade and they have six children and 13 grandchildren. He is the president of the Aiga Samoa Association North Brisbane and the President/Chairperson, Samoa Combined Leaders Forum-Queensland.

Scots

– Written by Carmel Audsley –

Céud Míle Fáilte – a hundred thousand welcomes!

The first known Scot to set foot in Queensland was Captain James Cook, the son of Scottish farmers from Roxburghshire in Scotland. Ever since Cook's arrival in 1770, the Scots have boarded boats and airplanes to take them to warmer climes, with prospects of high employment and a more relaxed way of life.

In 1823, explorer John Oxley sailed north from Sydney to inspect Port Curtis (now Gladstone) and Moreton Bay as possible sites for a penal colony. At Moreton Bay, he found and explored the lower part of the Brisbane River and in September the following year, he returned with soldiers and established a temporary settlement at Redcliffe. On December 2, the settlement was transferred to where the Central Business District of Brisbane now stands. The settlement was initially called Edenglassie, a portmanteau of the Scottish towns Edinburgh and Glasgow.

It was Scotsman the Reverend Dr John Dunmore Lang, who organised the petition that eventually led to the founding of Queensland. On September 14, 1860, Queensland's Legislative Assembly adopted resolutions thanking Lang for his efforts to found the Colony of Queensland.

The Scots contributed greatly to the economic growth of Queensland by bringing their skills in farming, mining, education and politics, and many leaders emerged within the burgeoning state of Queensland, including seven Scots being appointed to the distinguished role of Premier of Queensland. As well as in politics, many Scots held high office in the colonial and state public service. Trade unionism has always been strong in Scotland and even today we see many trade union leaders of Scottish origin.

They had to adapt from living in the cold, rain and snow of Scotland to the heat and humidity of tropical and sub-tropical Queensland, but they were used to political, social and economic adversities and most took advantage of the opportunities available to them. Some found the lifestyle, though enjoyable, just wasn't like home so they returned to Scotland. Years later, many children of former Scottish emigrants have returned with their own families to settle in Queensland.

Post World War I, the world economy slumped and the impact was magnified in Scotland due to its reliance on heavy industry. The manufacture of ships was a major industry – twenty per cent of the world's ships were built on the Clyde by 1914. Coal, iron and steel industries were major employers. Scotland exported coal, whisky, woollen goods, herring and ships.

After World War II, unemployment was severe as heavy industry collapsed. Rationing of food and clothes was still in place many years after the war and overcrowding was common. The Australian Government instituted a 'Populate or Perish' program to build up the country's population in case of a future enemy attack, and advertisements appeared in Scotland's newspapers and on newsreels at picture theatres, offering assisted passage for willing workers with the promise of plenty of jobs for everyone upon arrival. The assisted immigration schemes resulted in many skilled Scottish immigrants taking up the opportunity and establishing themselves and their families in Queensland.

While geographically part of Great Britain, the Scots have always proudly maintained their own identity and hated being described as 'Ten Pound Poms' upon arrival in Queensland. The Scots were well educated and willing to improve their lot in life by taking opportunities that were not available to them in their own country. Few people in the 1950s in Scotland owned their own homes or a motor car, but many of the Scots who arrived in Queensland owned their own homes within a few years and adapted to life in the Sunshine State.

The customs and colourful culture of Scottish immigrants have had an influence on the cultural and educational life of Queenslanders, particularly in the areas of music, literature and dance. However prior to the twentieth century, the Scots were so good at assimilating that their culture was in danger of being overshadowed by their new 'Australianism'. Recent Scottish immigrants to Queensland have found it easy to integrate into Australian society, with the help of a healthy and active Scottish community that celebrates major cultural events. Hogmanay, celebrated on December 31, is an important event to see out the old year and ring in the new. Many Burns Suppers are held throughout the state on or near to

Scotland's most famous poet Robert Burns' birthday on January 25. Tartan Day is celebrated on July 1 each year in recognition of the anniversary of the Repeal Proclamation of 1782 annulling the Act of Proscription of 1747, which had made wearing tartan an offence punishable with up to seven years' transportation. St Andrew's Day on November 30 celebrates the anniversary of Scotland's patron saint. St Andrew was said to be crucified on an X-shaped cross and this is where the Scottish flag, known as a Saltire or St Andrew's cross, gets its design of a white cross on a blue background.

The skirls of the bagpipes add a certain dignity to solemn occasions and are often found in military bands. Bagpipers are still in high demand to play at weddings and funerals, and kilts are worn on formal occasions. The Queensland Police Pipes & Drums serves the Queensland community by regularly performing at charity events, community fetes, festivals and shows around the State and a recent innovation called 'Kops in Kilts' exposes school children to Scottish culture and music.

Throughout the year there are many Scottish events held throughout Queensland, including ceilidhs, bagpipe championships, Scottish Country Dancing social events and competitions and Highland Dancing championships, where Scotland's national dish, haggis, can be found, washed down with a dram of whisky.

So significant is the mark that Scottish immigrants have made, that in 2000 the Queensland Government recognised a tartan as an official state emblem. The Queensland Tartan was delivered from Scotland during the Centenary of Federation celebrations in 2001.

Many organisations and associations in Queensland are devoted to promoting and maintaining Scottish culture. Scots News Magazine is a monthly e-magazine for the Scottish community in Queensland with news about local Scots, news from Scotland and details of events happening throughout Queensland. The Australian Scottish Community is a Brisbane-based organisation set up to promote the involvement of people with Scottish heritage and to promote and maintain the Scots culture. The Society of St Andrew of Scotland, Queensland is composed of Scotsmen who are determined 'that the Queensland Scottish element will play its full part within the State, the Commonwealth and the Commonwealth of Nations in conformity with

the high principles of honesty, integrity, industry and loyalty, laid down and zealously guarded by our forefathers'.

There are various organisations such as Burns Clubs, Highland dancing and music and dozens of pipe bands throughout the state. Queensland has recently opened a branch of the Scottish Business Network Australia so that business professionals can network locally and globally.

The Scots are rightly proud of their heritage and culture, and ex-pat Scots in Queensland still involve themselves in Scotland's political and social issues. In 2014, Scotland will hold a referendum in an attempt to take back the independence that was taken from them by England in 1707. While the outcome of the referendum will be in the hands of the people of Scotland, the subject stirs vigorous debate within Scottish circles in Queensland. The Scots willingness to stand up and fight is legendary. It is that tenacity that has helped new immigrants to Queensland adapt and integrate, while maintaining close ties with their homeland and culture.

AUTHOR PROFILE

AUDSLEY, Carmel is a Brisbane journalist and editor who worked for News Limited, Australian Provincial Newspapers and a variety of magazines covering the performing arts, business and health care. She is currently Editor of Scots News Magazine and Chair of the Scottish Business Network Australia – Queensland Branch. Carmel's father hailed from New Cumnock Ayrshire and settled in Queensland in 1950. Carmel is the author of two historical fiction novels – *'Ours, Yours and Mines'*, set in the mining villages of Ayrshire Scotland from 1861 to 1913, and the sequel *'Far Across The Sea'* which progresses through two world wars and leads to a life in Australia.

Serbs

– *Written by Aleksandar Krinkovski* –

Serb settlers have come to Queensland from all over the former Yugoslavia. According to the 2011 census, some 6,336 Queenslanders claim Serbian ancestry. Most (5,681 according to the 2011 census), continue to speak the Serbian language, which was the majority language spoken in the former Yugoslavia. Since Yugoslavia was a multi-ethnic state, Serbs easily integrate into any multicultural society to the point of sacrificing their ethnicity. It also highlights their vulnerability to division as has occurred in the recent break-up of Yugoslavia.

Because of their association with former states that did not bear the name Serbia, it is difficult to establish when the first Serbs settled in Australia. Most of the early settlers would have given their birthplace as Austria-Hungary (prior to World War I) or Yugoslavia (from the 1920s). Even without official records as to when the first Serbs arrived in Queensland, it is known that a sizeable Yugoslav community existed in the Cairns area, working on sugarcane and tobacco farms in the 1930s. According to a descendent of these settlers, quite a few were Serbs from Montenegro.

The first large influx of Serb refugees to Queensland arrived from the displaced persons camps in Europe after World War II. Whereas earlier settlers came for economic reasons, these mostly came as political migrants. Some fought against the Nazis, Fascists, Ustashi and Communists during World War II and could not return to Yugoslavia. Others were POWs during the war and refused to return to Communist Yugoslavia. The first arrivals were in October 1948. Among these were Mr Dušan Š. Ilic, Mr Dušan J. Ilic, Mr Špiro Grubnic, Mr Djuro Grubnic, Mr Damjan Jovic, Mr Špiro Bojic, Mr Stevan Mirkovic and Mr Mladen Bogdanovic, who later greatly contributed to the establishment of the Serb community in Brisbane. They arrived by train from the Bonegilla migrant centre in Victoria to the Yungaba Migrant Hostel, Brisbane. They were immediately taken to work on the government plantations in the Benarkin and Gympie areas. Some of them worked for over a year in the Brown and Broad Sawmills in Monsildale before trying cutting sugarcane in the Cairns area. They all settled in Brisbane in 1951.

During the 1950s they each brought their sweethearts and families from Yugoslavia, purchased homes and started a family life.

Although these first settlers worked hard in various factories around Brisbane, they knew the value of education, ensuring their children would have the best future possible. The Ilic family alone has produced a university academic, a doctor, five engineers, a specialist teacher and a fashion designer. Other successes are just as impressive: orthopaedic surgeon, doctors, lawyers, pharmacists, economist, accountants, scientist, computer expert, teachers, engineers, electricians and even a racing driver.

From the late 1960s to the present, there has been a steady influx of Serb economic migrants. This has brought to Queensland professional people, tradespeople, shopkeepers and unskilled workers. A sizeable number of Serbs work in the central Queensland coal mines. The number of Serb migrants rose significantly during the mid to late 1990s as refugees from former Yugoslav republics arrived.

Serbian people have a tradition of community spirit. Although the first gathering of Serb settlers began in 1952 as a Yugoslav club, at a meeting on the 25th September 1953 in the Anglican St Luke's church hall, the majority decided to base the community on the Serbian Orthodox Church. This gravitation towards the Serbian Orthodox Church as the centre of the community continues to this day (the 2011 census shows 3,279 declared adherents of the Serbian Orthodox Church in Queensland). Under the guidance of Mr Dušan Vujadinovic, a judge in pre-World War II Yugoslavia, a constitution was drawn up for the new church community. Dušan, who worked as a street cleaner in Brisbane, was tragically struck down by a car and killed while on the job. The community was registered as the "Serbian Orthodox Ecclesiastical School Community of St Nikolas, Queensland". Letters Patent were issued by the Governor of Queensland, His Excellency Sir John Dudley Lavarack, on the 8th December 1955, to the president Mr Milijan Brankovic.

Land was bought in Toowong, and a hall was built by the members themselves under the supervision of a Serb builder, Mr Boro Vukotic. The hall was blessed by Father Budimir Djukic and officially opened on the 3rd May 1959. It acted as the focal point for all community activities from parties, dancing and dramas to school for children and church services. A welcoming party for the exiled King Peter II of Yugoslavia was staged there when he visited Brisbane in 1960. Father Budimir worked on a banana plantation in northern New South Wales during the week and would drive up to Brisbane for the weekend until his death.

The peace of the community was disturbed by a church dispute that spilled over from the United States in 1964. The community split into the Serbian Orthodox and the Free Serbian Orthodox Church communities. This resulted in a number of court actions to resolve the ownership of the church property in Toowong. As is common in such proceedings, the judicial system took a long time to resolve the matter.

In 1973, Mr Miloš Ilic, who was then the President of the Serbian Orthodox Church community, persuaded the members that it was better to spend money on buying a new church property than on legal fees. The court action was suspended. In 1973 the Serbian Orthodox Church community bought an existing church on Ross St in Woolloongabba. It was renovated in the Orthodox tradition and a new hall and priest's residence were constructed. Much credit for this goes to Father Dušan Kuridža, Mr George Crnomarkovic and Mr George Licina. The church had a beautiful iconostasis, a wooden hand-carving by Mr Miloš Popadic. Other adjoining properties were bought when Father Dragoljub Pantelic was the priest.

In 2003, construction commenced on a new church building next to the old church at Ross St in the tradition Serbian style. The new church was consecrated on the 22nd December 2007. It has been widely acclaimed as an architectural masterpiece that serves as a credit not just to the Serbian community but to Brisbane as a whole. Work is currently underway on decorating the interior with traditional icons and frescos. The current priest is Father Jovan Cvetic. The current president is Mr Živan Zlatkovic.

In 1974 the Free Serbian Orthodox Church community itself divided into two groups located in Wacol and South Brisbane respectively.

The community at Wacol has constructed a church, a church hall and a priest's residence. The present priest is Father Velibor Bojicic. As with anything in life, the Parish had its downturns as well its upturns. Currently, praise be to the Lord, the Parish has very good conditions for its evangelic mission among the Serbian people. The Parish has 2.5 acres of land, large built church, large renovated hall with auxiliary buildings and air conditioning, three-bedroom house for the serving priest, and a small hall that will serve as the new school building. The big hall was renovated during 1995–1996; Bishop Sava consecrated it on 17 November 1996.

The property also has a tennis court, and potential for further development. The Parish has a serving priest, good membership, stable management, and a diligent Circle of Serbian Sisters. It also has the youth folklore group Kosovski Božuri, and Sunday School Saint Bishop Nikolaj Velimirovic.

To preserve the culture and tradition is never easy, especially very far away from the homeland. However, members of the Folkloric Group Kosovski Božuri (Kosovo Peonies, after the prominence of this flower in the epic poetry following the Battle of Kosovo) gather every Friday at about 7pm and work diligently until late at night on preserving Serbian tradition, dances, songs, and customs. The group currently has about 50 members, aged five to 20. They have great support from older member of the Parish, their parents and friends.

Members of Kosovski Božuri, organised in three groups, not only learn Serbian customs and dances, but they also perform them at functions. They are frequent guests at festivals in Brisbane, as well as throughout Australia. They regularly perform at the St Sava Youth Festival of Folklore in Canberra, and at other events in Brisbane, Sydney, Melbourne, and elsewhere.

All members of the folkloric group are also enrolled in the Sunday School Saint Bishop Nikolaj Velimirovic. Lessons are held every Friday night in three groups (in conjunction with the dance practice). The school teaches the Serbian language, Religious Studies, and History. During lessons, practices are held for the upcoming performances.

The community at South Brisbane bought an existing church on Vulture St which was modified to suit the Orthodox tradition. They also purchased an adjacent hall. In recent years this community has been mired in a legal dispute over ownership of this property.

After flood damage in 1974 the original church hall at Toowong remained deserted until 1985 when the whole affair was amicably settled between the Serbian and Free Serbian Orthodox Church communities. The hall was renovated and used by local community groups including the Toowong Bridge Club. This continued until the hall was sold in 1992.

The divisions between the Serbian and Free Serbian Orthodox Church communities began to be overcome in 1992 when the original schism was healed. For the

parishes in Australia, this process of reunification was concluded in 2011 with the establishment of a single Serbian Orthodox Church Metropolitanate for Australia and New Zealand.

Other Serbian Orthodox Church communities have developed through the State. The Gold Coast community has built a church, hall and a priest's residence. Father Nikola Bilic deserves credit for much of this. The present priest is Father Nikola Stefanov.

A small congregation exists in the Cairns area; they are served by Father Dušan Stefanov. There is also a Serbian Cultural and Information Center at Edge Hill in Cairns.

In each of the church communities is a ladies auxiliary (Circle of Serbian Sisters). The community at Woolloongabba also had a Community Refugee Settlement Scheme (CRSS) group whose volunteers helped newly arrived refugees in the 1990s to settle in their new country.

Each church community has traditionally also had a Sunday school and language school to nurture Serbian language and traditions in younger generations. These were organised on a fairly ad-hoc basis; however, in 2002 the church at Woolloongabba founded the St Sava Children's School' with a more structured curriculum. It has grown in strength each year and has 50 students enrolled in 2013. The school's current coordinators are Mr Aleksandar Krinkovski, Mr Goran Radmanovic and Mr Dragan Tepavcevic (himself also one of the teachers). The school organises an annual ball, previously attended by such political dignitaries as Cr Peter Matic, himself of Serbian heritage.

Finally, the profile of the Serbian Orthodox Church in Queensland received a special boost in 2012 with the Serbian Orthodox Metropolitanate of Australia and New Zealand (the main body to which all parishes of the Serbian Orthodox Church in Australia belong) conducting a special function on the 9th September 2012 in honour of its head, His Grace Bishop Irinej, at Customs House in Brisbane. This event was attended by dignitaries including representatives from the federal, state and local levels of government.

The Serbian community is active in the wider community. The first annual Brisbane Serbian Festival was held in 2010 under the auspices of Serbian

Orthodox Church at Woolloongabba. It is held on the grounds of Dutton Park State School and attracts much interest from the general Australian community who wish to sample Serbian cuisine and culture. Each year political dignitaries such as Cr Helen Abrahams have been invited to attend. They in turn have congratulated the Serbian community on its contributions to Australia's multiculturalism.

There have been a number of attempts to start associations outside the church's ambit. Most have quickly folded, one exception being the Serbian Club, (formerly known as Jedinstvo) which has been operating for more than 30 years. Its current location is on Camden Rd, Willawong in Brisbane.

Serbs are passionate about sport and this has carried over into the Serbian diaspora in Queensland, particularly for two of the most popular sports in Serbia, soccer and basketball. The first soccer club came into existence in the early 1960s. Today, the 'White Eagles' soccer team is attached to the Serbian Club at Willawong. Plans exist to improve the facilities there and to engage more with the local community. In 1999, the 'White Eagles' basketball team was founded in Brisbane by Mr Saša Boškovic with his two sons Nemanja and Davor. They have competed successfully in local tournaments and the "Draža Mihailovic Cup", the premier competition between Australian Serb basketball teams that has been running since 1993. They won this tournament for the first time in 2005. In 2011, the club was incorporated, the current president being Mr Saša Boškovic.

The Serbian Film Festival in Australia, now into its 12th year, began screenings in Brisbane in 2011. It showcases the best of Serbian cinema and provides a unique cultural bridge between Serbia and the Serbian diaspora in Queensland, as each year a high profile guest - actor, producer, director - travels from Serbia to Australia during the festival. To date, Brisbane has enjoyed hosting actors Ms Aleksandra Bibic and Ms Nataša Ninkovic. All films are shown with English sub-titles so that they may be enjoyed by non-Serbian speakers. The event's prestige is growing such that some films have had their world premiere in Australia. A team of volunteers in Brisbane, led by Ms Danica Majstorovic-Eather, play an important role in hosting and promoting this event locally.

Having been allies in both World Wars, Serb veterans and their descendants participate in Anzac Day marches to this day. This is coordinated by the 'Serbian Chetniks Organisation – Ravna Gora'.

Folkloric dancing groups have always existing both at the various church communities and at the Serbian Club. An example is the group at Wacol named 'Kosovski Bozuri' which often performs at public events, including appearances at the Serbian Festival in Sydney. Groups from the church at Woollongabba gave memorable performances at World Expo 88.

The community has a Serbian program on Radio 4EB.

Serbs place great emphasis on family and spiritual values, best illustrated by the annual cycle of church celebrations. Apart from the common Christian festivals: Christmas Eve and Christmas (on 7 January according to the Orthodox calendar) and Easter, there is the 'slava' (the patron saint of the family and community) and St Sava's day (27 January) to commemorate the Serbian saint who established the Serbian Orthodox Church (1219) and was active in educational and humanitarian activities. The Serb equivalent of Anzac Day, Vidovdan on 28 June, commemorating the battle of Kosovo in 1389 as well as all the battles since. Dražin Dan, 17 July, commemorates the death of General Draža Mihailovic, Serb resistance leader in World War II, who was awarded the highest honours by the Allies. There are other celebrations and activities that are more specific to each parish.

Recent decades have been traumatic for Australian Serbs with the Yugoslav civil war still fresh in their minds. There was grief for the devastation of their birthplace, the deaths of relatives and the misery of refugees. Serbs pray that this lucky country will always be spared this kind of suffering.

Serbs have the same aspirations as any normal and responsible human beings with, perhaps, a stronger hope in life beyond the grave. From the cradle, Serbs are taught to value their own worth and ideals and respect the values of others. Serb epic poetry exalts the hero who can stand up to the strong and protect the weak.

AUTHOR PROFILE

KRINKOVSKI, Aleksandar was born in Novi Sad, which is the second largest city in Serbia and the administrative centre of the northern Serbian province of Vojvodina. Aleksandar and his family arrived to Australia in May 2005. He is an IT professional working as senior business analyst. He is passionate about community work and serves currently as president of the educational board of the Serbian language school St Sava. Aleksandar, with assistance from other family members, established the Serbian Festival and organizes on a regular basis the Grand School Ball fundraising event.

I would like to acknowledge the help I received from a group of people who share my passion for community work. They provided me with information for inclusion in this article: Mr Petar Ilic, Mr Sasa Boskovic and Ms Danica Majstorovic-Eather have contributed with information and ideas. Mr Petar Ilic provided useful information about the Serbian community from 2001 to 2005.

Sierra Leoneans

– Written by Aiah Thomas –

Sierra Leone, on the Atlantic Ocean in West Africa, is half the size of Illinois. Guinea, in the north and east, and Liberia, in the south, are its neighbours. Mangrove swamps lie along the coast, with wooded hills and a plateau in the interior. The eastern region is mountainous. The Portuguese were the first Europeans to explore the land and gave Sierra Leone its name, which means ‘lion mountains’. Freetown, on the coast, was ceded to English settlers in 1787 as a home for blacks discharged from the British armed forces and also for runaway slaves who had found asylum in London. In 1808 the coastal area became a British colony, and in 1896 a British protectorate was proclaimed over the hinterland. Sierra Leone became an independent nation in 1961. A military coup overthrew the civilian government in 1967, which was in turn replaced by civilian rule a year later. The country declared itself a republic on April 19, 1971. A decade long civil war was a major contributing factor to the migration of roughly 5 000 Sierra Leonean refugees to Australia. The Sierra Leone Civil War (1991–2002) began on 23 March 1991 when the Revolutionary United Front with support from the special forces of Charles Taylor’s National Patriotic Front of Liberia, intervened in Sierra Leone in an attempt to overthrow the Joseph Saidu Momoh government. The resulting civil war lasted 11 years, enveloped the country, and left over 50 000 dead. Since 2002, Sierra Leone has been a stable country with three successive general elections held without any civil unrest.

The Sierra Leone Descendants Association of Queensland (SLEDAQ) is a leading African community organisation in Queensland which was established in 2002 with the objective of supporting the development of the Sierra Leonean community throughout Queensland and the integration of Sierra Leoneans into the wider Australian society. Since SLEDAQ’s inception, our community has grown enormously both in size and strength and we now count well over 500 registered members in our organisation. Currently, SLEDAQ is focusing its community development activities through an elders committee, a men’s group, the Sierra Leone Women’s Association of Queensland, a youth group and a cultural group. We have also built strong working relationships with local service providers in the multicultural sector, such as the Multicultural Development Association, ACCESS Services, as well as local, state and federal government agencies.

This achievement can be attributed to the relentless efforts and ingenuity of past executive committees led by strong and energetic leaders in the persons of Tamba Thomas, Mariatu Jalloh, Patrick Josiah and Aiah Thomas.

However, as the saying goes, nothing good comes easy – thus as the community has grown both in size and strength comes with higher demands from community members; as a result several sub-groups were established within SLEDAQ to cater for the needs of community members. Collectively, these groups play a significant role in transforming our community into one of the most outstanding local communities in Queensland.

Our community organisation provides a safe and welcoming space where newly arrived members can join us and meet with other members of our community, speak our language, practice our culture and share our food and stories. Our vision is to be a dynamic and outstanding community in Queensland and our mission is to unite and promote the interests of Sierra Leoneans and their associates by helping them fulfil their traditional and cultural aspirations, as well as encourage them to live and develop in a multicultural community. It also endeavours to establish a strong organisation which will complement the efforts of government in helping members achieve their aspiration.

AUTHOR PROFILE

THOMAS, Aiah completed a Diploma in Community Health Nursing in Guinea, where he worked as a health educator. He has also two degrees from GU, including a Masters of International Relations and worked as a researcher at the University of the Sunshine Coast. He is a qualified JP and his languages are English, Kriol, Kono and conversational French and Mandingo. Aiah is an experienced community worker and served Australian government or community interests on Christmas Island, in Malaysia and in Queensland holding positions of program manager, case manager or team leader. A former chairman of the Federation of the Sierra Leonean Communities Council of Australia he is also a former president of the Sierra Leone Descendants Association of Queensland and a former executive member of the Queensland African Communities Council.

Singaporeans

– *Written by Andrew Foo* –

Singapore, a tiny nation of about 5.3 million people, packed into an island of 710 square kilometres, has since the nineteenth century been a centre of trade and travel. There are four official languages: English, Malay, Chinese and Tamil. Located at the southern-most tip of the Malaysian peninsula, this once tiny fishing village has turned itself into a global financial centre with a per capita GDP in excess of \$61,000, where swanky restaurants are packed with diners in branded attire arriving in their flashy cars. Well educated, literate and exposed to the wider world through travel, education and business, Singaporeans live in a safe and technologically savvy society; one which attracts about 13 million visitors every year.

Notwithstanding the world class city reputation which Singapore enjoys, more than 192,000 Singaporeans lived in another country in June 2011. Of these 50,000 lived in Australia, followed by 40,000 in Great Britain, the United States with 30,000 and China with 20,000. In 2010, about 1,000 Singaporeans a month were applying for permanent residencies abroad and on average 1,200 Singaporeans give up their citizenship every year in favour of another country.

This phenomenon would have been easily explained in a tumultuous country with a low socio-economic structure governed by a highly corrupt or dictatorial regime where one's life is not worth the price of a wandering chicken. But, why would anyone want to leave a highly successful and organised country like Singapore where the literacy rate is above 92 per cent, where life expectancy at birth is 81 years, the unemployment rate at 2.5 per cent, where the average household income is \$9618.00 per month and the crime rate is 0.6 per cent.

One reason could be the effects of globalisation. Singapore's connectivity and engagement with the world has enabled its citizens to travel widely. Such global networks invariably expose Singaporeans to a myriad of experiences which have a telling pull towards exciting new frontiers and lifestyle offerings. This is very evident in Singaporeans' tryst with Australia.

Blogger, 'A Singaporean in Australia', cites four main reasons for Singaporeans emigrating to Australia, namely, economic (better jobs and salary), social (family, marriage), political (self-preservation) and environmental (change of scenery). While this may

be the logical motivation behind normative universal emigration, Yeoh & Lin (NUS, Apr 2010) holds the opinion that such emigration is "associated with prestige and elitism". This may be true as the favourite destinations for Singaporeans seem to be countries in the Western economies, and China as well, however, only those who 'qualify' and are able to engage and sustain themselves in these societies are able to emigrate. Apart from migration for the educated and the qualified, one would need to be able to satisfy the financial requirements for a business migrant visa, something which sets the Singapore emigrant apart from the rest of the home population and creates a sense of prestige and elitism, the ability to have options and qualify for entry into a developed economy, is often a pipe dream for other aspirants.

Another lure would have to be the unique 'laid back' Australian culture which allows the individual to be who he or she wants to be without judgment. It is a culture where one has the freedom of expression and choice, a culture in which the weak are not overlooked but valued and embraced, a culture where friendships are forged from mutual respect rather than through class, position or wealth, a culture which is traditionally quite un-Singaporean.

Perhaps it is this aspect of the Australian culture which appeals to the Singapore migrant, except for the dole, which many are not comfortable with. Social security, altruistic as it may be, are not words which are found in the Singaporean vocabulary. Although some may succumb to it, many will not readily accept a handout, for the sake of pride and self-respect. To do so would be an admittance of failure and defeat, an inability to provide for oneself, a financial invalid. Singaporeans are proud of who they are and where they've come from. Many would prefer to return to Singapore to secure needed employment than to take a number at numerous job interviews or put their hands out for federal assistance.

Whatever the reason, one thing remains very certain of the majority of immigrants from Singapore. They are well educated and qualified, experienced, and have a good command of English, even though the accent may be uniquely Singaporean. They are law abiding, hardworking, ambitious, cultured and financially independent. Traits highly regarded by any progressive government. Traits which are uniquely Singaporean.

The product of a harmonious, multi-racial and multi-cultural society with a Colonial past and international linkage, Singaporeans are totally at ease in assimilating themselves into the host culture. Unlike other communities, Singaporeans do not have the urge to live or operate within the comfort of ethnic enclaves and may even prefer to spread their wings and not have the need to engage the home culture in Australia. While most may look towards education, employment or business as a form of personal development or financial reward, yet many others are financially secure enough to give tedious business pursuits a miss.

Another observation that can be made of the Singaporean migrant is that they are private, possibly the product of having been born and bred in a compact ultra-connected (7,000/sq km) and overly managed society. This need for privacy fits in very well in the non-intrusive Australian culture. It is neither surprising nor unusual, in that regard, to find Singaporean businesses in Australia adopting a very low public profile despite their success. Many would strive to achieve but few would want to make their achievements public.

Such may be the profile of the Singapore migrant. People who have accumulated the trappings of education and wealth and who are now able to reward themselves with clean air, open spaces and a lifestyle which neither Singapore nor countries in the surrounding region could offer.

An intelligent, opinionated, ambitious and demanding people, Singaporeans have, since the early 1900s, tasted the good life in the United Kingdom, America, Canada, Australia, Switzerland, France, Italy and many other world class economies. They are savvy and well informed.

The challenge for Singapore migrants in Australia, however, may not lie in their ability to survive, to assimilate or to contribute economically to society but rather in their readiness to actively engage in the political process in Australia. While that may be evident amongst the first generation of migrants, it may very well change as subsequent generations come of age. Whatever that outcome might be, it can be concluded that Singapore migrants bring with them a treasure trove of positive benefits for the Australian people and the economy.

AUTHOR PROFILE

FOO, Andrew is an international marketer and business developer who currently transacts with Singapore. Born and bred in Singapore, Andrew has called Australia home for the last 21 years during which he co-founded the Singapore Business Association of Queensland in 1995. He transformed the organisation into the Singapore Business Council of Australia in 2007. Throughout his career, Andrew has been active in the construction, manufacturing, occupational health & safety and education industries. The last 16 years has seen Andrew increase his involvement in the food industry in Australia, Singapore, Malaysia, Hong Kong, Macau, China and the United States.

Slovaks

– *Written by Emilia Matula* –

The Slovak nation of today is mainly made up from one of the oldest Eastern European ethnic groups. In the past as well as today historical changes in Slovakia continue to be interwoven with regional and European-wide political and social developments. Nationwide euphoria accompanied and accomplished the process of transition from state socialism to a modern parliamentary democracy in the former Czechoslovakia. Yet, as a consequence of the so-called 'Velvet Revolution' of 1989, on 1 January 1993, the Slovak Republic (Slovakia) emerged as an independent state detached from Czechoslovakia. In 2004, the Slovak Republic joined the European Union. Today there are some 5,400,000 Slovaks in Slovakia and there are some 2,200,000 Slovaks living in overseas countries including 1,300,000 in the United States and Canada. There are approximately 15,000 Slovaks in Australia, including 6,000 Slovaks in Australia who came originally from Serbia and Vojvodina. The Slovaks in Australia settled mainly in Sydney and Melbourne. During the last decade an increasing number of Slovaks have found their way to Queensland.

Historical notes on the early settlers

in relation to the emigration to Australia of people from the former Czechoslovakia, several years ending with the number eight gained both historical and symbolical connotations. In 1938, just before the outbreak of World War II, many people fled their country threatened by persecution and the threat war and some of them came to Australia. The first Australian citizen naturalised under the new Nationality and Citizenship Act of 1948 was Mr Jan Jandura-Pucek who was born in the Slovak part of the former Czechoslovakia. The ceremony of February 3, 1949, was broadcast nationally by ABC radio. In 1948, a wave of migration to Australia took place as many people did not wish to live under a socialist regime influenced by the then Soviet Union. In 1968, when the Warsaw Pact armies invaded Czechoslovakia, many people again chose emigration to Australia as political refugees.

On 1 January 2013, Slovakia celebrated its 20th year of independent statehood. As many Czechoslovakian emigrant community organisations around the world were formed well before the Czech Republic and Slovak Republic became autonomous states, some Czechoslovakian associations in Australia and

elsewhere have retained this traditional nomenclature because many Czechs and Slovaks still want to preserve the old social links with the people coming from their former partner state.

Recent migrants

After 1989, the national borders were opened to international travel and Slovaks now could freely travel the world, resulting in a fresh wave of migration to Australia and especially to Queensland. They continue to be attracted to the Sunshine State by the mild weather and the relaxed lifestyle. When compared with the mega-cities Sydney and Melbourne, the smaller and more manageable capital city of Queensland was often given preference by intending new settlers from Slovakia. Many of these new migrants deciding to make Queensland their home have either visited here previously or had some knowledge about life on the Fifth Continent.

Many recent Slovak migrants to Queensland are young and single people or couples with small children. They are usually tertiary educated professionals and are fairly well prepared for a potential long term stay here. Some carry translations into English of their personal documents and have good English speaking skills gained through studies overseas or by having visiting English-speaking countries, mainly Great Britain, Ireland or the United States. By living and working in Australia, some settlers wished to advance their English language skills, an occupationally useful tool for those who later on return to Europe. However, most contemporary settlers from Slovakia intend to stay here permanently. Invariably, here they see better future prospects for themselves and their children. Their initial decision for permanent settlement in faraway Queensland and Australia is often determined by political or economic factors.

Integration

Slovaks integrate and conform quite easily to an existing though different societal system. They have always been known to become model workers and citizens in a new country, wherever they may settle. Some prefer to immerse themselves totally in the local Australian way of life. Nevertheless, the majority of Slovaks maintain personal links and continuous social interaction with members of their ethnic community, mainly during the

initial stages of settlement. Through the community connection they gain ongoing support during the early phase of settlement until permanent residency status is gained.

In Slovakia the completion of tertiary education is the norm rather than the exception and the Slovakian universities offer a wide range of sophisticated degree courses, which are correlated with those offered in other European countries. Therefore, new arrivals from Slovakia find it difficult to comprehend that their master's degrees do not usually get the same recognition in Australia as they do in other European countries. The young Slovaks with professional qualifications gained in their home country occasionally complain about needing to again enrol in classes in Australian institutions. Attending such programs of education and training are an essential requirement for Australian employment and gaining permanent residency status. Quite often, the content of these repeat courses they need to attend was already covered during the early phase of studies in the home country. Furthermore, many skilled Slovaks with extensive work experience can only find menial or other unskilled work, again a disheartening situation for those who wish to gain permanent residency status in Australia. During the on-arrival phase of settlement the young Slovaks occasionally complain about being thwarted by an inflexible and excessive Australian bureaucracy. It is not uncommon for Slovaks and other recent Eastern Europeans migrants to Queensland to perceive a sense of disadvantage vis-à-vis fellow migrants from western European countries. The Eastern European mind tends to perceive such disparities also within the EU context, particularly when working in Western Europe.

Once integrated, Slovaks are generally very loyal to their new country. They work hard and display a firm commitment and allegiance to their adopted country. They prefer to marry within their own culture yet, increasingly, they are choosing a partner originating from another European culture. Recently a slight shift has been observed of single Slovaks choosing partners with Australian connections, notably in the case of female migrants.

The community associations in our time

The Czechoslovak Club in Brisbane was established over 50 years ago and continues to offer community activities linking Slovaks and Czechs. The different languages they speak are mutually understood. The club thus retained to this day the original objective of catering equally for the Czechs as well as for the Slovaks rather than observing the political split, which occurred when the former Czechoslovakia became divided into two independent countries. There is a monthly newsletter which provides community information for the club members in Brisbane. The Association of Slovaks at the Gold Coast organises mainly bi-monthly picnics set in a pleasant natural environment. These picnic meetings and other social activities provide opportunities for the Slovaks to meet informally.

The Slovak programming group of Radio 4EB FM in Brisbane was established in 1986, prior to Slovakia becoming an independent state. The Slovak program is broadcast on a weekly basis and is also accessible internationally through the internet. According to the responses received from new settlers and old established former migrants from Slovakia living in Queensland, these community broadcasts have retained their former validity as an important means of communication.

The Slovak Embassy in Canberra is represented in Queensland by an honorary consul based in Brisbane. In addition to attending to consular duties, this office also fosters close links with the Slovaks living in Queensland. The Office for the Slovaks Abroad, which is based in Bratislava, the country's capital city, is a government establishment designed to provide support for the Slovaks around the world, including those living in Queensland and Australia.

AUTHOR PROFILE

MATULA, Emilia was born in Bratislava, Slovakia. She arrived in Queensland in 1981 and lived in Mackay and Brisbane. She served for a number of years on the committee of the Czechoslovakian Club in Queensland; was a member of the Slovaks in Queensland at the Gold Coast and since 2002 she has been a convenor of the Slovak Radio Group of Radio 4EB. She is a National Accreditation Authority for Translators and Interpreters (NAATI) accredited translator in the Slovak language, a JP (Qual.) and is actively involved in numerous activities for the Slovak community in Queensland.

Slovenians

– *Written by Mirko Cuderman* –

In 2004, Slovenia became the first ex-Yugoslav country to join the European Union. Remarkably, four distinct European geographic regions meet in this small country with an estimated population of 2,055,000 (2012): the Alps, the Dinarides, the Pannonian Plain, and the Mediterranean. More than half of Slovenia's lowlands and the hilly and mountainous regions are covered by forests. The city of Ljubljana serves as the nation's capital and the official language is called Slovene.

During the current century the Slovenian community presence in Queensland began to decline, partially a consequence of an ageing population. Declining numbers of young Slovenians have settled in Queensland in recent years as their country's membership in the European Union (EU) opened up new opportunities for settlement in European partner states. The census of 2006 recorded 6,220 Slovenia-born people in Australia with Queensland having only 590 people of Slovenian origin. Following the Second World War, between 1950 and 1960, the main influx of migrants and refugees from Slovenia took place. It is noteworthy that Queensland was and remains a gateway for new settlers in Australia from Slovenia. During the early post-war years cutting sugarcane in northern Queensland became the most common occupation for newly arrived Slovenian men. By working for a time on the land with the intention of starting a new life in this prosperous country, they were able to lay solid foundations for a future in other parts of Queensland or Australia. After having gained some experience with living and working in country Queensland, our workers moved to different places across Australia offering bigger and better long term job opportunities. When first arriving in Queensland most early post-war migrants and refugees from Slovenia were unfamiliar with the English language, a particular handicap for job a career in Brisbane and other large Australian cities. Consequently they took physically demanding jobs offering good financial rewards for hard work.

Today when young migrants from Slovenia plan to settle in Queensland they are aware of Australia's contemporary needs for professionally trained men and women and for qualified trades people. The new settlers choosing mainly Brisbane and the Gold Coast are attracted to Southeast Queensland on account of the pleasant sub-tropical climate. Today the workplace in Queensland, the living conditions

and the environmental concerns differ greatly from the time when the first post-war groups of Slovenians settled in the Sunshine State. The new generation of migrants have already encountered in their home country the brave new world of modernisation and globalisation through information technology. To overcome their social isolation, earlier generations of migrants from Slovenia largely depended on access to local Slovenian club facilities and on maintaining contact with people from their country of origin. Today the ubiquitous mobile phones, laptops and other electronic media have changed the way we communicate with one another. Young people no longer talk with each other as did previous generations. The young Slovenians who have come to Queensland since the turn of the century are not only technology savvy; they also arrived at Australia's shores with good English language skills. Amongst the earlier waves of migrants from Slovenia there were many young people who were committed to do volunteering work for their community in Queensland. Helping their fellow Slovenians was a meaningful contact situation as they shared a common language and culture in their home country, a heritage that stays with you for life. In our time the new migrants have far greater individual concerns for their own path towards their future and they remain largely uninvolved with their community and no longer have a sense of responsibility towards people from their formerly shared country of origin. They rapidly integrate with the Australian mainstream, a process which is also facilitated by better educational qualifications and advanced English language skills. Therefore, young migrants from Slovenia are no longer attracted to the old-established Slovenian community centres in Queensland and Australia and, sadly, their declining interest and participation at club functions is undermining the long term viability of the local Slovenian clubs. On present trends the recently arrived Slovenians will not follow in the footsteps of the older generation of Slovenians by joining and serving their clubs and their community. This disappointing inter-generational process and decline has also been observed in most other European ethnic communities in Queensland.

The PLANINKA Bocce Centre Inc. is a Slovenian community centre located at 146 Beenleigh Redland Bay Road, Cornubia. This attractive community centre is equipped with a variety of facilities, which can be used for a range of different events. The centre has

a hall, a kitchen, and a library. The main attraction is the undercover bocce court used for track events. Located near the court is a children's playground. The land for the centre was bought in 1977 and was developed over the years. Here at the Slovenian Centre many memorable celebrations have been held, including cultural stage plays, theatre performances and concerts. Regular fortnightly meetings are held as well as traditional community functions. Whenever distinguished musicians and singers or dignitaries representing the church or the world of politics are present at the centre, large numbers of community members still join us. The Gold Coast LIPA Bocce Club is situated at 207 Currumburra Road, Ashmore. This friendly bocce facility with a cover to keep out the rain is open to all community members and their friends. On account of its handy location, the LIPA Bocce Club on the Gold Coast has also become a popular attraction for tourists. At PLANINKA and at LIPA four annual Slovenian Masses are held, notably when Slovenian catholic priests based in Sydney join us for the day. Slovenian Masses at the two clubs always attract large numbers of Slovenian worshippers thus creating a friendly community spirit.

The Slovenian community has built the very beautiful Slovenian Chapel of Marija Pomagaj in the Marian Valley at Canungra. In all there are now more than two dozen chapels in this valley representing many diverse ethnic communities. The presence of the many chapels and their multicultural congregations has prompted the formation of a new nomenclature: 'Marian Valley united nations of devotion'. Many other national groups have constructed and are maintaining their chapels representing different religious denominations on very large blocks of land. Marian Valley attracts many local and interstate visitors, especially on days marking special events pertaining to the practice of Christianity. A weekend in September has become a traditional annual pilgrimage time for all Slovenians from across Australia wishing to celebrate the Marian Feast Day at the Marian Shrine. The Christian events are always associated with Slovenian club activities. Our children and grandchildren meet and enjoy themselves at the playground whereas the adults socialise with one another. Young and old people with Slovenian ethnic backgrounds experience much enjoyment by speaking in English or Slovene or simply by mixing the two languages thus refreshing their experiences and knowledge of their country of origin and its cultural traditions. The Slovenian community centres in Logan

City and on the Gold Coast were built for the very purpose of bringing enjoyment into the lives of people with ethnic roots in a beautiful distant country sharing borders with Italy, Austria, Hungary and Croatia.

Slovenian community members in Australia have received for over 52 years the monthly news magazine MISLI, which has been informing and uniting Australian Slovenians. It provides information about Slovenian community activities and events in Australia as well as information about activities relating to the Catholic Church. The MISLI/magazine is available at www.glasslovenije.com.au. On Saturdays at 6 pm, the Brisbane-based community station Radio 4EB FM broadcasts a regular one hour Slovenian program.

Over the years people from Slovenia have greatly contributed to this lovely new country, Australia. Slovenian tradesmen and builders in Queensland have been and continue to be particularly active in the building industry. Cilka Zagar has published a book called *Australian Slovenians* where different people tell their story about how they went through hardship to achieve success in the new land. Much more information about Slovenians in Queensland and Australia is available on www.glasslovenije.com.au and www.hasaarchives.com.

AUTHOR PROFILE

CUDERMAN, Mirko is a Slovenian from Kranj-Slovenija who came to Australia in 1960 when aged 20. He arrived in Queensland in 1966 and served six years as President of the Slovenian Australian Association Planinka and 15 years as editor of the Planinka newsletter. He also worked for the Slovenian program of community Radio 4EB, both as a programmer and as a committee member. He founded the Slovenian National Council of Queensland and became its first president.

Solomon Islanders

– Written by Gregory Sisiolo and Doris Sisiolo –

Solomon Islanders in Far North Queensland

Solomon Islanders in Australia are patriotic and proud of their heritage. Solomon Islanders bring their unique and rich culture. More than 70 languages are spoken in Solomon Islands, with many more ethnic, language, religion, tribe, and family groups. Solomon Islands is a multicultural society with all three ethnic groups of the Pacific (Melanesia, Polynesia, Micronesia) living together.

People from Solomon Islands migrate to Australia for many reasons. In the past, marriage has been the key driver with more recent migration occurring due to the ethnic tension between people from Guadalcanal and Malaita Provinces (1999–2003). In addition, employment opportunities and well-paid jobs are difficult to find and more Solomon Islanders are highly qualified which means they can compete in the international job market. Unfortunately, this has a negative effect of contributing to the brain-drain in the Solomon Islands.

In Far North Queensland there are 15 known families from Solomon Islands with a population of around 50 people, including children. This does not include students from Solomon Islands who are in Far North Queensland to study. Most families live in Cairns and Townsville with others living in Lockhart River, Mossman, Mt Isa, and the Tableland. The remoteness of locations where Solomon Islanders live is a constraint to bringing people together for community activities. Currently there is no formal association in the Far North but now and then Solomon Islanders will gather to meet new arrivals and to celebrate occasions such as birthdays or Independence Day. Solomon Pijin is spoken when Solomon Islanders meet.

Solomon Islanders are hard-working people and will accept any opportunity for paid job. They adapt to the working environment and challenges they face. Solomon Islanders living in Far North Queensland work in a variety of professions, including nursing home aged care, aircraft engineer, mechanical engineer, medical doctor, missionary, security officer, self-employed, shop assistant, photographer, teacher volunteer, and trade. The majority work in professions acquired before migrating.

Family is very important part of Solomon Islands society and culture. They depend on each other for their everyday living. Social security for Solomon Islanders comes from family and tribe. This is commonly referred to as ‘Wantok System’ where families and individuals have the responsibility to look after each other in times of need, whether for shelter, money, food or security. This system is common to Melanesian countries. This trait continues for Solomon Islanders living in Australia, as they support the needs of their immediate families back in Solomon Islands in terms of money and goods. The Wantok System plays a very important role in the belongingness and looking out for one another within the Solomon Island communities in Queensland. The Wantok relationship also extends to visitors that they are looked after whilst under ones care and those who served the people of Solomon Islands one way or the other.

Losing the sense of security of family can be a challenge when first migrating. Solomon Islanders assist other Solomon Islanders to transition and settle in providing shelter, logistic support of finding house, school and work. Church is important, as it is where people meet, start new networks and find a sense of belonging. Because English is a formal language in the Solomon Islands the majority of Solomon Islanders find it easy to communicate when settling in Queensland. School for children can be challenging as Australian schools provide many subject options and this makes it hard for children to make choices in final years of schooling. Children growing up in Australia do not appreciate the hardship faced by many children in the Solomon Islands in terms of education and at times many do not appreciate the opportunities they have to strive for and do their best. Solomon Islanders want to see their children prosper and still have a cultural link back in the Solomon Islands.

Culture is still taught in respective households but may be not enough to sustain the unique culture in the long term. Solomon Islanders remind their children of the differences in cultures and stories of growing up in the Solomon Islands. Pijin is spoken at home if parents come from different island groups with different languages. However, Solomon Islanders speak their ethnic languages and dialects when meeting others with the same language. Children born in Queensland or who were in Queensland from a young age usually speak English but still understand Pijin. Solomon Islanders married to Australians generally speak English at home, as do their children.

Many Solomon Islanders choose Queensland as the place to settle because of the proximity to Solomon Islands, the climate, food, and the link to Solomon Islands descendants, laid-back environment and multiculturalism. Multiculturalism is not a new phenomenon in modern Solomon Islands and so Solomon Islanders embrace multiculturalism, knowing they are part of it. Respect for the various cultures is in the hearts of Solomon Islanders, particularly the need to respect the cultures of Indigenous Australians, the traditional owners. It's easy for Solomon Islanders to integrate into the Australian society.

Descendants of Solomon Islanders who were taken to Queensland during the nineteenth century live largely in the regions of Mackay and Bundaberg. In Brisbane there is a Solomon Islands South East Queensland Association.

AUTHOR PROFILES

SISIOLO, Gregory migrated to Queensland in 2007 with his wife Doris and two children. Gregory currently works for Ergon Energy, Cairns as maintenance engineer. He studied Mechanical Engineering at Queensland University of Technology (QUT) and at Monash University (graduating with Honours). Prior to migrating to Australia, Gregory worked for Solomon Islands Electricity Authority for 17 years and with Rarotonga Electricity Authority, Cook Islands for four years. Gregory comes from Western and Choiseul Provinces, Solomon Islands.

SISIOLO, Doris has a Diploma of Education and has taught in Solomon Islands and Cook Islands. Doris was Principal of Zion Christian Academy, Solomon Islands. Doris is currently a self-employed photographer who will begin a Bachelor of Social Science (Social and Criminal Justice) at James Cook University(JCU) [Cairns] in 2014. Doris comes from Choiseul Province.

Acknowledgment: The co-authors wish to thank Mrs Michelle Redman-MacLaren for her assistance in reviewing our article. Michelle and her husband Dr David MacLaren and children are 'Wantoks' of the Solomon Islands community. This relationship was established with the work they are doing in the Solomon Islands, particularly the people of Kwaio in Malaita Province. Michelle is a PhD Candidate National Health and Medical Research Council (NHMRC) and Senior Research Officer at the School of Medicine and Dentistry, JCU (Cairns).

Somalis

– *Written by Hussein Ali Ahmed* –

The Somali Republic is the easternmost extension of the African continent and is bordered by Djibouti, Ethiopia, Kenya, the Gulf of Aden and the Indian Ocean. The Somali are one of the largest ethnic groups in Africa. More than eight million Somali live in a territory stretching north from northern Kenya to Djibouti and west from the Indian Ocean to the Ogaden in Ethiopia. Although Somalis are often seen as one of the few ethnic groups that define a nation, the country of Somalia does contain small enclaves of other groups. The Somalis speak the Somali language as mother tongue and Arabic also enjoys official language status. English is also used widely. Somalis are Sunni Muslims. European colonisation resulted in the division of Somali territory into five different colonies – British Somaliland Protectorate, Italian Somaliland, French Somaliland and northern Kenya and the Ogaden in Ethiopia.

Due to a lack of written evidence of the early history of the Somaal ('milk it' – a people description derived from the Somali nomad culture of milking camels), numerous historical perspectives on the origins of the Somaal have been presented. According to Arab historical sources the ancestors of the Somali people migrated south from the shores of the Red Sea into the Cushitic-speaking Oromo region from approximately the tenth century, with Oromos displacing the Bantu-speaking people further south. According to another source based in northern oral history, the Somali are the hybrid group originating in the marriages of two Arab patriarchs to local Dir women, whose descendants migrated from the Gulf of Aden towards Northern Kenya in the tenth century.

Somalia became independent from Italian and British colonial rule in 1960. Upon independence, the two territories south and north, faced the daunting challenge of integration. Somalia was to experience long periods of civil unrest, human rights abuse, civil war and external military conflict. In recent Somali history as many as 500,000 Somalis starved to death as warring clans struggled for power. Since the early 1990s its ongoing civil war has been one of the most destructive in recent African history. Somalia has an ethnic, cultural, and religious homogeneity unusual in Africa, with the Somalis constituting 85 per cent of the population. Yet it has never achieved lasting stability as a nation.

Less than two per cent of Somalia's land is arable yet agriculture and livestock are major contributors to the country's economy. The capital and largest city, Mogadishu, with 1,535,000 people, used to be known as the 'White Pearl of the Indian Ocean'.

Today there are roughly 1.3 million Somalis displaced internally and over one million refugees are living in neighbouring countries including Kenya, Ethiopia and Yemen. In Kenya alone there are nearly one million Somalis living in the Dadaab Refugee camp. This camp was established almost 20 years ago with a capacity for accommodating 90 000, refugees. United Nations High Commissioner for Refugees (UNHCR) recommends the acceptance of refugees from Somalia by the traditional resettlement countries as they are signatories to the 1951 Geneva Convention. Therefore, countries like the United States, Canada and Australia are contributing to solving one of UNHCR's refugee problems.

As a result, Australia has resettled over 60,000 Somalis since the 1990s. About 80 per cent of the new arrivals in Australia with Somali backgrounds come under women at risk, family reunion and special humanitarian programs. In Queensland around 3,000 Somalis were settled and are experiencing common issues faced by new migrants which include cultural shock, language barriers and isolation. To overcome these issues and bridge the gap an association was incorporated by the name of United Somali Association of Queensland Inc. The chairman of this association is Hussein Ali Ahmed. The aim and objective of this association is to enhance the integration in multicultural Australia of the new refugees from Somalia.

AUTHOR PROFILE

AHMED, Hussein Ali arrived in Australia in 1993 under the Refugee and Special Humanitarian Program. Prior to settling in Australia, he worked for 30 years with international humanitarian organisations. They included the International Red Cross and Red Crescent Society, International Christian Aid, and he was the United Nations High Commissioner for Refugees (UNHCR) in Somalia and other parts of Africa. Upon arrival in Australia, he enrolled in the University of Queensland's School of Social Work and Social Policy, graduating in 1999. Shortly after his graduation Hussein was employed by the Australian Red Cross Queensland as an African Settlement Officer and coordinator of the African Parenting and Family Support Program. He is a passionate human rights activist and has always been dedicated to challenging inequity, prejudice and unfair treatment. He has extensive experience with dealing with marginalised and disadvantaged members of our society. He was awarded an Australian Centenary Medal for his distinguished work in the sector.

South Africans

– Written by Clive Cooke –

Overview

‘Rainbow Nation’ is the term often attributed to the South Africa that emerged after the elections of 1994. This is because it is a truly multi-ethnic country. After years of economic and political isolation, the country elected its first black President, Nelson Mandela on 10 May 1994. Mandela, affectionately referred to as ‘Madiba’, went from political detainee to possibly one of the most celebrated and respected statesmen of the twentieth century. He passed away in December 2013 aged 95 years.

For the many sport following fans, the hosting of the 1995 World Rugby Cup in South Africa was an iconic change to previous isolation and in particular when Mandela put on a rugby jersey. It was however the hosting of the World Soccer games that allowed South Africa to show off new stadiums and its ability to host a major event. Soccer is the preferred game of the black population.

The 2011 census indicates that the population of South Africa has increased considerably from 40.6 million in 1996 to 51.8 million in 2011. Gauteng, the smallest province comprising only 7.7 per cent of the land area has moved into first place with 12.3 million. This could be partly explained by the influx of illegal immigrants from neighbouring countries and in particular Zimbabwe. The ‘informal’ sector is very significant and the economic powerhouse of Gauteng Province is an obvious drawcard.

The percentage racial breakdown from the 2011 census is: Black African 79 per cent; Coloured 9 per cent; Indian or Asian 2.5 per cent; Whites 9 per cent and other 0.5 per cent. The census identifies the Western Cape with Coloureds being the largest group.

In terms of first language spoken the following is the break-down: IziZulu 23 per cent; IziXhosa 16 per cent; Afrikaans 14 per cent and English fourth with 10 per cent. Certain provinces have a far greater concentration of a particular language with more than 50 per cent of the Northern Cape using Afrikaans as a first language. It is not surprising to find South Africans speaking several languages fluently. With English being the official language, it is a common second language.

The South African economy is regarded as the powerhouse of Africa with almost 25 per cent of its GDP. With the removal of sanctions the GDP has increased considerably with a large and growing Black middle class. However, in comparison to developed countries it has very high unemployment and the reverse of an ageing population. A basic pension is paid to citizens of AUS\$ 100 per month.

Black empowerment legislation has had a major impact on previously ‘white’ controlled businesses. There is greater militancy amongst unions which are far better organised. The taxation system has also become far more sophisticated. This like most countries is a response to profit shifting, use of Trusts, and the scenario of migrants who reside overseas but have not ‘formally’ emigrated.

Early history

Professor Tobias (1925–2012) is acclaimed for his work in the palaeo-anthropological findings of a skeleton remains dating back over 4 million years. Professor Dart’s finding of a fossil closely related to humans in 1924 helped establish South Africa as a region with an established early ancestry of mankind. It is however the San people or Bushmen who are the Indigenous people of South Africa. As hunters and gatherers they can be compared to the Aboriginals of Australia. Although they only number 10,000 in South Africa there are far greater numbers in Botswana and Namibia. Known for their clicking language sounds, they were immortalised in the cult film, ‘The Gods must be crazy’.

The moving south principally by Xhosa and Zulus displaced the original inhabitants being the KhoiKhoi and San people. The Zulus were far more aggressive in ‘absorbing’ other tribes. However, they could not compete with the British Army weaponry.

White settlement

The history of Africa was dominated by colonial settlement with its proximity to Europe. The strategic positioning of the Cape only changed after the opening of the Suez Canal in 1869. The Portuguese were the first to sight the Cape. Although the Dutch settled the Cape first in 1652, the British were to

permanently take it back following the end of the Napoleonic Wars in 1814. The British viewed the Cape of strategic importance because of its interests in India.

As the British increased their settlement, many of the early Dutch Settlers moved north (The Great Trek) and the Dutch Colonies of The Orange Free State and Transvaal were formed. The discovery of diamonds in Kimberley in 1870 and gold in the Witwatersrand in 1886 were to be a catalyst for not only greater inward immigration but also the Boer War.

British expansion in the nineteenth century also resulted in battles with the Zulu population and eventually through military superiority subduing them. Also there were frontier wars with the Xhosa tribes. Essentially the Cape and Natal were British controlled.

It would take the might of the British Empire to subdue the Dutch Settlers in the Boer War of 1899–1902. Queenslanders and other Australian colonial troops were involved. Some 40,000 horses were also taken for the troops. The statue in ANZAC square of the Queensland Mounted Infantryman has a record of Queenslanders who died in South Africa. The first Australian to die on foreign soil died on 1 January 1900 in South Africa. Many Dutch woman and children died from disease in the British concentration camps used to control the Boers (Afrikaners). A legacy of resentment still exists to this day.

Twentieth century

With the ending of the Boer War, British domination was complete. The two Boer Republics and the Cape and Natal Colonies were to form the Union of South Africa in 1911. Like Canada and Australia, it had Dominion Status and there was increased immigration from Britain and Europe.

There would have been shared history as part of the British Empire and involvement in the two World Wars. The Dutch or Afrikaans did not however share the same enthusiasm. Former Boer General and war time Prime Minister, Smuts was to suffer the same electoral backlash as close friend, Winston Churchill.

Whereas certain colonial occupiers in other parts of the world have been accused of not being committed to building infrastructure, the same cannot be said of South Africa. There are White South Africans who can

trace their roots back 10 generations in the country and certainly do not see themselves as Colonial Expatriates. With the country being rich in resources, there is some irony that a by-product of sanctions and isolation was greater self-sufficiency.

The National Party won the elections in 1948 and the seeds of Apartheid were sown. Coloureds were removed from the voters roll and Afrikaans began to replace English Speaking South Africans in the key positions and Public Service. The outrage from the Sharpeville riots and 69 deaths in 1960 laid the groundwork for the then Prime Minister Verwoerd to leave the Commonwealth. The Republic of South Africa was to pursue its Apartheid policies and created internal Black States with strict laws on the movement of Black residents in White areas (pass laws).

Nelson Mandela co-founded the armed wing of the African National Congress (ANC) following the Sharpeville killings and banning of the ANC. Arrested and put on trial in 1963, Mandela went on to become one of the world's best known political prisoners. He was offered a release in 1985 if he would renounce violence. He refused only to be pardoned by Prime Minister De Klerk. Both would go on to win a joint Nobel Peace Prize.

The ending of the Apartheid era can be traced back to the fall of communism in Eastern Europe and the end of the Cold War. South Africa had endured economic sanctions and isolation while it had to fight a border war against well-armed Cubans with Russian equipment well positioned in Angola. The West in reality, were not prepared to support the South Africans and saw no strategic interest in doing so. South Africa had a sophisticated military machine and it may interest some readers to know also nuclear capacity. This was dismantled prior to the 1994 elections.

With so many different races and interests, it is not surprising that there is a view that the ANC will not be able to secure a two-thirds majority after the next election.

Immigration to Queensland

The 1976 Riots due to emerging Black anger over Afrikaans being used in schooling signalled unrest to come. There was an avalanche of township violence in the mid 1980 to 1994 period. Unfortunately, a

major reason for emigration was the escalating violence. Before 1980 those that chose to emigrate tended to follow family and friends and Perth was a popular choice because of its proximity. Sydney and Melbourne followed because of job opportunities and career paths.

This all changed in the 1980s. Queensland started to boom while other Eastern States were going into recession. Brisbane was seen as a lifestyle choice and the Gold Coast and Sunshine Coast gave support to this. The Commonwealth Games in 1982 also showed Brisbane off as a city with first class facilities and 'on the go'. Migrants were being encouraged to come to Queensland.

The recent census indicates that South Africans number 35,000 in Queensland and second only to New South Wales. The actual figure is possibly higher as a significant number were not born there but came from that country.

The Africa Club at its first major event in the early 1980s attracted almost 500 people. There was very little in the way of networking support for the early arrivals. With Australia targeting skilled migrants, many arrived with young families and soon integrated through the activities of their children.

Anyone with a South African accent had to deal with the negative portrayal because of graphic violence on television screens from 1985 to 1994. With South African financial exit restrictions and being younger, many arrived mainly with their qualifications and skills.

The 1991 election of Mandela was a very significant turning point. Suddenly your accent was no longer associated with a pariah State! South African universities wanted to connect with alumni and a number of functions were organised.

With the introduction of the Business Visa and in particular class 457, many migrants who would not have met skill criteria entered the state. With the need to own a business by meeting certain criteria, many South Africans acquired franchises and other types of businesses. In recent years this has slowed down considerably. Reasons have included the weakened exchange rate for South Africans, stricter criteria and choices which are more attractive in other states and countries.

There were very active migration 'road shows' by all states to attract South African migrants after the election of 1994. Queensland was no exception with even Ministers accompanying some of these.

With 'push factors' being a major reason for emigration, it is the author's opinion that the migrants arriving in more recent years are bitter at leaving. The depreciation of the South African currency against the Australian dollar has also resulted in a difficult financial adjustment. Some, who cannot meet age cut-offs have chosen to encourage adult children to leave. This has split many families and family reunion criteria have made it very difficult.

Where South Africans settled

The western suburbs of Brisbane were a popular choice for a variety of reasons for the early arrivals. There was some similarity to housing back home which were brick, plenty of trees and the University of Queensland was situated close by. Generally it was the 'professionals' who favoured the western suburbs with Kenmore and Chapel Hill being favoured locations. South Africans are less comfortable with inner city living and also liked the larger acreage of Pullenvale and Brookfield.

The Afrikaans community originally targeted areas such as Daisy Hill and Shailer Park. They and recent arrivals have moved into the newer areas such as Carindale which has the highest proportion of South Africans in Brisbane. North Lakes is also a popular choice. Brick homes and access are a factor. South African Muslims have moved to Eight Mile Plains and closer proximity to the mosques. The South African Jews prefer a larger community and many have chosen to move interstate. There is a Jewish Kindergarten in Fig Tree Pocket and a primary school in Burbank.

A substantial number of South Africans from Natal and Durban in particular have chosen the Gold Coast. This is not surprising given the Durban beach culture. There is also similar humidity.

South Africans with trade skills have chosen regional cities. It should be remembered that not all South Africans come from large cities and hence prefer country towns. However, there is always a tendency to follow family to counter this.

Community and networking

The Africa Club formed in the early 1980s is no longer active. Based mainly in the western suburbs, it is possible that social needs are being met due to increased family and friends that can meet within their own circle.

The Australia Southern Africa Business Council formed in 1995 to encourage trade and investment has been renamed The Australia Africa Business Council (AABC). In the early years it met annually at the South African High Commission in Canberra. With the High Commission having its own Trade and Investment division, the AABC charts a more independent course in each State. It is an ideal forum for contact at government and larger business level.

The SABONA publication ceased a print format and now has a number of monthly networking breakfasts in locations that include Cleveland, Rochedale, North Lakes, Helensvale, Robina and Mooloolaba.

The Afrikaans Club in the author's opinion has stood the test of time and has a very active social event calendar. It is now branching out into business networking. Its success is based on the fact that it has a clear ethnic identity of the Afrikaans language.

A significant proportion of South Africans choose to send their children to Christian and private schools. This has allowed the community to also network within those organisations.

Social media and other internet networking now play a significant role in connecting people. To this extent, the above organisations have web sites and good e-mail follow up.

Apart from Facebook which is the best known social forum, LinkedIn is increasingly being used as a networking tool for migrants who wish to fast track their contacts.

The only publication to target South African migrants is OzDownunder which now operates from the Gold Coast. It is distributed in South Africa and has had its 10th Platinum edition.

The business community and leading individuals

A well-known example of a leading South African is Giam Swiegers who departed Brisbane as senior partner of Deloitte's to take on the role of managing partner in Sydney. Marius Kloppers who was MD of BHP Billiton for some years resided in the Western Suburbs. David Gonski is also a leading business person. On the national level, there is Gail Kelly of Westpac; authors Bryce Courtney and Nobel Prize laureate, J. M. Coetzee. Keppler Wessells was well known back in the mid-1980s for his cricket skills. Anton Enus is a SBS News presenter.

The author is aware of a select number of leading business persons who have brought into Queensland substantial funds and provide strategic capital in an informal capacity. There are countless business owners who have emigrated on a Business Visa and provided a solid level of investment and employment in the small business sector.

Conclusion

The South African community has shown itself to be highly adaptive. The history of South Africa has produced a hardy and motivated individual. Although coming from such a diverse background, South Africans have fitted well into the Australian way of life. They continue to make a significant contribution to community organisations, business and academia. Many have now children who as second generation migrants are excelling at school and university. The second generation have also shown great commitment to careers and embraced the Australian culture and lifestyle.

AUTHOR PROFILE

COOK, Clive was born in Northern Rhodesia (Zambia) to a mother who was a fifth-generation South African. His biological father was Capt. John de Wet who commanded the SAS Protea, which surveyed and mapped the South African coast. Clive obtained a BAcc from the University of Witwatersrand and his Master of Business Administration from the University of Queensland. He is the Immediate Past President of the Queensland chapter of the former Australia-Southern Africa Business Council (Queensland) now called Australia-Africa Business Council.

Clive served for two years as the National Chairman.

South Sudanese

– *Written by Daniel Jacinto Lee* –

The Republic of South Sudan gained its independence on 9 July 2011 after a long struggle which began in 1955 for separation from the Republic of Sudan. The Republic of South Sudan is a landlocked country in the east-central Africa and consists of over 60 different tribes speaking a similar number of different African languages. English enjoys the status of being the official language of South Sudan.

The International Organisation of Migration (IOM) facilitated the migration to Australia and Queensland of South Sudanese as refugees. After their arrival in Brisbane some of the South Sudanese were employed by the local meat industry and others were given jobs in community organisations such as ACCESS (Access Community Services) and MDA (Multicultural Development Association). Government agencies such as the Department of Immigration and Citizenship (DIAC) which is now called the Department of Immigration and Border Protection (DIBP) also offered opportunities for employment. State government departments such as the Queensland Police Services appointed South Sudanese as police liaison officers.

The majority of the South Sudanese in Queensland live in Southeast Queensland notably in the Greater Brisbane region, Ipswich and Toowoomba. It can be assumed that of the approximately six thousand South Sudanese in Queensland there are four to five thousand adults. The climate in Queensland's south is similar to that of South Sudan and is characterised by tropical summers.

The hospitality given by the Queenslanders to the refugees from South Sudan was and remains exemplary. The Queensland education system caters well for the participation and integration of the children of African refugees. The South Sudanese children fit well into Queensland schools and they cope well with the multicultural student population. Some of the Sudanese children attend private schools, including church schools, whereas others attend government schools. South Sudanese parents welcome and encourage their children's participation in the various school sports activities such as soccer, basketball, AFL and many more team sports. South Sudanese parents also appreciate the challenges of the Australian learning

environment for children and adults. They need to adopt a new culture and new ways of parenting, learning and preparing for life and work in Australia. Many of the South Sudanese parents were not fortunate to have experienced an education in English and some of the adult refugees have had no education at all. South Sudanese parents realise that success by their children in Australian schools will lead to great opportunities in the future workplace of their children. The initial school experience by refugee children from South Sudan implied the crossing of many hurdles. The educational experience in Queensland school enables the children from Africa to progress in the same way as their Australia-born peers with other ethnic roots.

Apart from the elderly, the South Sudanese adults living in Queensland experience few problems with social isolation and loneliness. There is extensive community support in regard to learning how to overcome the trauma and hurt caused by the experiences of discrimination and violence in their African past. The Council of South Sudanese Communities in Queensland is the major organisation caring for and representing the interests of the South Sudanese people in Queensland. The South Sudanese women were among the first African people in Queensland to realise that there was a great need for them to accept new directions for their families' future life in the Sunshine State. They express a willingness to embrace and share with all Australians the newly found sense of freedom and equality.

At home South Sudanese families generally speak their mother tongues despite the fact that their children would respond back in English. Yet the power of English does not deter parents from keeping their native language(s) alive in the home. Australian multicultural policies respect the paramount significance of the migrants' and refugees' maintenance of some of their cultures, traditions and habits. They are also preserved for the benefit and enjoyment of Australians of non-African origins. Throughout the year South Sudanese children participate in many cultural events organised by various South Sudanese ethnic groups. The idea of multiculturalism is not new to the South Sudanese in Queensland as culturally and ethnically diverse groups of people have coexisted within South Sudan since eternity.

The South Sudanese community organises regular functions, which are also attended by members of many different African communities as well as by Australian people from other parts of the world. After a short stay in Queensland, the South Sudanese begin to feel confident about their future in Queensland and Australia. A South Sudanese would have only one answer to the question about the future of his people from their African homeland: “Our Australian future belongs to our offspring”.

AUTHOR PROFILE

LEE, Daniel Jacinto was born and educated in South Sudan where he was employed by the Ministry of Agriculture and Animal Resources. Subsequently he studied at Ain Shams University in Cairo and at the Australian Catholic University in Brisbane. In Cairo he was employed as a senior sales representative and as a translator from English into Arabic. In Queensland he worked for the Red Cross supporting refugees from Africa and as a Sudanese cultural facilitator. Daniel is currently employed as a specialist child care educator. He is a former Head of the Sudanese Community Association in Queensland and a former President of the (South Sudanese) Western Bahr El Ghazal Region Association of Queensland and a former President of the Sudan People’s Liberation Movement. He also served for many years as a Catholic Church choir master. Daniel is the current President of the Council of South Sudanese Communities in Queensland (CSSCQ) and represents his community in several community organisations such as QACC.

Spanish

– *Written by Cristina Poyatos Matas* –

In May 1606 Captain Pedro Fernandez de Quirós took possession of Terra Australis (also called Australia del Espiritu Santo) in the name of the King of Spain. Quirós' reminiscences appeared in English translation in 1617 as *Terra Australis Incognita* or *A New Southern Land Discoverie* containing a fifth part of the World, lately found out by Ferdinand Qui[os], a Spanish Captaine. Never before published (Grassby, 1983, Martin, 2001; McDermott, 1978, Zivancevic, 1999). It is uncertain whether Quirós actually landed in Australia, but in 1606, another Spaniard, Luis Vaez de Torres, sailed through the strait between Australia and New Guinea which now carries his name (Hilder, 1992). He was the first Spaniard to set foot on what is now Queensland. By 1650 Spain had renounced its rights to the Pacific basin due to the decline of the Spanish Empire in the seventeenth century. As a result, the Dutch, and later the French and English, settled the region in the eighteenth century (Fernandez-Shaw, 2000; Martin, 2001; Ruiz, 1985).

The early years to World War II

In 1947 there were 992 Spanish-born people in Australia, of whom 397 were living in Queensland. During the first decade of the twentieth century, the expulsion of Pacific Islanders in the State set the conditions for small scale chain migration of Spaniards, Catalans and Basques to the sugarcane districts (Poyatos Matas, 2001). They established the first group settlement of Spanish nationals in Australia. Some of the Spanish contract labourers (including Catalans and Basques) imported by the Colonial Sugar Refinery Company left Genoa on 26 May, 1907 and were photographed on board of the steamer *Marloo* in Brisbane (Martin, 2001). They used their savings to acquire properties for sugarcane cultivation in the North of Queensland and once established, sponsored relatives, friends, and friend's friends. Several hundred Basques and Catalans arrived in Queensland in this fashion. One family alone (the Mendiola family in Ingham) is reported to have sponsored more than 700 people. (See the Basques and Catalans articles in this book.) The chain migration came to an end because of restrictions in Australian immigration policies regarding southern Europeans in 1928, and on account of the outbreak of the Spanish Civil War in 1936. Some settlers went back to Spain to take part in the war, along with a group of Australians who enrolled in the International Brigades, thus defying the neutral stance taken by

the Australian government. A monument was erected in Canberra by the Spanish communities in Australia recording the valour of those Australians who embraced the cause of democracy in Spain.

During, and immediately after the Spanish Civil War, some refugees fleeing the country came to Australia, but most Spanish refugees went to France and Latin America. During the two decades after the Civil War, over 600,000 Spaniards moved abroad. Most of them emigrated to escape poverty and hunger under the dictatorship of General Francisco Franco, which either resulted from their social position or from their or their parents' political convictions (Mason, 2013; Douglass, 1988). There was structural discrimination in Franco's Spain which did not allow Republican supporters to have access to employment or education (Douglass, 1988; Cortes, 1988; Grassby, 1983: 50–54; Morales, 1994; García and Palomo 1986: 50–52; Carr, 1980: 155–178; Kaminskas, 1972: 1–5; Martín, 1996; Martín, 1998; Villalta, 1999; García and Maraver, 1999, Castelo 1999, and Consulate General of Spain, 1998).

The Spanish community in Australia after World War II

After World War II, the Australian sugar industry experienced a labour crisis as few Australians, including returned soldiers or established migrants, were willing to undertake seasonal employment in the sugar industry. Growers were allowed to recruit workers directly from Europe under a special agreement, and as a result, around 5,000 Spanish nationals entered Australia, more than half of whom were Basques. The first group of 159 migrants from Spain reached Brisbane on the Italian ship *Toscana* on 26 June, 1958 (García 1998, p. 23). The migration of sugarcane labourers was extended to other occupations, culminating in an agreement on assisted passages which was signed by Australia and Spain at the end of 1958. According to García (1992), the Australian sugar industry was not the only player to bring the agreement to fruition. There was also a coincidence of interests between the Australian Catholic Church, which wanted to boost the number of Catholics in Australia, and the Franco regime in Spain. The Franco dictatorship had just joined the United Nations after many years of isolation and wanted to broaden its international contacts by establishing diplomatic ties with as many nations as possible.

From 1958, Spanish migration gradually increased and diversified its destinations in Australia. Depending on the timing of their arrival, Spanish migrants were sent to the cane fields in Queensland, the tobacco, and fruit picking areas of Victoria or the steelworks in Port Kembla and Whyalla, or the car industry in Geelong. The annual intake reached 1,800 people in 1961–62 and reached a peak of 4,500 people in 1962–1963. At this time the agreement was interrupted by the Franco regime, allegedly on grounds of problems with unemployment in Australia, a reality which applied to all Australians, not only to the migrants from Spain. Another reason behind this decision was the fact that diplomatic relations between Australia and Spain were not upgraded by Australia through the construction of an embassy in Madrid (García, 1992, p. 27).

By 1966 there were 11,000 people of Spanish birth in Australia, and almost 15,000 by 1971. Most of these were unskilled and semi-skilled workers, the type of migrant required at this time in Australia. There was also a significant proportion of people whose main reason to migrate was political. As most of the migrants were young and unmarried males, Australian officials feared they would not settle permanently. Groups of single Spanish women were therefore encouraged to migrate to Australia. The migrant's perceptions, however, were that their settlement was a transitory one. They aimed at saving enough in order to return to Spain, or they were simply waiting in hope of a return to democracy in Spain; this eventuated in 1975, after Franco's death.

Spanish migration continued until the early 1980s, with a significant decrease from 1982, as shown in the community profile from the Australian Bureau of Statistics (ABS) (see Table 1). By the time Spain joined the European Community in 1986, migration to Australia started to decrease. The return of democracy in Spain also brought important changes for the Spanish community in Australia. In response to insistent community requests, the Spanish government sent parliamentary delegations to Australia in 1980 and 1982, which resulted in the implementation of Spanish classes for children and adults, and also in bilateral social security agreements. These agreements allowed Spanish migrants to receive their social security benefits in either of the two countries, and as such they theoretically allowed

retired people to return to live in Spain and still receive Australian benefits. Nonetheless, many migrants chose to remain in Australia as their children decided to stay in Australia. Return migration to Spain from Australia was estimated at about 400 people per year in the 1990s.

The Spanish community in Queensland

One of the main consequences for Queensland of the migration agreement between Spain and Australia was its loss of status as a primary destination for Spanish migration to Australia. In 1971 only 9.7 per cent of the Spanish-born in Australia were in Queensland, a significant decrease from the 40 per cent of the Spanish-born in Australia residing in the state during the 1940s. Since the 1970s, the percentage of the Spanish-born residents in Queensland has grown steadily; but since the late 90s growth started to decrease, having its lowest point of in 1996, with only 1,804 Spaniards being registered in the census. However, the beginning of the twenty-first century brought with it a new influx of arrivals in Queensland. In 2011, a total of 2,068 Spaniards were registered by the ABS, showing the highest increase of Spanish migrants in the last thirty years. As a result, the state of Queensland had 15.84 per cent of the Spanish-born in Australia in 2011. As it has been the case with the Catalans and the Basques (see relevant chapters in this book), this has been partly due to the global financial crisis affecting Spain, which has forced many professionals, young and more experienced, to leave Spain searching for work opportunities.

Spaniards are under-represented in Queensland compared with the total population in Australia, as it can be seen in Table 1. As with many overseas-born groups, the Spanish-born are concentrated in Brisbane, with the majority of them living in the state's capital. Other concentrations are in far North Queensland, especially in Cairns, Townsville, and more generally, in the local government areas of Hinchinbrook, Mareeba, Johnstone and Burdekin, which demonstrates the early rural settlement in these areas by the Basques and Catalans. The majority of Spanish living in Australia settled in the cities of Sydney and Melbourne.

Table 1: Spanish-born residents in Australia and Queensland 1971-2011

Spain-Born	1971	1976	1981	1986	1991	1996	2006	2011
Queensland	1,422	1,728	1,726	2,019	1,889	1,804	1,891	2,068
Total Australia	14,663	15,356	15,127	16,266	14,785	13,592	12,276	13,056
Per cent in Queensland	9.70%	11.25%	11.41%	12.41%	12.78%	13.27%	15.40%	15.84%

However, it is important to mention that the Spanish population is much higher than the numbers shown in Table 1, as this only reflects the ABS data.

When the age and gender structure of the Spain-born population in Queensland is considered, as shown in Table 2, the gender ratio gap for the Spanish in Queensland, compared with previous censuses, is closing in the 2011 Census, with only 80 more females than males. Regarding the age structure, the Spanish population is ageing with more than a third of them, 38.44 per cent, aged between 60 and 89, and 49.33 per cent of them between the ages of 30 and 59.

Table 2: Age and sex structure of the Spanish-born in Queensland (2011 Census)

Age	Male	Female	Persons	Per cent
0-9	34	35	69	3.34%
10-19	25	29	54	2.61%
20-29	61	59	120	5.80%
30-39	154	170	324	15.67%
40-49	188	184	372	17.99%
50-59	158	166	324	15.67%
60-69	229	152	381	18.42%
70-79	169	135	304	14.70%
80-89	50	60	110	5.32%
90-99	6	4	10	0.48%
100+	0	0	0	0.00%
Total	1,074	994	2,068	100.00%

The per centile distribution of the Spanish living in Queensland, as seen in Table 3, shows that 58 per cent arrived before 1981. The smallest migration movement was seen between 1991 and 2000, with only 104 of them arriving. In contrast, since 2001, we have seen 371 new arrivals. Thus, this is an ethnic community that is slowly been revitalised.

Table 3: Distribution according to year of arrival of the Spain-born population in Queensland (2011 Census)

Spain-born	Before 1981	1981-1990	1991-2000	2001-2010	Jan 2011 - Aug 2011	Not Stated	Total
Queensland	1,200	274	104	293	78	119	2,068
Per centile Distribution Queensland	58.03%	13.25%	5.03%	14.17%	3.77%	5.75%	100.0%

As it can be seen in Table 4, the second generation is numerically smaller than the first generation of Spanish migrants in Queensland, and almost as big as the first generation in Australia. This reflects the long stay of the Spanish-born in the state. The ratio of second to first generation is significantly lower in Queensland than both the rates for the Spanish-born in Australia in general.

Table 4: Ratio Spain born and second generation (both parents born overseas)

2011 Census	Spain-born	Second generation	Ratio second/first
Queensland	2,068	1,916	92.6%
Total Australia	13,056	12,296	94.2%

Regarding the language used at home, it can be seen in Table 5 that 62.6 per cent of the Spain-born in Queensland speak Spanish at home. This is lower than the Spain-born percentage in Australia mainly because the percentages of other languages apart from English and Italian are higher in the state. This is to be expected, as most of these speakers (under Other) are speakers of Basque or Catalan many of whom have settled in Queensland (see chapters on Catalans and Basques).

Table 5: Language spoken at home by the Spain-born population in Queensland and Australia (2011 Census)

Language	Queensland		Australia	
	Count	Percentage	Count	Percentage
Spanish	1295	62.62%	8,744	66.97%
English	610	29.50%	3,477	26.63%
Italian	45	2.18%	268	2.05%
Other	118	5.71%	567	4.34%

Overall, the 2011 Census shows, as seen in Table 6, that the proficiency levels of the Spanish living in Queensland are quite high, with 1,157 of 2,068 describing themselves as being able to speak English very well or well. In contrast, the majority of those who said that they did not speak English very well were aged between 60 and 89. No gender differences were observed in the use of English by the Spain-born population.

Table 6: Proficiency in Spoken English of the Spain-born population in Queensland and Australia (2011 Census)

Sex	Age	English Proficiency	
		Very well/well	Not well/Not at all
Males	0-9	14	7
	10-19	11	0
	20-29	40	7
	30-39	115	3
	40-49	100	3
	50-59	71	6
	60-69	134	27
	70-79	72	53
	80-89	9	25
	90-99	0	3
	Total	566	134
Females	0-9	19	0
	10-19	13	3
	20-29	39	0
	30-39	121	5
	40-49	112	3
	50-59	108	11
	60-69	101	33
	70-79	60	44
	80-89	18	34
	90-99	0	0
	Total	591	133
Persons	0-9	33	7
	10-19	24	3
	20-29	79	7
	30-39	236	8
	40-49	212	6
	50-59	179	17
	60-69	235	60
	70-79	132	97
	80-89	27	59
	90-99	0	3
	Total	1157	267

With regards to the religion of the Spanish, as Table 7 shows, that 75 per cent of them declared Christianity as their religion. It is interesting to note that also 17.94 per cent declared not to have a religion.

Table 7: Religion of the Spain-born population in Queensland and Australia (2011 Census)

Religion	Males	Females	Persons
Christianity	796	761	1,557
Buddhist	7	4	11
Hindu	0	3	3
Judaism	0	3	3
No Religion	202	169	371
Other	13	9	22
Not stated	55	46	101
Total	1,073	995	2,068

More than half of the Spaniards were married in the 2011 Census, as Table 8 shows, with few of them being divorced (only 19.6 per cent). In comparison, 10.2 per cent of them declared that they have never been married.

Table 8: Marital status of the Spain-born population in Queensland and Australia (2011 Census)

Marital Status	Males	Females	Persons
Married	599	535	1,134
Separated	43	45	88
Divorced	109	103	212
Widowed	36	97	133
Never Married	239	166	405
Not Applicable	46	50	96
Total	1,072	996	2,068

The annual income declared by the Spain-born population in the 2011 Census (see Table 9) shows that the majority of Spanish are working. More men than women are in the highest individual income sections. Overall, it can be seen that the majority of Spaniards not receiving an income are females. It is very likely that in some cases they may be responsible for taking care of their homes.

Table 9: Annual income of the Spain-born population in Queensland and Australia (2011 Census)

Individual Income	Males	Females	Persons
Negative income	6	10	16
Nil income	35	96	131
\$1–\$10,399	36	66	102
\$10,400–\$15,599	167	159	326
\$15,600–\$20,799	115	134	249
\$20,800–\$31,199	95	117	212
\$31,200–\$41,599	98	88	186
\$41,600–\$51,999	86	60	146
\$52,000–\$64,999	93	61	154
\$65,000–\$77,999	70	41	111
\$78,000–\$103,999	74	33	107
\$104,000 or more	85	22	107
Not applicable	46	51	97
Not stated	67	57	124
Total	1,073	995	2,068

Outstanding individuals and the community organisations

The first Spanish settler on record in Queensland was the Spanish gold digger Joseph Merry Vásquez, who was born in 1858 at La Coruña, Galicia. He was a crew member on an English ship which landed in Townsville in the late 1870s. He jumped ship and went to the Croydon goldfields, where he made a small fortune. Joseph moved at the turn of the century to Dorrigo, New South Wales, but his contributions to Queensland were to last. He was one of the founders of the Royal North Shore Hospital in Townsville. He also financially supported William Lane's utopian settlement in Paraguay in the 1880s (Grassby, 1983) (see the Paraguayans article in this book).

Another early migrant was José Antonio Parés. José was born in Calonge in the province of Gerona, Catalonia, in 1843. He belonged to a prosperous Catalan family and was educated in Madrid and Oxford. After his studies he returned to Catalonia and found the place oppressive with strict rules of behaviour. Even a wife was chosen for him but he refused to cooperate and migrated to Australia. It is not clear in which year he arrived. It is known that he married Prussia-born Anna Seyffarth in Brisbane on 16 November, 1881. José spoke seven languages and worked as an accountant. He was also a councillor in Bowen. Mareeba was his home for more than 20 years where a street is named after him.

Among the Catalan migrants who arrived in the 1910s was José Paronella, an entrepreneur who made money buying and improving canefields. José had a long-harboured dream of building his own castle and pleasure garden. Hard work and good fortune in his early migrant years allowed him to build what has become Paronella Park, a luxury castle bordered by a 13-acre tropical garden. José and his wife Margarita spent 19 years' worth of savings to build the castle, and for the rest of their lives they fought nature to embellish and maintain it. José died of concrete poisoning when he was 59. His wife and children carried on his dream until the late 1970s, when the property was sold out of the family. The park is a significant monument to migrant determination: it is now on the list of the National Trust and is nominated for listing as Queensland Heritage (Ruiz, 1988: 211; Castelo, 1999: 119–120). (There is more information on José Paronella and his family in the Catalans article in this book.)

One of the most prominent second-generation Spaniards in Queensland before World War II was Luis Amadeo Parés, who was born to a Catalan migrant, José Parés (see above) in Herberton on 12 July, 1893. He devoted his life and fortune to performing and teaching music and to promoting culture to his fellow Queenslanders. He became internationally famous as the conductor of a 1,000 violinists ensemble performing at the Brisbane Exhibition Hall in August, 1927. Mr Parés taught 1,300 boy and girl student violinists from the Brisbane State schools to perform a non-trivial piece of music *La cuna* (the cradle) he had composed for the event. Some 6,000 people paid to hear them on the three performance nights. Thousands more tuned in to hear the performances broadcasted live by Radio 4QG, a novelty at the time.

Luis Parés had the honour of being the first President of the first Spanish Club founded in Australia in May 1926, the Queensland Spanish Club (Centro Español de Queensland). The Club opened with a membership of 30 Spaniards from the Brisbane area but soon grew with the enrolment of a large number of Spaniards from North Queensland after a visit to the area by Luis Parés at the end of 1926. The founding secretary, Antonio Illa, became the second President of the Club.

Mr Parés owned the Hall of the Muses, a focal place for the artistic life of Queensland in the early 1920s and 1930s. The premises were located on 393 George Street, where he also had his violin school. The Hall was patronised by Brisbane high society, including the Governor. It offered concerts some of which were broadcast live by Radio 4QG, theatre performances in English and other languages ranging from Aristophanes to O'Neill, and other cultural events. The Hall was also the meeting place of the burgeoning Brisbane population interested in multicultural activities as it hosted meetings of the Spanish Centre (Centro Español), the Alliance Française, the Società Dante Alighieri, The Goethe Bund, Stronica Polska (Polish Association), etc. It also hosted meetings of cultural societies such as the Repertory Society or the Authors and Artists Group. Luis Parés was the editor of one of the first multilingual cultural publications in Australia, *The Muses' Magazine*. The magazine was mainly devoted to the arts, but it also included information about the Queensland ethnic communities and featured articles written in Spanish, French, German, Polish and Modern Greek. Clearly ahead of its time, the publication included articles on the benefit of learning foreign languages, and on the

contributions by ‘non-Britishers’ to Australian society. It even featured advertisements in ‘foreign’ languages. The activities of the Hall of the Muses and the contents of *The Muses’ Magazine* were too progressive for conservative Brisbane and could not last. The failure of his cultural enterprises during the xenophobic fever of the Second World War, a time when even anti-fascist migrants who escaped from Europe seeking refuge in Australia were interned in ‘alien camps’, resulted in Luis going bankrupt. During the bankruptcy proceedings, Luis Parés represented himself and publicly ridiculed the creditors to the amusement of the local press, but he lost the case. After that, Luis taught farm children to love music in the pioneer land that is now known as the Sunshine Coast. According to his family he maintained his optimistic nature and his exuberant sense of humour until the end. Luis died from a stroke in May 1948. The building that hosted the Hall of the Muses was demolished in 1986 to give way to a modern office block.

Another famous descendant of early Spanish migrants to Queensland is Al Grassby, Whitlam’s Minister for Immigration from 1972 to 1974. Grassby was born in Brisbane in 1926 and was fluent in Spanish and Italian. He embraced what was then considered ‘ethnic’ attitudes like introducing wine to the Parliamentary bar and was the first Australian politician able successfully to transform his ethnic heritage into political capital. During his time in office, Grassby spearheaded the final exit of the White Australia policy. He promoted the teaching of English to migrants and implemented multicultural policies. He challenged the prevailing monolingual and monocultural Anglo-Celtic attitudes and aimed at introducing a second language in every primary school in Australia. His grandfather, Jaime Alberto Gras, was an entrepreneur from Málaga who settled in Queensland in the 1880s after travelling the world. Jaime anglicized his name to Grassby, and used to own some land in what is now Queen Street in Brisbane.

Some of the early migrants became very affluent self-made men and women. Among the most successful are the Catalans Bruno Tapioles, José Paronella and Claudio Donatiu and the Basques Aniceto Menxaka, José María Goikotxea and Teresa Mendiola. More details can be found in the Catalans and the Basques articles in this book.

On 26 January, 1949 the Nationality and Citizenship Act came into force providing the new status of ‘Australian citizen’. Previously Australians were British subjects. A special naturalisation event was held in Albert Hall in Canberra. Seven migrants, each representing his or her State or Territory, became Australian citizens during this ceremony. The migrant representing Queensland at this symbolic event was Angel Muguira, a Spanish-born Basque cane cutter who was aged 26. Angel came with his parents to Australia in 1937 and was able to share the 50th anniversary celebrations of the Nationality Act, held in Canberra in February 1999. When interviewed by a Spanish program on Radio SBS, however, Angel had to answer the questions in English. He still spoke Basque with his mother but was unable to speak Spanish properly.

Benito Droguet and his wife Dolores migrated to Ayr in 1961, from Sabadell in Catalonia, to meet Benito’s uncle, Bruno Tapioles. Benito was the driving force behind the formation of the Spanish Society of North Queensland in Ayr. Benito was awarded the Order of Civil Merit by King Juan Carlos I of Spain for his work in Australia helping Spanish migrants and promoting Spanish and Catalan culture. He also received awards from the Catalan regional government in Spain and the Migrant Service Award from the Queensland Government in 1991. (There is more information on Benito Droguet in the Catalans article in this book.)

Born in Pamplona in the Basque Country, Miguel Angel Samanes migrated to Mareeba in 1967 to meet his sister, who had previously migrated to the area. After a long succession of farm jobs, he saved enough to set up his own small business: a construction company. He was also one of the founders and builders of the Hispanic Club of far North Queensland at Mareeba in 1978. Miguel Angel is currently the Club’s President. Another notable person who helped the community for a long time in far North Queensland is Amador Calhorra Martinez de Moranti, who is from Navarra in the Basque Country. Amador migrated to North Queensland in 1951 as a canecutter, to meet a branch of his family, which had migrated to the area in the 1910s. He is currently the vice-consul for Spain in Mareeba.

A new Spanish Club was founded in Brisbane in 1972. The Spanish Centre (Centro Español) was founded by Father Antonio Prodela, Arturo Mougán and

Alberto Mugardas, all from Galicia. Father Prodela was the priest in Moorooka and was very respected in the community. Arturo Mougán was a Galician migrant who came to Australia after having migrated to Brazil, and established a construction company. Each year the centre organises the procession of the Three Wise Men of the East for the Feast of Epiphany on 6 January. The procession celebrates the revelation to the Gentiles of Jesus Christ as the Saviour, as portrayed by the coming of the Three Wise Men, or Magi, bringing offerings to the child. In the Spanish tradition the Magi instead of Santa Claus are believed to bring presents to children, and children are expected to leave some grass for the Magis' camels to eat during the night of 5 January. The Spanish Centre of Brisbane has its own website and it is especially active on weekends. Members gather to socialise, play dominos or share a meal. The Centre also sponsors groups of Spanish dancers and Spanish language classes for children. Brisbane also hosts a Spanish Grandparents Association, founded in 1992. Antonio Cívico Caballero, from Córdoba in Andalucía, has been its untiring President since its foundation. Antonio's dedication to further the interest and development of the community has earned him recognition by way of a Multicultural Service Award by the Queensland Government. Other Spanish Associations in Queensland include the Spanish-Australian Sport Cultural Social Club of Southport, and the Spanish Club of Townsville. There is also a Catalan Association in Brisbane (see the article Catalans).

In Brisbane it is possible to listen twice a week to the Spanish program on Radio 4EB. The program was initiated in 1979 by Manuel Mena and Ricardo Fernández. It was, however, Guadalupe Burridge who was one of the longest voluntary workers. She conducted the program from 1981 to 1998. Guadalupe came to Brisbane in 1966 from England, when her husband obtained a position at the University of Queensland. Since Guadalupe left the program, Oscar Vicari has been coordinating it, becoming the longest voluntary worker. The program continues to count with a faithful group of listeners, and it has collaborated in different projects with the two universities teaching Spanish in Brisbane, Griffith University and the University of Queensland.

The Spanish Consulate in Queensland is located on the Gold Coast. Ana Lopez-Tulloch, Honorary Consul, has contributed extensively to the business world of

Queensland and Australia, as well as to the diffusion of the Spanish language in Australia. In 2007, she and Professor Alfredo Martínez wrote the book *Ten Reasons to Learn and Teach Spanish: Facts and Figures to Promote a Better Understanding of the Spanish Language in Australian Schools* (Martínez & López, 2007).

On the cultural front, the name of the prolific artist Anna Gonzalez must be mentioned. She has contributed to the world art with more than twenty five exhibitions in Australia, mainly in Brisbane, as well as in Japan and other countries.

Two Spaniards in Queensland, a father and son, deserve special mention for their achievements in sports. Agustín Adarraga Elizarán was born in Hernani in the Basque Country and migrated to Australia in 1959. Unlike most Spanish migrants at the time, Agustín had a degree in veterinary science from the University of Zaragoza. He was also a respected sportsman, being a member of the national selection for handball since he was 19. As Australia was only recruiting unskilled labourers from Spain at the time, he applied under the occupational classification 'clerk'. His wife, María Rosa Almiral, a native of Barcelona, is also a graduate. Agustín's main reason for migrating to Australia was his perception that in Commonwealth countries, veterinary science had more prestige than in Spain, and he was prepared to migrate as a worker in order to find a way to validate his degree. As he belonged to a very well-known Basque family which was famous for its achievement in international sports - several members are former Olympians - he was discouraged from migrating as a 'worker'. He did not listen to the negative advice and migrated anyway, settling first in Melbourne and then moving to Brisbane. He was required to complete the last two years of a science degree at the University of Queensland finishing with majors in chemistry and biochemistry and working concurrently for the Red Cross. Agustín researched the chemistry of the blood's haemoglobin and became one of the 12 foundation members of the Australasian Association of Biochemists (AACB). His research profile helped him obtain a position in the pathology laboratory at Townsville General Hospital in 1966 where he was able to pursue a successful career. Agustín returned to sports and became a noted squash player. He won most of the squash championships in North Queensland and was the captain of the Townsville

team when he became State champion. In 1979, Agustín won the Stellar Veteran International squash championship in Sydney and the Veteran National Championships in Erina (NSW) in 1982 and in Adelaide in 1986. He was a member of the Australian National Squash Team that won the New Zealand Veterans Championship and became World Squash champion in the category 50 to 55 years in Toronto in 1985, when he was 54. He received the 'keys of the city of Townsville' in the same year. Agustín also became well known as a squash coach. He created the Jai-Alai Club (the name means 'happy party' in Basque) in the late 1970s and is today the Director of the North Queensland Junior Squash Elite Academy. Agustín is also the director of the Professional Squash Coaches Association of Australasia and regularly contributes to the Professional Coaches Magazine published by this Association. Agustín Adarraga Elizarán was also a foundation member of the Spanish Society of North Queensland. He contributed to the establishment of a Basque party in Trebonne, a Basque settlement near Townsville.

Agustín Adarraga Almiral, the fourth son of Agustín Adarraga Elizarán, has followed in his father's footsteps in sport achievement. He began practising the sport when he was only four years old at the Jai-Lai Club founded by his father. He became a national champion at 11 and reached the world ranking of seven in the International Youth Championship in Calgary, Canada in 1984. The Spanish Squash team offered him a contract, and Agustín moved to Spain, and began to play as a Spaniard and as the captain of the team. His younger brother Xavier also moved to Spain to play in the Spanish national team.

Spaniards have also excelled in academic pursuits. Dr Jose R. Botella, who was born in Malaga, and his wife have contributed to research in plant biotechnology and quantum chemistry. They migrated to Queensland in 1994. Professor Alfredo Martinez and Cristina Poyatos Matas helped to establish new Spanish Studies programs in Spanish Studies at the University of Queensland, and then Cristina went to Griffith University to be involved in the development of a new program. Both of them migrated to Queensland in the early 90s, though Alfredo moved to Melbourne where he is the Head of the School of Languages and Linguistics of the University of Melbourne.

Not all Queensland migrant communities have had a novel inspired by their plight. The long-standing Spanish

community has two. Gloria Montero, the Queensland-born daughter of Spanish migrants, published the novel *The Villa Marini* in 1997, in which she describes the life on a sugarcane plantation owned by Spanish migrants in far North Queensland. A tragic family saga, the novel tells the story of a Spanish migrant called Mariano Grau, and his obsession with building a house like the old home in Spain, the one he remembers from his youth, the Villa Marini. After Mariano's sudden death, his daughter, Marini, proceeds to fulfil her father's dreams at great personal cost, eventually building the Villa Marini, a wildly opulent monument to both her wealth and her determination. Over three decades, she is married to an Irishman, gives birth to two children, has an affair with her husband's brother, opposes insurgent cane workers and breaks cane-cutter strikes. At the end of the novel, the house built in the style of a classic Mediterranean villa lies abandoned behind tangled ferns and rusted gates. Gloria published another novel inspired by the history of Spanish migration to Australia, *All those Wars*, in Spanish in November 2000. Gloria Montero is also a celebrated playwright and non-fiction writer. In 1994 Gloria wrote *Frida K.* for her daughter, actor Allegra Fulton. The work is about the noted Mexican surrealist painter Frida Kahlo. The play went on to win Canada's prestigious Dora Mavor Moore Award in 1995 and became an international success at its opening in New York in 1997. Subsequently translated into Spanish, it has also played in Madrid and Barcelona, but not in Australia. Gloria Montero currently lives in Barcelona.

The economic contribution

In 1996 bilateral trade between Spain and Australia amounted to A\$695 million. Spain's main exports to Australia (higher than \$10 million) in this year were motor cars and parts, olive oil, rubber pneumatic tyres, ceramic tiles, preserved vegetables and automatic data processing machinery. Australian main exports to Spain (higher than \$10 million) were natural gas, coal, wool, prawns and cotton. Queensland contributed significantly to these exports, especially in fishing, natural gas and coal exports. Large amounts of shark cartilage are exported annually to Spain.

The Queensland Chapter of the Spanish Chamber of Commerce was established on the Gold Coast, and promotes bilateral trade between Australia and Spain. Headquarters are in Sydney. This institution also

promotes Australian education in Spanish-speaking countries. The Queensland vice-president of the chamber is Mr Ramón Losa, who migrated from the Basque Country in Spain in 1970. He has a long history in the Queensland restaurant industry and has worked as an international consultant for Australian industries which want to export their products to Spanish-speaking countries. He is presently involved with Gold Coast Co., an Australian company manufacturing automatic shufflers for casinos which exports around the world. He is in charge of the campaign to export the company's products to South America, Central America and the Caribbean.

Spaniards have contributed significantly to the development research for Queensland knowledge industries. Dr José R. Botella studied and worked in leading universities in Spain and the United States. He was also employed by National Aeronautics and Space Administration (NASA) at the Department of Chemical Engineering. José created the Plant Genetic Engineering Laboratory at the University of Queensland (School of Life Sciences). The laboratory now employs 20 scientists from all over the world and it has collaborative projects with several overseas countries and it is a partner in the European Union Biotechnology Program. Most of the biotechnology projects are focused on enhancing the quality of tropical fruits, which are very important for the Queensland economy. Since its inception, the laboratory has achieved several world firsts: the first genetically engineered pineapples have been produced recently with control of flowering and are being evaluated in field trials, the first genetically engineered papaya (pawpaw) trees with enhanced fruit life, the first mangoes with genes incorporated using the 'gene gun' procedure. In addition to the biotechnology program, Dr Botella chairs a basic Science program investigating the mechanisms by which plants can sense and respond to environmental clues in order to adapt and survive. The Science program has cloned several important genes, the last instance of which was published in December 2000 in the Proceedings of the National Academy of Sciences of the United States.

Spaniards have also excelled in the restaurant industry. Javier Codina is the Barcelona-born Executive Chef and owner of La Moda Vintage Cellar Bar Restaurant in Brisbane. Javier started his career in five star hotels in the Ritz Carlton chain in Barcelona

and San Francisco. He studied under the renowned French chef Pierre Chevallard in the luxury Chewton Glen Hotel in Hampshire, England, before becoming Sous-Chef at La Fontaine Restaurant on Hayman Island. This led to his migration to Queensland in 1999, and his involvement initially in Giannis and then in establishing La Moda. Javier's cuisine is a blend of the best of traditional Spanish and French styles made more adventurous through the addition of Californian innovation. His cooking has been widely acclaimed by Australian food critics and Javier has recently appeared at Master Classes alongside internationally renowned chefs such as Gordon Ramsey. La Moda has also become the gathering place for the Spanish Expatriates Association founded by Jose Lopez around ten years ago. This association aims to support new arrivals into the Brisbane and Gold Coast areas and it meets once a month.

Alex Sayz, a second generation Basque from Navarra, is the owner of Café Dalí located in Broadway on the Mall, Brisbane. The coffee house and bar offers Spanish tapas and other Spanish delicacies. Due to the popularity of the cafe, the locale was expanded to almost double its original size in 2000. Alex was also the coach of the Spanish Centre's soccer club, White Star. Under his leadership the team became champion of the Brisbane commercial league in 1986.

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Sri Lankans

– *Written by Victor Gunasekara* –

Sri Lanka is a tropical island belonging to the South Asian region, lying to the south-east of India. It is about one-thirtieth the size of Queensland but has 4.6 times its population. The term 'Sri Lankans' denotes a nationality; not an ethnic, racial or religious grouping. Sri Lanka is a multicultural nation which has received people from outside who came as invaders, traders or migrants. Until the last quarter of the nineteenth century there has been no significant out-migration of people from Sri Lanka. When the twenty-first century dawned there were significant numbers of Sri Lankans living abroad either as settlers or migrant workers. This includes Sri Lankans who have come to settle in Australia and who are called Sri Lankan Australians.

The country was first named 'Sri Lanka' in the Constitution of 1972 which called it the "Democratic Socialist Republic of Sri Lanka". Before this it had been known by a variety of names such as Taprobane to the ancient Greeks, Serendib to the Arabs, and Ceilao to the Portuguese who were the first Westerners to have a foothold in the country. It is from this that the name of Ceylon, which the British gave to the new colony they acquired in 1796, is derived. However the name 'Lanka' is ancient. The old Indian classic, *The Ramayana*, has as its central theme a war with the King of Lanka named Ravana. The ancient historical chronicles of the country also call it Lanka. The adjective 'Sri' which is now prefixed to the ancient name is an epithet meaning 'resplendent' or 'venerable'.

Sri Lanka first emerges from pre-history in the sixth century BC when migrants from North India arrived in the island. Before this there were Aboriginal tribes some of whom may have some affinity with the Indigenous Australian tribes. The new arrivals could have come from Bengal or from the Indus region. The original arrivals belonged to the Lion (Sinha) clan and from this they came to be known as Sinhala (Sinhalese in English). They established a thriving civilization with Anuradhapura in the north-Central region as their capital. This flourished until the capital shifted to Polonnaruwa in the tenth century perhaps due to security reasons because of the threat of invasion from India. This finally happened in the twelfth century when it was invaded by the Tamil kingdom of South India who occupied the North of the country. They were eventually pushed back but they left behind a Tamil population in the North of the country. However Tamils had been present even in the classical period and the Sri Lankan chronicles record the rule of a Dravidian

king at Anuradhapura in the third century BC. The latest group of Tamils to come to Sri Lanka were workers from South India who came to work on the tea plantations established by the British.

Other than the Sinhalese and the Tamils the third ethnic group to come to Sri Lanka are the Muslims who came as traders or mercenaries. By religion they were Sunni Muslims but ethnically they consist of two groups the Moors (of Arab or Indian origin) and the Malays who came from the Malaysian region. They are dispersed over the Island especially in the Eastern Province.

Finally there are the Burghers of Sri Lanka. They are the descendants of Portuguese, Dutch and British colonisers many through inter-marriage with the other ethnic groups. Of these the majority are of Dutch descent and the least numerous are the Anglo-Sri Lankans. A larger proportion of Burghers have migrated to Australia than any other community.

Stages in migration of Sri Lankans to Queensland

Queensland has received migrants from Sri Lanka for well over a century. The rate on migration has not been constant and has fluctuated with changes to Australian migration law. Four periods of migration may be identified:

The period before 1901

The first sustained migration from Sri Lanka to Queensland occurred after 1880. They came to work in the sugar farms of North Queensland. The sugar cane farmers were finding the supply of labour from the South Pacific Islands (formerly called Kanakas, now Australian South Sea Islanders) to be unreliable. An advertisement in the Sri Lankan press for workers to come to Queensland attracted many applicants (mostly Sinhalese). A ship carrying some 500 Sri Lankan workers set sail in October 1882 bound for Mackay and Bundaberg in Queensland. Some disembarked in Mackay without any difficulty but the remainder who continued to Bundaberg encountered an organised opposition from the Anti-Coolie League. The ship was picketed but after a short impasse the Sri Lankans were able to get through after a show of force. Direct opposition seems to have ceased after this.

Many of these early migrants moved from the sugarcane farms to the cities taking up any available employment there as labourers or shopkeepers. Subsequent arrivals were received peacefully, and in the course of time communities of Sri Lankans settled along the coast of Queensland right up to Thursday Island. Most of these early migrants were males and they intermarried with the local population especially the Indigenous and Islander people. Their descendants can still be seen along the Queensland coast often carrying the surname 'Apo', an abbreviation of the Sinhalese male suffix 'Appu' which was then attached to the names of many men. However they have not retained much of their Sri Lankan heritage.

The period from 1901 to 1946

In 1901 the Commonwealth of Australia was established. One of the first acts of the new Parliament was to pass the Immigration Restriction Act 1901 launching the White Australia policy. While direct racial terminology was avoided its objective was to end the migration of non-Europeans. This was achieved by a number of administrative regulations like an interview and a 'dictation test'. Under this policy there was no scope for further migration of the Sri Lankans none of whom would have been accepted under the new policy. However people who had already migrated were allowed to remain.

The period from 1946 to 1969

The post Second World War period, which saw large scale migration from Europe also saw a relaxation in the White Australia policy which had a significant effect on a particular ethnic group in Sri Lanka, viz. the Burghers. This involved a re-definition of who was a European entitled to migrate. Now those who could prove that they had a substantial amount of 'white blood' could be allowed into Australia. The Burghers came under this provision as they traced their ancestry partly from European colonialists. They had good records of their ancestry and they could pass the dictation test as they had a good knowledge of English. So it was that a large number of the Burgher community of Sri Lanka came to Australia some of them settling in Queensland. This relaxation of the immigration rules did not affect the other Sri Lankan ethnic groups who remained barred from migration to Australia.

The period from 1969 to the present

This period saw the dismantling of the White Australia policy. Already in 1958 the Migration Act had abolished the dictation test. Since 1966 the Government allowed well-qualified people who could integrate easily into the Australian society to enter as migrants without a racial test. Finally in 1973 the Whitlam government did away with the discriminatory migration policy. This allowed all communities in Sri Lanka to migrate to Australia if they satisfied the common rules.

There was no immediate increase in migration from Sri Lanka due to a cut in the general migration quota. The few admitted continued to be professional people like doctors and academics. However it was in the mid-1980s that substantial general migration from Sri Lanka began. The Table gives the number of Sri Lankans in Australia as shown in successive censuses. The Queensland number would be roughly one-fifth of the Australian total.

Population of Sri Lankan Australians (Census Data)

Year	Population
1876	500+
1976	14,866
1981	16,966
1986	22,513
1991	37,283
1996	64,068
2001	53,461
2006	62,256
2011	94,180

The profile and Sri Lankans in Australia and Queensland

Information on the socio-economic characteristics of Sri Lankan Australians can be obtained from the census returns the most recent being those of 2006 and 2011. The 2006 Census revealed that 4,810 Sri Lankan-born persons were living in Queensland (or 7.7 per cent of all Sri Lankan Australians). In 2011 this had increased to 8470 (or 9 per cent of all Sri Lankan Australians). This only applies to the first generation migrants but there is a growing number of second generation Sri Lankans of which the exact number is

not known. The average age of the Sri Lankan-born is slightly higher than the national average but it is slightly less than that of other overseas born Australians. There does not seem to be much difference in the gender distribution compared to the general population.

As to the ethnic and religious distribution is concerned the latest published information relate to the 2006 census. This showed that the response to the ancestry question showed that 69.5 per cent were Sinhalese, 8.7 per cent were Tamil, 5 per cent Dutch and 5.3 per cent English. On the language spoken at home 38.8 per cent claimed to speak Sinhala, 35.0 per cent English and 23.3 per cent Tamil. It is possible that Sinhalese and Tamil speakers would have increased in the 2011 census reflecting the increasing use of the ethnic languages in Sri Lanka. The breakdown on religion was: 31.1 per cent Buddhist, 26.9 per cent Catholic, 7.7 per cent Anglican and 18.6 per cent Hindu. Of the remaining 15.6 per cent there would have been many Muslims. A significant statistic is that only 2.3 per cent stated that they had 'No Religion' compared to the 18.7 per cent of all Australians. This shows the strong religious leaning of Sri Lankans. Of those counted in 2006, 14.2 per cent arrived between 1996 and 2001 and 21.1 per cent between 2001 and 2006. This shows an increasing migration from Sri Lanka likely to continue into the future.

Figures show that in education and employment Sri Lankan migrants fared better than other Australians. Thus in education 30.2 per cent of the SL-born had a degree or higher compared to 16 per cent for all Australians and 13 per cent of the SL-born had a Diploma or Advanced Diploma compared to 7 per cent for all Australians. In employment 30 per cent of the SL-born were professionals compared to 20 per cent for all Australians. At the other end of the scale 10 per cent of the SL-born were labourers the same proportion as Australians as a whole. All this is reflected in the income of Sri Lankans. The median weekly income for the SL-born aged 15 and over was \$553 compared to \$431 for all overseas-born, and \$488 for all Australian-born. (These above figures are for 2006)

The organisations of Sri Lankan Queenslanders

With the number of Sri Lankans in Queensland increasing, formal organisations came to be formed.

The first to do so was the Burgher community. In May 1970 they formed the Silver Fawn Club, named after a club in Colombo. It organised dances, published a newsletter and engaged in sports and social activities. Its membership was initially largely Burgher but in the course of time others too joined it.

A broader organisation called the Sri Lanka Society of Queensland was established by the late Pat Abey in 1978, incorporated 1984. Its principal objective was 'to promote harmonious co-operation and friendship amongst immigrants from Sri Lanka and Australians irrespective of racial, religious, political and other differences'. This was a time of growing ethnic and political conflict in the home country and the Society wanted to see that immigrants to Australia were free of this. The second objective was 'to preserve, promote and project the culture of Sri Lanka'. Its activities were conducted in English. It celebrated the traditional Sri Lankan New Year (in April each year) with a cultural concert and leading Australian dignitaries were invited to participate. The Society provided assistance to new migrants and students as well as to the home country in times of need. It also gave donations to Brisbane hospitals and local charities and published a regular Newsletter.

The next organisation to be established was the Sinhala Association of Queensland which was incorporated in 1991. Its first listed objective is 'to promote and preserve the Sinhala language'. It also seeks to facilitate Sri Lankan culture. For this purpose it stages an annual cultural festival called Saralanga at which music, song and drama are provided both for entertainment and instruction. It also celebrates the traditional New Year but in an outdoor setting with the youth participating in traditional sport and games. The Association also runs a Sinhala School for children and a Senior Citizen Group for the elderly. There is also a Tamil Association of Queensland but it is not confined to Sri Lankan Tamils and caters for Tamils from India and other parts of the world. The Sri Lankan Muslims too have not formed an exclusive grouping of their own but tend to join with Muslims in Queensland from other parts of the world.

A Sri Lankan group has also been part of Radio 4EB from its inception. This is run by volunteers and has a weekly program on Sunday mornings with news and commentary from the home country. It also broadcasts popular music and announcements of what is happening in other sections of the Sri Lankan

community. A large part of its programming is now in Sinhala much to the benefit of recent arrivals who are proficient in Sinhala and also elderly migrants.

Sport, particularly Cricket, is an area enthusiastically embraced by the Sri Lankans both at home and abroad. With this objective the Sri Lanka Sports Association was set up. Its objectives include: (a) provide support to young Sri Lankan cricketers in Queensland; (b) assist sporting organisations in Sri Lanka; (c) assist sporting activities of other Sri Lankan organisations in Queensland. In addition it has other objectives like promoting social, cultural and recreational activities of its members and multiculturalism in general. It has ambitions of establishing a clubhouse and/or cultural centre of its own.

On political organisation Sri Lankans have generally participated in the political activity of the Australian community at large. None of the organisations listed above have taken a specific political stance. However as a result of the spill-over of the ethnic conflict in Sri Lanka some expatriate Sri Lankans have taken an organised position. This is considered in a later section of this report.

As mentioned earlier Sri Lankans are very religious. Most Sri Lankan migrants to Australia, especially after 1970, were Sinhalese Buddhists. But when they came there were no temples in Queensland of the kind they were used to in Sri Lanka. So they sought to rectify this. The Brisbane Buddhist Vihara was the first monastery to be established in Highgate Hill, Brisbane, by the late Siri Mendis who hails from one of the earliest Sri Lankan families to migrate to Queensland. It has been relocated several times. A distinctive feature of its activity was that it used English for sermons and for dissemination of Buddhism. Its present successor is the Dhammagiri Monastery located at Kholo in the Western suburbs of Brisbane. It is in the Forest tradition popularised by a group of Thai Buddhists.

The next temple with the requisite facilities of a Sri Lankan temple is the Sri Lanka Buddhist Monastery at Ellen Grove in Brisbane. It has a shrine room, a stupa, a bodhi-tree and quarters for monks. It celebrates the various Buddhist festivals like Vesak (the Buddha's birth, enlightenment and death), Posen (introduction of Buddhism to Sri Lanka), Katina (donation of

robes and requisites to monks), etc. Sermons are given by the resident monks as well as instruction in meditation. A Buddhist school is conducted for the benefit of the young, and meditation instruction is provided for non-Sri Lankans as well.

The latest Sri Lankan-style monastery to be set up is the Queensland Buddhist Monastery at Goodna between Brisbane and Ipswich. It functions very much like the Monastery described earlier but is still in the process of construction. Other places of Buddhist observance are in the process of being set up elsewhere in Queensland.

Sri Lankan Catholics have built a shrine in the premises of the 'Shrine of Our Lady Help of Christians' in Canungra on the Gold Coast hinterland dedicated to 'Our Lady of Madhu' (Madhu being a place of Catholic pilgrimage in Sri Lanka). The festival at the shrine takes place on the same day as the festival at the Madhu Church in Sri Lanka. Sinhalese, Burgher and Tamil Catholics participate with a procession proceeding from the Church in Canungra after regular service to the Sri Lankan shrine. The proceedings there are sometimes presided over by a Sri Lankan priest. After the religious activities there is a sharing of food. Sri Lankan Catholics also gather for a 'holy hour' on Good Friday in a church in Brisbane. Catholics as well as other Christians participate in their religious activities in their regular local Church on other days.

The Sri Lankan Tamils who are Hindus do not have a dedicated Temple for themselves and join the numerous temples and mandirs set up for Hindus irrespective of their original provenance. This is also the case with Sri Lankan Muslims who do not have a dedicated Mosque for themselves, but participate in the religious activities of other Mosques in Queensland.

The contribution of Sri Lankan Queenslanders

This could be considered in two ways: the contribution to their land of adoption and the contribution to their land of origin.

Sri Lankans have generally tried to be good citizens of Queensland and Australia. Their main contribution is in the skills that they have acquired in their home

country and which have been of benefit to Australia. As already mentioned, Sri Lankans have a higher level of educational and professional qualifications than Australians as a whole. This is reflected in the number of doctors, engineers, academics, scientists and other 'high level manpower' who had acquired their qualifications largely in their home country before coming to Australia. It is difficult to quantify this general contribution to Queensland, and it certainly something that Sri Lankan Queenslanders are proud of.

Sri Lankans both individually and through their organisations have given assistance to Queensland. This is particularly seen in calamities like the 2011 Queensland floods. When the Premier of Queensland launched an Appeal for flood victims Sri Lankan organisations and individuals launched the Sri Lankan Community Premier's Flood Relief Appeal. This raised some \$20,000 for the appeal. In addition Sri Lankans joined with the rest of the community in providing food parcels and clothing.

Sri Lankans have also provided assistance to their home country by making donations and the like. But a particularly important contribution occurred during the Tsunami which devastated Sri Lanka along with other Indian Ocean littoral countries. A relief organisation was set up by a group of Sri Lankans which undertook construction of houses for families who lost theirs in the inundation. In addition individuals made their own private contributions in money and goods. Financial assistance was given to groups like temples who were constructing houses and the like.

Some special issues and the future

The ethnic conflict in Sri Lanka

The conflict between Sinhalese and Tamils developed from the 1960s. This assumed the proportions of a civil war when the Liberation Tigers of Tamil Eelam took up arms against the Government of Sri Lanka to create a state of their own. This conflict spilled over to the Sri Lankan Diasporas (sans the violence) and Australia was not exempt. In Queensland Sri Lankans formed the Queensland Association for Sri Lankan Unity and later the Queensland branch of the Society for the Peace, Unity and Human Rights. They contested the propaganda of the Tamil groups who were also active in raising funds for their separatist cause in Sri Lanka.

Reconciliation has proved rather elusive though in the Diaspora, including Queensland, the ethnic divisions have diminished.

Second-generation Sri Lankans

As with other ethnic groups there is a growing number of second generation Sri Lankan Queenslanders. Their number is not known as they are not counted in the census as such. They are progressively being integrated into the Australian community at large. Many of them do not speak Sinhalese or Tamil fluently. Maintaining their interest in the traditional cultural values is becoming a problem for the older generation.

Refugees and boat people

Usual migration of Sri Lankans to Australia has been on the basis of skills and other factors considered for migration. But there has been a fair number admitted as refugees. This started in the 1980s when the ethnic conflict in Sri Lanka worsened. Both Tamils and Sinhalese have been admitted as refugees with the former dominating numerically. A more recent development is the arrival of boat people from Sri Lanka although they are a minority of refugee boat arrivals. Some of the recent arrivals have accepted voluntary repatriation to Sri Lanka.

Looking to the future

Sri Lankan Australians will be a permanent part of the Queensland multicultural landscape. Compared to some other migrant groups Sri Lankan migrants have found it easier to blend with the Australian population. They are more proficient in English and share many cultural traits with Australians as both had been subject to British colonial influence.

AUTHOR PROFILE

GUNASEKARA, Victor was born in Sri Lanka and had his education at Royal College, Colombo. From there he entered the University of Ceylon graduating from the Faculty of Arts in 1955. He entered the teaching staff of that University soon after and left for the London School of Economics (University of London) for his doctoral study earning the PhD degree in 1962. He has since pursued an academic career lecturing in Sri Lanka, Nigeria and Australia. He migrated to Australia in September 1969 to take up a lecturing position at University of Queensland. Victor has been active in community affairs in Queensland. He is a founding member of the Sri Lanka Society of Queensland and has served on its Committee for many years. He has been the Secretary of the Buddhist Society of Queensland and the Humanist Society of Queensland. He is a member of the ECCQ.

Sudanese

– *Written by Mariam Elliott* –

Kerma, the capital of Kush, is black Africa's oldest location of civilisation dating back to approximately 5000 BC. This region came under Egyptian rule after 2600 BC and today it is often and informally called North Sudan. Officially the nomenclature Republic of the Sudan (Jamhuriyat al-Sudan) is used, a sovereign country which shares borders with Chad to the west, Libya to the north-west, Egypt to the north, Eritrea and Ethiopia to the east, the Central African Republic to the south west and, naturally, to South Sudan to the south, the latter becoming the newest sovereign country after seceding from North Sudan in 2011. North Sudan has approximately 34 million people who are predominantly Sunni Muslims. There are also small minorities of mainly Roman Catholics, Protestants, Coptic Orthodox and Greek Orthodox Christians the latter two having had a presence in North Sudan for centuries.

South Sudan gained its independence from North Sudan after more than twenty years of civil war between the Christian and Animist African Sudanese and the Arab Sudanese, resulting in 2.5 million deaths and 4 million people became displaced.

Just as one civil war was coming to an end, another war was reignited in north-west Darfur. This war displaced more than one million people and killed more than 200,000 citizens. It involved black Sudanese Muslims and became one of the worst humanitarian disasters of modern times.

The languages of Sudan

Contemporary Sudan has a multicultural population with hundreds of languages and dialects being used actively throughout the large country. Nubian is spoken in the far north and by the Red Sea the language of the Hadandawa (Fuzzy-Wuzzies) is in use. It is said that these latter people originally came from Saudi Arabia and they still consider themselves as Arabs. Although illiteracy is still widespread, especially among the poorer population, the Sudanese are able to speak at least two languages and at least three or four dialects. The ancient Sudanese multicultural people mosaic was enriched over the years by an ongoing influx of immigrants and refugees reaching North Sudan from Egypt and via Egypt. Sudan became a hub of many nationalities including Turks, Greeks, Italians, Armenian, Maltese, Syrian and Jews escaping Nasser's repressive nationalist policies accompanied by threats of confiscating their assets. The presence in North Sudan

of a wide range of different cultures and nationalities also resulted in the common practice of intermarriage. The North Sudanese of today are not only a multilingual people but also an ethnically diverse nation. Physical manifestations of this fascinating people tapestry include a wide range of skin, eye and hair colouring.

The most widely spoken language in the Republic of the Sudan is Sudanese Arabic although in the constitution of 2005, Arabic and English appear as official languages. Classical Arabic is used for reading and writing. This usage of two varieties of Arabic poses problems in Australia for the training, accreditation and practice of community interpreters.

Prior to 1990, in Khartoum, the capital city of the Republic of the Sudan, the English language was used as the main teaching language in the private universities and in schools. Almost the entire curriculum was taught in English. Sudanese Arabic was and still is the main spoken language of the people of North Sudan. The English language used to be our second spoken language and in many instances, prior to 1990, it successfully competed in Khartoum as the leading conversational language. We used to switch from Arabic to English and vice versa. When we spoke to each other we often started off by speaking in English and finished the sentence in Arabic. Mixing the languages came to us naturally and it facilitated communication. Depending on the topic we also started some conversations by speaking in Arabic.

After 1990, President Al-Bashir put in place a law for all schools and universities. Arabic was now to serve as the sole language for educational instruction. North Sudan, a former part of the British Empire, is now one of the few countries in the world where the use and the teaching of English declined during the last two decades.

Northern Sudanese in Australia

The first group of Sudanese settlers came to Sydney and arrived there between 1970 and 1980. At this time Australia, let alone Queensland, was an unknown destination to a large percentage of the Sudanese people, and those that did know something about the country only knew of Sydney. The majority of the early migrants to Australia were Christian Catholics, Sudanese Syrians, and some Orthodox Copts. Although these groups of North Sudanese people left Sudan permanently, they were migrants rather than refugees.

During the 1970s the Christians of Sudan belonged largely to the social and professional elite. They held high positions in government administration and were bankers, medical doctors or successful business owners. They felt a need to flee Sudan through emigration as the change of government was likely to lead to a loss of career. In the case of privately owned businesses the Christians feared that their assets would be confiscated. After secretly transferring their money to overseas bank accounts, they fled their homeland and a large percentage chose to settle in Australia as it was a place where migrants were welcomed as permanent settlers.

Many of the migrants from North Sudan were well qualified educationally and they had a variety of work skills. Some of them established their own businesses soon after arrival, thus providing opportunities of employment for their own people as well as for Australians. Some of these former migrants were to develop business and investment connections with Queensland even though they continued lived in Sydney. They invested heavily in the property market of the Gold Coast.

Humanitarian and political refugees

The second major influx of Sudanese people to Australia took place with the arrival in 2001 of Orthodox Copts and Muslim Sunnis from north-west and north Sudan. They held mainly humanitarian visas or were given political asylum. Only about two to three per cent of these new arrivals ultimately settled in Queensland. The reasons for fleeing their home country were given as follows: escaping political persecution, famine and drought caused by decades of civil war, and government instability.

In 2001, I was employed as a Sudanese Arabic interpreter by the Department of Human Services to cater specifically for the second influx of Sudanese refugees originating mainly from the southern section of the country. They were resettled to Australia from different refugee camps in Egypt, Uganda, Ghana and other countries. Soon after their arrival in Australia a small number of Sudanese Arab families from the North of Sudan also started arriving in Australia via Egypt and a few of them settled in Queensland

where there is now a small community of Northern Sudanese Arabs. At the time of arrival in Australia of the Sudanese refugees, their home country Sudan was still recognised as one country. Consequently all refugees were identified as Sudanese because the United Nation did not differentiate between Arab Sudanese, Arab African Sudanese (from the west or the upper north) or just African Sudanese (Sudanese-born). Therefore the exact number of Arab Sudanese and African Sudanese who settled in Queensland and Australia cannot be known. However, it is clear that the majority of the Sudanese refugees were from what is now the state of South Sudan.

When I arrived in Queensland with my family I thought I was the first adult Sudanese to settle in Queensland but years later I met another Sudanese woman who lives in Toowoomba. She migrated to Queensland with her English husband a few years before we came to Brisbane.

Our Queensland

When we arrived in Queensland from Sudan we asked ourselves “where are we now? who are we? and where do we begin?” We were confronted by a cultural shock yet soon we started to feel that people welcomed us as new settlers. New arrivals were treated as equals and as human beings and we had legal rights like the locally-born. The Australian government officials looked after us and helped us with starting a new life in Queensland. We were given access to a home, food and medical care. Initial assistance was provided with transport to school and work. When living in our country of origin people like us used to dream about educational opportunities for children, all children. Longing for the chance of an education for the children became a reality in Queensland. Access to education implies career and social opportunities. We loved Queensland and its people right from the beginning. Yet we were conscious of the fact that we came from a country Australians hardly knew. We were a little reserved considering we came from a society where family members and friends wanted to stay close together. The Queenslanders were kind to us though we remained a bit uneasy and scared about life in so different a physical and social environment. We needed to stay close to family and friends who had arrived in Brisbane before us and chose to live in

the same suburb and even in the same street. By being close together we could overcome the language barrier and we could continue practicing our cultural habits together and our children could go to the same school.

The recent settlers

The refugee/migrant population in Queensland from northern Sudan, including north, west and east of Sudan now includes approximately 800 families. Exact numbers cannot be established as until quite recently Sudan was not divided into two separate states though it is known that the majority came from what is now South Sudan.

The majority arrived in Queensland between 2001 and 2005

They were referred for settlement to Queensland by the UN in association with the Australian immigration authorities. Queensland was chosen when family members were already living in this state and when suitable on arrival facilities were accessible. At the time the Sunshine State also offered good job opportunities in the large urban areas. Some Sudanese decided to live in regional and rural areas.

Perhaps half of the adult new arrivals from North Sudan were high school leavers. About 20 per cent, the majority being males, were primary school educated and about 10 per cent would have completed only three or four years of primary school. Some 10 per cent had graduated from a University/College the majority being males. Perhaps 10 per cent never went to school. Why on the whole were the males from Sudan better educated than the females? In Sudanese society a male is destined to be a family's provider and the better his education the better his chances for a permanent and well paid job. A female is destined to get married and is expected to be a 'good wife' and rear the children. A male is also positioned to take over a family business. Females are expected to care for their ageing parents as well as their in-laws. Through globalisation there has been much social change affecting the younger generation. The X and Y generation in the home country as well as in Queensland has now largely 'let go' from the social traditions observed not long ago. The young women have now greater access to education resulting in greater social equality and career opportunities.

In multicultural Queensland the recent new arrivals from Sudan still have to deal with the language barrier and cultural differences. In general they are still reserved and have shy personalities. Sudanese women in particular are culturally conditioned to extreme politeness. Most Sudanese still have difficulties with their acculturation to life in Australia though, thanks to the excellent education system, the children have little difficulty with integration and participation. The adults still want to live next door to other Sudanese or they wish to live within walking distance of relatives or friends who had settled in Queensland before them. The parents also want to ensure that their offspring will not forget the life and culture they left behind in Sudan. It is noteworthy that disciplining and counselling children is a task for the community as a whole, not just for the parents. The community also assists with marriage counselling in an endeavour which tends to produce good results.

The language barrier affects adult Sudanese the most as life and work in Australia requires some literacy. Learning English for participation in the workforce in a job area previously held may take 12 to 24 months' study at Technical and Further Education (TAFE) College. Children learn more quickly but they also experience difficulties in the short term as they need to fit into specific school grades/years which are related to age. The fact that many of the Sudanese children tend to be shy also slows down their educational progress and their social integration. Being shy is a cultural feature as Sudanese children are expected to respect their elders which prevents them from 'expressing their own opinions'. The Sudanese community in Australia retains some conservative traditions. The parents expect a daughter to marry a Muslim Sudanese from Australia or by arrangement with a partner from Sudan.

There are some glaring cultural differences between the Sudanese in Australia and the Australian mainstream population. The Sudanese have difficulties with the notion of individual freedom and parents have difficulties when trying to rear their children in a societal environment where their children's peers have absolute freedom of expression and action. In Sudan a teenager is allowed to get married by the age of 16 but he/she is not given freedom of choice or opinion (especially for girls) until marriage.

Another cultural difficulty arises when the Sudanese couples in Australia have to deal with marital problems. Traditionally a couple's parents deal with marital

issues for the purpose of finding a peaceful solution. According to the Sudanese cultural experience outsiders such as marriage counsellors or social workers are not suitable negotiators. The privacy of a family needs to be preserved and only direct family elders are expected to have access to the private affairs of a family. After an extended stay in Australia the Sudanese are more open minded about seeking help from professionally qualified counsellors and social workers.

In Queensland and elsewhere in Australia the Sudanese often encounter problems with housing, especially in the case of big families. Rents are high in the urban settings and refugees in particular experience much difficulty when searching for affordable housing. It is often hard to find a place large enough for big families. Some landlords are apprehensive about new arrivals with seven or more children, and refugees have limited incomes.

The Northern Sudanese Community Association in Brisbane was formed only recently. Prior to separation of North Sudan from South Sudan, the Sudanese were united as one community. The northern Sudanese community is now much smaller than its southern counterpart. Once a month they socialise together. During Ramadan the members of the association meet weekly and they also celebrate together the Iftar feast. The members of the Northern Sudanese Community Association participate actively in the annual Refugee Week and the African Festival in Brisbane.

A permanent job in Queensland paves the way to successful settlement and integration with the Queensland host society. Amongst the migrants and refugees to Australia from Sudan there were medical doctors, engineers, pharmacists, university lecturers and business managers. Some of these graduates managed to obtain Australian positions similar in status to those they held in Sudan. However graduates aged over 50 had difficulties when trying to re-establish themselves professionally or when trying to set up new businesses. They had to accept unskilled jobs as cleaners, road workers, taxi drivers or day care providers.

Australia offers easy access to education for people of all ages and backgrounds. Over many years teenagers from Sudan have been able to attend the Milperra

School in Brisbane where specialist teachers prepare refugee children so that they can be inserted into the regular Queensland education system. Adults can participate in a quality TESOL programs and men and women are encouraged to join TAFE courses or degree courses at the Queensland universities. The many educational programs offered by the TAFE sector have created unprecedented opportunities for female former migrants and refugees from Sudan. Participation in education is seen as a stepping stone towards realizing a Sudanese woman's dream. Their Australian dream is realised even further when their daughters enrol for a university degree.

Adult migrants and refugees from an African country like Sudan need to accept some changes to their lives. Adjusting to some extent to an Australian lifestyle is unavoidable because the Queensland-born offspring go to co-educational state schools. Sudanese parents have difficulties dealing with some aspects of the Australian social behaviour of the young and with co-educational institutions. Social functions and school parties are part of the regular Australian educational system. Australian students are free and liberated and it is not always easy for the Sudanese parents to conform.

Sport is an Australian obsession the Sudanese can relate to. The Sudanese also love soccer, basketball and track and field events. The Australian-born Sudanese retain an interest in the traditional sports of their parents' country of origin and some of them also become converts to Australia's favourite sports, cricket and rugby.

For Muslim Sudanese the Arabic language is very important. The Quran is written in Arabic and must be taught in that language. Sudanese families in Queensland tend to speak only Arabic in their home to ensure that their children grow up speaking English and Arabic fluently. The only religious tradition not practiced in Australia is having more than one wife at one time.

The Sudanese have established a number of small businesses in Queensland. In Moorooka, a Brisbane suburb with many resident Sudanese, they have established a restaurant called Omdurman. There are also traditional dress shops and Sudanese tailors and alteration businesses.

A small number of Sudanese with university qualifications are working in the professions as well as in teaching and lecturing. The Sudanese community in Queensland displays its cultural presence by participating actively at multicultural and African festivals held in Brisbane.

As a Sudanese-born and an Australian woman, I am very proud to be a Queenslanders and I appreciate and love Our Queensland. I also have great regard for my fellow community interpreters working in a profession which contributes so much to the early Australian life of refugees. When newly arrived refugees speak little or no English, interpreters facilitate their settlement and they prepare them for their life journey in Queensland.

AUTHOR PROFILE

ELLIOTT, Mariam was born in Khartoum, Sudan. Her paternal grandparents were Egyptians. She is married to a third generation Anglo-Australian and they have four children. The Elliots arrived in Brisbane in 1983. Three of their children were born in Queensland. Mariam has worked as an Arabic/English interpreter and translator since 1989 and is also an experienced community welfare worker. She established a business called Middle East Connect and Cultural Advisers and in 2009 she also became the managing director of Arabic Visitors Services. Miriam joined the Australian Arab Chamber of Commerce and Industry in 2007 and serves currently as a board member.

Swedes

– Written by *Ida Ekman* –

Sweden is the third largest European Union country in surface area and almost two thirds are covered with forest and some 15 per cent are north of the Arctic Circle. During the nineteenth century Sweden experienced unprecedented population growth prompting a wave of emigration to Midwestern America. After World War II the long history of Swedish emigration was reversed and Sweden became a net immigration country with a remarkable record of accepting large numbers of refugees. Today over 15 per cent of the Swedish population was born abroad, the largest community being the Finns followed by people from nearby countries Poland, Denmark and Germany. There are also extensive communities of migrants and refugees from Iraq, Iran, Somalia, and particularly from the former Yugoslavia.

The first noted Swede to step on Queensland soil was the botanist Daniel Solander, a former student of Linnaeus at Uppsala University. He accompanied Joseph Banks on James Cook's first expedition to Australia and when the ship 'Endeavour' was beached for seven weeks near what is now Cooktown in North Queensland, he found the time to describe an important collection of Australian plants.

Colonial Queensland attracted comparatively few long term migrants from Sweden as the journey to the antipodean continent was long, arduous and expensive. In 1881 there were 583 Sweden-born people in Queensland. Many had come here in the hope of acquiring land but their farming ventures often failed because, unlike the migrants from Denmark, they did not have farming backgrounds. During the nineteenth century the Swedes qualified for Queensland's unique and far-sighted government's assisted immigration scheme and in all 10,000 people from Sweden (and what is now Norway) arrived in Queensland ports. They had difficulties with the tropical or sub-tropical climate and preferred to settle elsewhere in Australia or in other overseas destinations where 'taming nature' was expected to be less arduous and where one had to cope with fewer bull ants, flies, mosquitoes, and snakes. In 1905 the political union between Sweden and Norway was dissolved. Therefore, coinciding with Australian federation, the statistical data on the Swedes in Queensland ceased to be merged with the Norwegians. Well until after World War II, the Swedes who became permanent settlers in Queensland

were predominantly males and their ethnic presence became weakened by marriages with non-Swedes.

During the first half of the twentieth century new commercial links were established between Sweden and Australia. In 1907, a Swedish shipping line began its services and Swedish companies established subsidiaries (Electrolux, 1925). Among the noted Swedes living in Brisbane was the painter Karl Magnus Friström who in 1918, the year of his death, became the president of the Queensland Art Gallery.

From 1950, Swedish people began again to migrate to Queensland as part of a new wave of individual and family settlers. Few envisaged a lifelong stay in Queensland or Australia though some of them discovered opportunities, acquired urban real estate or agricultural land. The Swedes who met life partners in Australia often remained and became long term or lifelong settlers. In 1996 there were 1 364 Swedish-born people in Queensland. Half of them lived in metropolitan Brisbane and the other half settled in decentralised Queensland. The Sweden-born were and still are strongly attracted to life on the Gold Coast.

The recent settlers from Sweden

Many of the recent settlers from Sweden are people who first visited Australia as backpackers or students. Once here they fell in love with the people, lifestyle and weather in Queensland, which differ from the Swedish experience. In the home country summer is short and unpredictable resulting in glaring differences of lifestyle.

The quality of the Swedish education system is very high. All children in Sweden enjoy an early exposure to the English language and they are often taught a third language thus providing them with the elements of language skills they will be able to use in later life. Since tertiary education is free many students can complete their studies at university. The Swedes are therefore well prepared for the job market and they can easily be employed when arriving in Australia.

The Swedes often settle in large cities such as Brisbane and the Gold Coast where there are attractive job opportunities. Brisbane now takes pride of being a cosmopolitan city and the Gold Coast offers a great lifestyle by the beach.

Cultural maintenance in Queensland

In families where both parents are Sweden-born, Swedish is spoken at home and the children develop good bilingual skills. Families with only one Sweden-born parent find it harder to maintain the Swedish language, especially since Swedes in general have excellent English language skills. Another great way of maintaining the language is by talking regularly to grandparents, cousins and other relatives still living in Sweden. The internet is therefore a useful tool for maintaining the Swedish language and culture when living in distant Queensland.

The Swedish language is also taught and maintained through a multitude of traditional language media such as books and movies all Swedes have enjoyed when growing up in their Nordic homeland. Even in Queensland the offspring of the Swedes enjoy 'Pippi Longstocking' (Pippi Långstrump), one of the most famous figures.

The most important cultural celebration for Swedes occurs around the summer solstice, on Midsummer's Eve. During the Midsummer celebration the Swedes will dance around a maypole singing and dancing to The Little Frogs song. Other important cultural celebrations are Jul (the Swedish Christmas holiday celebrated on Christmas Eve), the Crayfish party and Walpurgis Night. Most of these traditional events are celebrated by members of the Swedish community throughout Queensland.

Whenever the Swedes in Queensland have cause for celebration they assemble a Smörgåsbord, a lavish buffet consisting of both hot (meatballs, sausages, potatoes) and cold (herring, salmon, eel) dishes. A great Swedish cultural event in Queensland is often completed with a lavish Smörgåsbord, which represents the pinnacle of Swedish culinary culture. One should start with the cold dishes and then move on to the hot dishes.

Pea soup and pancakes are less highbrow examples of the traditional Swedish cuisine. They are served every Thursday. A tradition that cannot easily be maintained in sub-tropical Queensland is eating fermented herring.

The Swedish associations in Queensland

The current associations are called as follows: The Swedes Down Under Club, the Swedish Saturday School, the Swedish Church and other related groups and gatherings in Brisbane.

Swedes Down Under is a club for Swedes living in Brisbane. It organises traditional Swedish celebrations and Australian relatives and friends are welcome to join in.

In Brisbane there is also a Swedish Saturday School which is managed by a board consisting of some of the parents of the children who attend the school. The Swedish Saturday School is open for school aged children with a Swedish heritage and it focuses on teaching the children about Sweden, Swedish culture and its cultural traditions. Particular attention is given to oral language usage and to Swedish grammar.

On the first Sunday of every month, except for January, a mass is held in Brisbane at the Swedish Church.

Once a week in Brisbane, on Wednesdays, there is a gathering of Swedish mums and their children to give the children an opportunity to meet to play with other children who share their Swedish heritage. This regular gathering provides an opportunity for the mothers to share experiences. Meeting other mothers with Swedish backgrounds is particularly valuable in the case of young mothers who have recently migrated to Queensland or are new to Brisbane.

The Scandinavian Festival (or Nordic Festival, since it now also includes the people from Finland and Iceland) is held in Brisbane in September of every year. Businesses and organisations with connections to one or more Nordic countries get together and give the Brisbane residents an opportunity to view and experience traditional Scandinavian products. The festival also features culinary activities and demonstrations, singing and dancing.

Prominent contemporary Swedes in Queensland

Ida Ekman is the current head teacher of the Swedish Saturday School and also runs a business designing and manufacturing children's wear under her own label 'pixmie'. Ida has a bachelor's degree in behavioural science and has been working as a teacher in the Swedish Saturday School since 2012. In 2013 she took over as the head teacher after the previous head teacher returned to Sweden. Ida's business focuses on designing colourful and fun children's wear influenced by Swedish design and inspired by the Queensland experience. All the 'pixmie' clothes are manufactured locally in Brisbane. By having the 'pixmie' children's wear made in Brisbane, Ida wants to give something back to the community that has given so much to her, a common and important way for many former migrants to express their gratitude to their adopted country. Through 'pixmie' Ida also gets involved with other businesses owned by Swedes many of which regularly participate in the annual Scandinavian Festival.

A prominent Queenslanders with Swedish connections is the Hon. Consul for Sweden since 2000, Nigel Chamier OAM. The high profile businessman and community worker is currently the Chairman of the Gold Coast 2018 Commonwealth Games Corporation and is doing a great job promoting relations between Australia and Sweden.

Amongst the Sweden-based companies active in Queensland, Volvo and some of its Sweden-born staff have a high profile as their employer maintains extensive manufacturing facilities in Brisbane.

In Queensland the people from the Nordic countries help and support each other and feel a sense of communality within Queensland's dynamic and increasingly multicultural society.

AUTHOR PROFILE

EKMAN, Ida was born in Eskilstuna and grew up in Strängnäs, a small town located some 80 kilometres west of Stockholm. After meeting her husband Johan the couple moved to Gothenburg and subsequently to Stockholm where Ida studied at the University and received her Bachelor of Behavioural Science degree. In 2006 Ida's husband received a job offer from a company in Brisbane and they decided to give it a go. Queensland was very welcoming to Ida and her husband. They found that many people were in the same situation and found it very easy to fit in and meet new friends. Queenslanders are very friendly and open people. This is multiculturalism and Queensland at its best showing how people from all over the world can live together and thrive.

Swiss

– *Written by Maximilian Brändle* –

Nine of Europe's ten tallest mountain peaks stand on Swiss soil. Historically landlocked and neutral Switzerland with a current population of over 8 million people, including 23 per cent foreigners, traces back its legendary origins to the year 1291. A small alpine state with the world's densest train network—Queensland's land area is almost 42 times bigger—the Swiss Confederation consists of 26 largely autonomous states called cantons. There are four national languages: French, German, Italian and Romansh. The use of languages is defined territorially which means that someone living in a French-speaking canton receives a French language education right up to university and communications with the three levels of government are in French. The language situation is further complicated by the fact that two thirds of the Swiss use for virtually all daily oral interaction a regional variety of *Schwyzerdütsch* (Swiss German) and German represents for them a half-foreign-language they learn at school. *Müesli* (breakfast food) and *rösti* (potato dish) are loanwords in English derived from Swiss German. Historical factors contributed to the societal formation of a harmonious and modern multicultural state with ethno-regional mentalities. When the former French-speaking or Italian-speaking subject territories joined as equals the formerly dominant German Swiss cantons the *Confoederatio Helvetica* (CH) in Latin reached its present size. The religious borders (Catholic/Protestant) and the internal language borders do not strictly coincide with the internal political borders. Uniquely, Switzerland's flag is in the shape of a square with a white cross against a red background. The international Red Cross adopted this design by inverting the colours, a permanent memorial to its Swiss founding father, Henri Dunant. Being one of the world's most globalised countries has not prevented the Swiss from remaining politically introspective and conservative. Thus, a streak of their ancient mountain people stubbornness and the practices of a half direct democracy have so far prevented Switzerland from joining the EU. As there is little arable land and there are few natural resources, many young Swiss were formerly forced into emigration, from the fifteenth century right up to the Second World War.

Historical notes on early Swiss settlers

During the 1840s a French Swiss missionary worked on Stradbroke Island and an Italian Swiss, Domenico Pedrazzini, came to Moreton Bay in 1855. When

the latter was naturalised in 1870 he was working as a shepherd. During the colonial years Germans, Scandinavians and the Swiss became eligible as migrants to Queensland under the assisted passage or land grants scheme, an innovative policy instrument complementing the migration program from the British Isles. A tiny number of the 400,000 Swiss who emigrated between 1850 and 1914 came to Queensland. According to the census of 1881 there were 407 Switzerland-born people living in the colony of Queensland yet the estimates concerning the Swiss recorded by German Swiss Jakob Leutenegger, the first Swiss consul for Queensland, were about three times higher as different census criteria were applied. A warehouse manager in Brisbane, he was appointed consul in 1889 when aged only 24. The Leutenegger family name was destined to play an important role in the early trading and manufacturing history of urban and rural Queensland. During its heyday the Brisbane-based Leutenegger family company employed 400 Australian workers. It was sold after a life span of 101 years. Leuts or Leutenegger hats are still worn in some Queensland girls' schools. Multilingual French Swiss, Henry Tardent and his family arrived in Brisbane in 1887 and he died in Wynnum in 1929. He is widely considered the most remarkable nineteenth century settler in Queensland of non-English-speaking background. Prime Minister Gough Whitlam lauded him as follows: Henry Tardent was intensely active in politics, agriculture and literary activities. He acted as an adviser to the drafters of the Constitution in the early 1890s. In contrast to the experience in the Americas—there are 26 namesakes of Berne and 16 of Lucerne alone in the United States—no Swiss emigrant settlements were ever established in Australia. Yet there was an unfulfilled nineteenth century dream for a New Helvetia settlement of up to 10,000 French Swiss vine dressers in central Queensland. Only a handful of such potential settlers arrived and left a few rudimentary signs of building activity before they abandoned their vision. From the time of Leutenegger's appointment as consul the number of the Swiss-born living in Queensland began to decline to be revived after World War II. In 1947, there were 216 Swiss born males and 109 Swiss born females in Queensland.

The recent migrants

During Expo 88 with 18 million entries one in five visitors inspected the Swiss pavilion with its skiing slope of artificial snow, which was invented by a Brisbane-based

company and the indoor cableway, a world first, and the Swiss monorail. During the aftermath of Expo 88 bilateral communications increased and more and more Swiss came into contact with Queensland through tourism, business, international education, sporting competitions, conferences and cultural events. A large number of Swiss-based companies are active in Australia, currently employing over 30,000 Australian residents. The biggest employer in Queensland is Glencore/Xstrata. During the 1950s and 1960s Swiss companies active in Australia used to engage some staff from Switzerland and they often gave preference to Swiss migrants already living here. Today, however, many of the Switzerland-based enterprises in Australia are managed as Australian companies and their staff is hired locally without preferential treatment given to the Swiss. Yet potential migrants from Switzerland continue to be aware of the strong business presence in Australia of Swiss companies. Contemporary Swiss migrants to Queensland with good English language credentials are immediately employable in their former career paths. Some of them had already spent some time in Australia as tourists, backpackers or as international students.

In Switzerland, Queensland and Australia continue to be seen as a land of opportunity with a stable democracy and a welcoming multicultural population. Although English appears only as a fifth language on Swiss passports and has no official language status, the Swiss in their home country are continuing their love affair with learning this utilitarian language rather than prioritising the acquisition of a second or third national language thereby undermining the finely tuned multicultural balance in Switzerland. The young Swiss are attracted to living by the sea and they want to take advantage of the wide range of cultural, educational and recreational facilities. Every Swiss who now considers settling in Australia knows that a desirable climate and a sophisticated living and working environment are on offer. Queensland beckons with an alternative lifestyle and owning your own 'piece of turf' remains an important motivation factor for the young Swiss deciding to settle in the Sunshine State. Home ownership in Switzerland is comparatively low. Australia also attracts the young Swiss because an English-speaking country with an advanced economy and social system gives them an opportunity for linguistic development and professional advancement, which is also useful when

living or working in other parts of the world. Amongst the contemporary migrants from Switzerland there are some with a specific recreational or sporting interest they cannot follow in the home country such as adventure travel and exploration, surfing, diving or ocean sailing. Few recent migrants pursued the main objective of improving their income by migrating to Queensland.

During the second half of the nineteenth century the Swiss emigrated for reasons as diverse as land shortages, poor harvests, natural disasters, and health epidemics. Amongst the Swiss coming to the colony of Queensland many carried hopes of acquiring land for grazing or agricultural development or finding gold. In the distant past as well as in our time there were also a few migrants to Queensland who wanted to escape domestic problems and there have always been migrant adventurers and dreamers without a clear vision for their future. Some few suffered from narrow-mindedness caused by the alpine landscape or by a perceived narrow-mindedness of their fellow citizens. Unlike the recent internet savvy migrants choosing Queensland, most of the early post-war migrants were poorly educated and knew little about the living and working conditions in their future host state.

In the twenty-first century the young and single Swiss migrants tend to be physically and professionally mobile. Some have partners and families with young children. The current generation of Swiss migrants is keen to become self-employed or active in small business and many new arrivals wish to pursue their career in Queensland in catering, tourism and related industries, real estate, general office work and in new age technology/science employment. In small business 'Swiss' is occasionally featured as part of their business nomenclature. It is noteworthy that in rural and regional Queensland there are now three Swiss boutique cheese makers producing quality Swiss-type hard cheeses and a Swiss baker is taking his gluten-free bakery products to Australia and to the world. It is noteworthy that a plethora of wine growers of Swiss origin is active in all Australian states except Queensland.

Increasingly the recently arrived Swiss migrants are working in professions as diverse as health, education and research requiring university qualifications gained locally or overseas. Swiss technicians and trades people are in demand, occupations still held by the

previous generation of Swiss migrants to Queensland. The second generation of the Swiss in Queensland is strongly attracted to tertiary education studies and their career ambitions and achievements can no longer be distinguished from the mainstream population. Some second generation Swiss pursue post-secondary school studies and training programs in their parent's home country. A few join the Swiss workforce for a number of years before returning to the country of their birth, Australia. Typical occupations held by the Swiss migrants to Queensland in the nineteenth century now symbolise the dramatic social changes which have taken place. Their naturalisation certificates include now largely redundant occupations such as bushman, boundary rider, carter, cooper, lithographer, tanner and tinsmith.

Arrival, integration and participation

Coming from a successful multicultural home country, the Swiss are comfortable with Australia's growing people mix. The recently arrived Swiss migrants to Queensland tend to settle in the greater Brisbane region and in the major population centres along the coast.

Although many of the former Swiss migrants to Queensland still retain in their homes cultural memorabilia—perhaps a cowbell, handcrafted folkloric paraphernalia, books about their former country or the flags of their former country or canton of origin—they wish to immerse themselves in Australian living, a conscious decision usually taken before departing from the home country. For single adult migrants of Swiss origin intercultural marriages are the norm and interracial marriages are no longer rare, an indication of Australia's successful social and cultural integration of its migrant population. In Switzerland over 20 per cent of marriages are between a native-born partner and a foreign-born partner. Many of these bi-national couples tend to marry across their respective language borders with Germany, Austria, France and Italy.

When marrying an Australian partner with a Christian religious background it still customary for the Swiss to adopt the religious denomination of his/her Australian partner. The recent arrivals from Switzerland are less likely to become active in the traditional Australian churches than previous generations though in Australia as well as in Switzerland sectarian and charismatic

churches are attracting young worshippers. A recent university study in Switzerland uncovered the existence in their country of some 1,000 different religious sects.

There has been a dramatic change in the integration of female Swiss migrants in Queensland. Educated and self-confident young women who before settling here have already travelled widely now can join Australian society with great ease. They have work skills which are in demand and are mobile and tend to have spent some time living and working in other Australian states/territories. The female partners of couples and the rare single women arriving during the first few decades of the post-war migration scheme felt far more isolated socially than their male counterparts. During those years career opportunities for female adults were limited. Formerly, some migrant women also felt disadvantaged socially because lifelong friendships with other women in Queensland were mainly formed during the school years. Today, access to the ubiquitous internet and changed societal conditions have reduced social isolation.

Many recent Swiss settlers in Queensland distance themselves from their former fellow citizens saying that they have had ample opportunities of meeting the Swiss in the home country. Yet they still like the Swiss food they grew up with and maintain contact with relatives and friends overseas. They may also attend the annual celebrations of the Swiss National Day organised by the Swiss associations in various parts of Queensland. In our time few Swiss feel a need to formally change their given or family names. For sociolinguistic reasons the French Swiss have a stronger attachment to their mother tongue than the German Swiss. The offspring of French speakers in Australia tend to become bilinguals whereas the German Swiss children are largely doomed to English monolingualism, a consequence of the diglossic relationship between Swiss German and standard German, the former being the mother tongue, which is not developed educationally and rarely used in writing. A typical migrant family language scenario emerges in German Swiss families. The offspring tend to have listening skills in their parents' mother tongue but the second generation usually responds in English. Ultimately, most German Swiss families transfer to English as the main or sole language in the home. The French Swiss in Queensland tend to socialise more closely with French speakers from France and other French-speaking countries rather than with the Swiss with other mother tongues. Some German Swiss

maintain social contacts with Germans and Austrians. The few Italian Swiss in Queensland feel isolated and tend to link up socially with Italians. They will express joy when meeting a rare fellow Swiss who can speak Italian. The Swiss Australian with the highest profile in Queensland is Daniel Gschwind, a 1st class honours graduate in economics from the University of Queensland. He is the CEO of the Queensland Tourism Industry Council and honorary Consul of Switzerland.

Right up to our time the history of settlement in Queensland of migrants from Switzerland was shaped by a German Swiss numerical majority exceeding as a percentage the demographic overweight of the German Swiss in the home country. Only in nineteenth century Victoria the German Swiss became a temporary numerical minority vis-à-vis their fellow Swiss speaking Romance languages.

The community associations

The first Swiss organisation in Queensland, the Swiss Society of Queensland (SSQ) was established in 1966 by university tutor Max Brändle and Fred Pieren, a self-employed solicitor and captain in Australia's part-time army. The club magazine, Swiss News Queensland which still appears six times a year in the original format, began its journey in November 1965. Hans Heer OAM, who became the longest serving president of the SSQ, also served as printer of this quality club magazine, from 1965 until the end of 2009. Swiss News Queensland is published mainly in English as some of the club members only have English language skills. Short contributions are occasionally included in French, German or Swiss German. The club magazine is funded from advertising income and there is also an e-version.

Over the last ten years the SSQ has had an average financial membership of about 400. After a short period of functioning as an association with mainly cultural objectives, the SSQ began to emphasise the holding of outdoor functions, including bushwalking, camping weekends, beach outings, fun soccer games and outdoor events for the members' children such as the annual Easter and St Nicholas Day celebrations. On account of the SSQ's long association as sub-tenants of the Danish Club in Newstead, excellent function facilities continue to be available for disco and dinner dances, quiz nights, Alpine festivals as well

as smorgasbord, raclette and fondue evenings and occasional cultural events with Swiss performers from overseas. Swiss films are shown through DVD video screening. The most important social event on the SSQ calendar is the annual Swiss National Day, an open air function held near Petrie. This event attracts up to 500 participants, including friends with many different ethnic backgrounds and visitors from overseas. For many years now the Swiss National Day festivities have been broadcast live by Radio 4EB. The regular and multilingual Swiss radio program was abandoned in 1999, a consequence of declining Swiss 4EB membership. Swiss Tennis is a regular sporting event with a long history. It was established during the late 1970s by pre-war migrant Emil Schoop, a former cane cutter, miner, professional crocodile and kangaroo hunter who in retirement made his tennis courts available for Swiss community fundraising activities. The SSQ's Jass Group arranges Swiss card game evenings. There is also a Swiss German Playgroup.

The Swiss Yodel & Folklore Group 'Baerg-Roeseli' was founded during the pre-Expo year with the aim of complementing professional entertainers from overseas during Switzerland's Day at Expo 88. The male yodellers and singers in Queensland still wear the original Bernese costumes whereas the female performers wear a variety of regional costumes. As part of their floor show they also demonstrate a variety of traditional folk instruments complementing the alpenhorn and the Swiss alpine accordion. Most songs are presented in Swiss German, occasionally also in English, French or German. The Swiss yodellers remain a successful ensemble performing at Swiss events and public functions.

The Swiss Community Care Society (Queensland Chapter) was founded in 1991 with a seeding fund from the Lions of Switzerland. In recent years it has enjoyed a steady membership by subscription of about 150. Two large social meetings are held annually for the Swiss senior citizens. The Swiss Community Care Society in Queensland operates in close partnership with an older and larger counterpart based in Sydney. Assistance is provided through volunteer workers targeting needy Swiss of all ages in Queensland and their knowledge of the languages and cultures of Switzerland is particularly relevant when supporting the aged.

There are also Swiss groups and associations outside of the Brisbane metropolitan area: the Gold Coast Group, the Fraser Coast Group, the Sunshine Coast Group and the Sunshine Coast Swiss Club. Swiss residents in Cairns socialise and organise joint events with German speakers from Austria and Germany.

The Swiss community organisations are currently experiencing an ageing process and it has become more difficult to attract volunteer committee members, particularly in the key offices. It is noteworthy that the committees in Queensland now largely depend on female leadership, a remarkable turnaround from the male dominant committees of some decades ago. The current president is the fifth female—her female predecessor was the first ever French Swiss to hold this post—to hold this important leadership role in the SSQ. In 1971 Switzerland became the penultimate country in Europe to give women the right to vote at the federal level and in 2011 Switzerland's Cabinet in Berne had for the first time a female majority, including the presidency. Formal Swiss community meetings in Queensland are held in English though at functions the use of Swiss German is widespread and on occasions some French is spoken. It is noted that in the committees of the various Swiss associations in Queensland, French Swiss men and women continue to be active although a French-speaking cultural group within the SSQ was unable to flourish on account of a shortage participants. A French Swiss served for many years as conductor of the German Swiss yodel choir. Some members without a Swiss background have also made their mark. An American mathematician who had studied at a Swiss university and married a Swiss became president of the SSQ and has been a performer in the yodel choir for many years.

During the natural disasters of January 2011, Swiss community members throughout the state excelled at supporting people in need. By coincidence two former presidents of the SSQ own a home each in the same suburban street. One home stayed dry but the flood almost reached the gutters of the other, a two storey house. Former presidents Hans Heer and René Alini were featured on Swiss National TV News sitting in a rowing boat relating in Swiss German their personal encounter with the Brisbane floods. Coinciding in time with Queensland's greatest disaster in history, the district of Nova Friburgo to the west of Rio de Janeiro also experienced the greatest natural disaster in Brazil's history. This Brazilian city was founded in the nineteenth

century by migrants from Switzerland and was named after the bilingual Swiss university town of Fribourg/Freiburg.

The Swiss community organisations in Queensland are associated with the global network of the Organisation for the Swiss Abroad (OSA) in Berne, founded in 1916. OSA reports through what the Swiss Press calls the 'Parliament of the fifth Switzerland' (or 'the Swiss abroad'), which sits twice annually by making use of the regular parliamentary facilities. The bilateral international contacts developed by OSA extend beyond Swiss emigrant affairs. They enhance a variety of meaningful contacts between Switzerland and the countries with a Swiss community presence. The Swiss Federal Parliament initially rejected participation with a pavilion at World Expo 88. The subsequent intervention by OSA played a major part in having this decision reversed. Queensland loved Switzerland's pavilion.

AUTHOR PROFILE

BRÄNDLE, Maximilian OAM BA (hons) MA PhD (University of Queensland), Aust. Centenary Medal, Queensland Migrant Service Medal, was born in Winterthur, Switzerland, settling in Brisbane in 1961. He became an assoc. professor at UQ and on retirement he joined GU as an adjunct a/professor. He was the foundation editor in 1965 of Swiss News Queensland, which still appears in the same format and served for six years as president or secretary of the Swiss Australian Chamber of Commerce and Industry, Queensland Chapter. In 1973, Max joined the board of the Good Neighbour Council of Queensland becoming senior vice-president and served as president of its successor body, the Queensland Migrant Welcome Association, until 1990. He is continuing his association with National Accreditation Authority for Translators and Interpreters (NAATI) (Canberra), which began in 1977 and served as a director for 15 years. Max is NAATI's only honorary adviser. He was the foundation president of the Queensland Association of Teachers of English to Speakers of Other Languages (QATESOL), honorary chairman of the Language Services Committee of World Expo 88 and was active in various associations promoting international education, business, culture, community welfare and Australian/EU affairs. He was president of the Dante Alighieri Society and secretary of the Australian Goethe Society, both of Brisbane. For 32 years he represented the Swiss community in Australia in the Berne-based 'Parliament of the Swiss Abroad'. A foundation member in 1982 of the Australian Council for Europe (Queensland) he continues serving as a board member and spokesperson. He retired in 2011 from the ECCQ after having served for six years as a vice-chair or senior vice-chair. Publications: 13 books.

Syrians

– *Written by Ghenwa Aldaiaa Kassrawi* –

Syria is located at the eastern end of the Mediterranean Sea with an area of 185,180 square kilometres and with a population of 22,530,746 (July 2012). It is bordered by Turkey to the north, Lebanon and Israel to the west, Iraq to the east and Jordan to the south. The official language of the Syrian Arab Republic is Arabic and the currency is the Syrian Pound. The capital city is Damascus, the oldest continually inhabited city in the world covering 10,000 years of settlement history. Syria became a cradle of civilisation by developing the first alphabets, the Ras Shamra Alphabets. From its shores Phoenicians sailors carried their inventions and merchandise to the then known world, and from Damascus, Paul spread Christianity to the world. The Umayyad dynasty (661–750 AD) with its capital in Damascus reached Spain were it left behind a remarkable architectural heritage including the Great Mosque of Cordoba and the Alhambra. On account of its geographically strategic location, Syria was repeatedly occupied by foreign invaders leaving behind in every town archaeological ruins influencing Syrian culture in the long term. In 1516, Syria was invaded by the Ottoman Empire, an occupation lasting four centuries. During the late eighteenth century and early during the nineteenth century a large number of Syrians left their home country, a consequence of Turkish oppression and violent conflicts between Christians and Druzes. In 1869, coinciding with the opening of the Suez Canal, Syria began to suffer economic hardship partially caused by drought and plagues driving many Syrians into emigration.

The land areas now known as Syria, Lebanon, and Palestine used to be called Bilad El Sham and the people were called Syrians. When in 1920 Lebanon became a state of its own, the people adopted a separate Lebanese nationality and identity thus causing some confusion to the nomenclature ‘Syrian’ in the history of migration from the Middle East. Between 1880 and 1889, 80 Syrian migrants, Turkish subjects from Bilad El Sham, were naturalised in Australia.

During the 1890s Brisbane newspapers began to write about the presence of migrants from Syria. Some of the past comments in the press are now considered objectionable and racist. The alien population of South Brisbane—those representatives of the Syrian class whom the Government so much admires—are playing up high jinks. It is not long ago since they were caught bringing in goods on which duty had been evaded –

goods which were intended to be entered into competition with those of the white man who had paid duty. Now, the people in the vicinity of these Syrian establishments are becoming afraid of their very lives. These yellow-visaged alien are now reputed to be prowling round with firearms, waiting to shoot somebody (The Worker, 27 March 1897). In another article published in The Worker, South Brisbane is described as a Syrian town. Yet Syrians were also described as friendly and welcoming people sharing with their neighbours their traditional food and social events. Migrants with Syrian backgrounds were also mentioned in Queensland newspaper articles outside of the Brisbane region. An article in the Cairns Post (25 May 1912) indicated that during the first three months of 1912, 30 Syrians were amongst the new arrivals in Australia.

In recent decades most of the Syrian nationals arrived in Queensland during the 1970s and during the middle of the 1980s. They were either selected as skilled migrants or under the family reunion scheme. Some of them came initially as short term visitors yet after enjoying this beautiful country and its relaxed lifestyle they decided to settle here permanently, a few of them marrying Australian citizens.

Many of the Syrians who settled in Queensland during recent times are employed in mixed businesses or family-controlled food outlets. Some of those arrived in the 1970s are Michael AlAwabdeh – he arrived in Sydney in 1964 and travelled to Papua New Guinea where he was registered as the first Syrian ever to come to Papua New Guinea. Later on he settled in Brisbane working in the construction industry. He died in 2012. Other well-known Syrians to settle in Brisbane include Mr Ali Jdeid, the AlMou’e family, Mouen Rizk Salman Saeed, the Rishani, Zein Eldin and the Salam families. Then in the mid to late 1980s, the Al-Taweel family came to Queensland from Melbourne as well as the Eideh family, the Al Assa’ad family, the Arafeh family, the Bashour family, also Salam and Fares Rishani, Issam Darwish, Jihad Rizk, Hayel Al Halabi, the Karkour and the Dayoub families. Often husbands/fathers arrived first in Brisbane to be followed later on by wives and children.

During the 1990s, the Syrian families who arrived in Queensland came either from interstate or migrated directly from Syria. The adult members of these families settling in different parts of Queensland are now

running their own small businesses or are employed by the public and private sectors depending on their type of occupational qualifications. These families include Nazem Awabdeh and Najah Elias and their children and the Mekarem family. More and more Syrians arrived in Queensland during the early to middle 1990s as Queensland started to flourish economically and become more attractive to those seeking a new way of life. Others also running food businesses are Nidal Jdeid as well as his brother Hussain Jedid. Members of the AL Taweel family are medial doctors caring for the Syrians and the general community in Brisbane and the Al Khouri family controls an engineering company.

During the late 1990s and in the new century several Syrians arrived in Brisbane with work contracts as engineers. They loved living here and decided to stay and became Australian citizens, including Bashar and Dima Nseir, Jawad Youssef, Avo Ghazarian, and the AlHamwi and Shihan families.

The Syrians in Queensland are spread all over Greater Brisbane, the Gold Coast and other parts of Queensland. It is hard to distinguish them from Arabic speakers originating from other countries. Most of the second generation of Syrians in Queensland and Australia value the educational opportunities Australia offers and they are pursuing university or TAFE studies. Some of them now are dentists, lawyers or accountants, marine or IT specialists, engineers or pharmacists and only few of the educated second generation of Syrians wish to follow a career in the traditional occupations in small business pursued by their migrant parents.

In the census of 2006, Syria-born people in Queensland had a median age of 43.7 years. There were 3,380 males and 3,590 females. The Syrians are keen to become naturalised Australians. The estimated rate of Australian citizenship for the Syria-born in Australia was 94.1 per cent. Most of the Syria-born people in Australia speak Arabic as well as English, and 70.1 per cent of them arrived in Australia prior to 1996. Many of them have excellent educational qualification, including university degrees. Syrians are particularly keen on running their own small business.

There are two organisations representing the Syrian community in Brisbane: the Syrian Australian Friendship Association Inc. Queensland (Safa), the current President is Ghenwa A. Kassrawi and the Syrian

Arab Association, the current President is Hussain Jdeid. Some of the recent activities of the Syrian Australian Friendship Association included the Syrian Art Exhibition in the Queensland Parliament in 2006, which was the first such display in Queensland, the Public Symposium and the Expo on Queensland's Muslims in 2007, the Marhaba Exhibition at the Garden City Library in 2007, the Syrian Exhibition at the Carindale Library in 2008, the participation in the Brisbane Writers' Festival in 2008 and the Introduction of Arabic Poetry display at the Queensland State Library. In partnership with Queensland Rails, Safa painted the fence of the Coopers Plains Train Station by choosing to represent monuments of Syrian history and culture. In 2010, at the Queensland University of Technology, Safa promoted a lecture on the Arabic language and culture with particular reference to the potential in Queensland of Arabic Studies. Other recent Safa projects included participation in the ABC radio broadcasts 'Faces from Brisbane'. In partnership with the Ethnic Communities' Council of Queensland, the oldest Syrian Woman in Queensland was recognised and honoured in 2007.

The Syrian Australian Friendship Association Inc. established the Arabic Radio Program broadcasting weekly from Radio 4EB Arabic and Australian news, educational and entertainment varieties, and Arabic music and songs are aired weekly through the FM 98.1 taking to the Syrians and other Arabic-speaking communities a piece of their homelands. Initially the main broadcasters were Ghenwa A. Kassrawi and Ahmad Shihan. The program offering has now expanded by including five broadcasters and panel operators also representing the Iraqi and Palestinian communities. The Syrian Arab Association arranges activities by involving Syrian families. They arrange special functions for the community to engage with each other. Syrian national events are celebrated and participation in the Marhaba Festival.

In recent times, the uprisings in the Middle East also reached Syria causing increasing incidents of violence. The Syrians living in Queensland in general would love to see and support a peaceful end to this conflict. The destabilisation of Syria is contributing to more people leaving their home country for a safer place to live. By taking into account the intense conflict and devastation suffered by the people in Syria, the number of Syrian-born migrants to Queensland and Australia will increase significantly.

The Syrians who have made Queensland their home are now an integral part of the multicultural people tapestry of the Sunshine State. We live in many different parts of Queensland but in our daily lives we do not have specific social characteristics which distinguish us from the Australian mainstream. At home some of us speak Arabic and our children often respond in English and we enjoy Middle Eastern food but in public we are not readily identified as Syrians because we are and want to be Queenslanders with Syrian backgrounds.

AUTHOR PROFILE

KASSRAWI, Ghenwa Aldaiaa was born in Tartus in Syria and lived in Damascus. She holds a BA in English Literature from Damascus University and in 1990 she migrated to Australia with husband Ammar Kassrawi. They lived in Melbourne where Ghenwa worked as travel consultant. In 1995 the Kassrawi family moved to Queensland where she became one of the 'Faces of Brisbane'. Since 1997 she has been working as a NAATI-accredited interpreter/translator serving the Arabic-speaking communities in Brisbane and other parts of Australia. In 2004 she was elected Secretary of the Syrian Arab Association and served from 2006 as President of the Syrian Australian Friendship Association Queensland. She is also an Arabic radio broadcaster and convener of the Arabic Radio Program on Radio 4EB and the founder of the ethnic Arabic school Ugarit for Languages. She was a speaker at the Brisbane Writers Festivals and other events and is currently in the process of publishing a book of poetry.
