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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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# Vanuatuans

– *Written by Daniel Awiyawi* –

Vanuatu is a country of 83 islands and there are some villages on all of them. Vanuatu is a tropical paradise, a land of milk and honey. Fruit and vegetables are plentiful – mangoes, bananas, oranges, guava, sourasop, yams, taro and avocados. The islanders grow much of their own food and construct their own houses and collect their household water, which is supplied free of charge by the rain. When living in sunny Queensland the people from Vanuatu continue to cherish the food they so much loved in their home country. The majority of the people in Vanuatu believe that they have been blessed by God, a view which is also shared by those of us who live in Australia. Vanuatu has been internationally recognised as the happiest country in the world, a nation with about 250,000 people. Yet young people from many of the geographically isolated islands are drawn into short term or lifelong emigration because Queensland and Australia offer excellent educational and training facilities, better career opportunities and higher wages. Australia's commitment to multiculturalism and the agreeable Queensland climate facilitate the settlement process of our people. Most Vanuatuans understand English when they arrive though the imposing cityscape of Brisbane produces some initial anxieties.

Vanuatu has three official languages: Bislama, French and English. In addition over 100 Indigenous languages are still spoken. Vanuatu has the highest density of languages in the world and over 98 per cent of the people are of Melanesian descent. When Vanuatu was a British-French Condominium, Vanuatu was known as the New Hebrides and in 1980 the Republic of Vanuatu was formed.

Melanesians are strongly focused on their families and the community. At home they assist each other when building houses and with water reticulation; they work together on the land and when fishing or caring for domestic animals or cattle and horses. This cooperative spirit is also maintained by the settlers from Vanuatu in Queensland. It is reinforced by their adherence to Christianity, which in the nineteenth century was taken to Vanuatu by European missionaries. The Presbyterian Church has the largest number of followers in Vanuatu, followed by the Catholic Church and the Anglican Church. When living in Queensland they tend to adhere to the denominations they frequented in the home country.

Church and the workplace are locations where the Vanuatuans meet Australian people and Pacific Islanders from other countries.

From 1863, large numbers of mainly teenagers and young men of Vanuatu were enticed, mainly by trickery, and at times they were kidnapped and taken to the Colony of Queensland where they were put to work mainly in the sugar industry. This callous process of 'engaging' workers from the South Pacific was called 'black birding'. These unfortunate people were called 'Kanakas' and came largely from Vanuatu and the Solomon Islands. They were treated like slaves and received no pay. The introduction of the White Australia policy in 1901 led to the deportation of many of these people most of whom did not know what island they had come from. They were simply offloaded on different islands regardless of their linguistic and cultural background.

Our present Vanuatuan community of recent arrivals in Queensland also includes the descendants of the people who were brought here during the nineteenth century. Some of them are aware of their Vanuatuan heritage although much genealogical information has been lost. Much racial integration has also taken place over several generations. Some of the descendants of the Vanuatuans who were taken to Queensland during the nineteenth century see themselves as Vanuatuans rather than as Australian South Sea Islanders, an umbrella term describing the people originating from dozens of islands with different cultures and languages. The Australian South Sea Islanders were officially recognised in the year 2000 as a Queensland ethnic community. Recently arrived settlers from Vanuatu are pleased that in our time the Australian South Sea Islanders of Queensland, including the descendants of the Vanuatuans are progressing well.

Tourism has become an important industry for Vanuatu and brings many Australians into close contact with our island homeland and its people. Other industries of importance are agriculture, cattle raising and offshore financial services. Some few of our settlers in Queensland are engaged in these industries.

The Vanuatu Australian Connection promotes the interests of people from Vanuatu.

From the 1860s to the present, Vanuatians have made a significant contribution to Queensland and Australia. The Vanuatu Australian Connection has an advocacy role by fostering friendly relations between Australia and Vanuatu. It also creates awareness of the past and present participation in the life of Queensland of the people from Vanuatu. A permanent address for the community association was established in Caboolture in December 2010. The association is also a meeting point for people from Vanuatu and fellow Australians of all backgrounds. We want to share with other Australians the history of the people from Vanuatu and their life and work in early Queensland. We want fellow Australians to know how people from Port Vila and Mare Island were 'black birded' from these locations and taken to Caboolture and Morayfield and put to work, up to 1906 and beyond.

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## AUTHOR PROFILE

AWIYAWI, Daniel was born in North Queensland. His grandparents came from the same island in Vanuatu (Erromango). He is the current President of Vanuatu Australian Connections and has a strong desire to help the Vanuatians in Queensland. The Vanuatians who were taken to Queensland during the nineteenth century were the pioneers of the Queensland sugar industry. Daniel believes that the early Vanuatians deserve more recognition for their important contribution to the economic development of Queensland. He has a dream that one day Australia will offer a gesture of recognition of past achievement by making it easier for present day Vanuatians to qualify for Australian residency.

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# Venezuelans

– *Written by Ramon Ibera* –

Venezuela has a population of 29 million. The Angel Falls of Venezuela are the world's highest water fall. Oil from the area of Lake Maracaibo is the country's most important export commodity. Cattle ranching and growing cotton, rice, sugarcane and tropical fruit are major rural activities Venezuela shares with Queensland.

I came to Queensland as a member of a group of 49 Venezuelans from the city of Puerto Cavello. In October 2001 we flew as a group directly to Brisbane. A Venezuelan company sent us over here so that we could gain work experience with constructing aluminum boats and we were expected to return with the newly acquired work skills to the port city of Puerto Cavello. Ten of us decided to remain here rather than return to our home country.

I married an Australian girl and we have a little daughter. I speak to her in Spanish and with my wife I speak in English although she understands Spanish quite well. I want my little girl to grow up as a bilingual so that as an adult she can fully function in two different worlds – as a Spanish speaker as well as an English speaker. At work in Brisbane there are six of us with Venezuelan backgrounds and we are currently making petrol tankers.

Arriving in Queensland was a cultural shock because most of us knew very little English. Fortunately in all cities and towns attracting people from overseas there are excellent educational facilities to learn English. Although the Venezuelan urban lifestyle and the workplace differ greatly from our Queensland experience, the people from my country have few problems with fitting in with the local population. We like the Queensland weather, the cleanliness of the Australian cities and the Queensland beaches. We are happy to be part of the Queensland people tapestry and here we are welcomed and accepted, although we maintain some of our Latin American traditions.

Venezuela is a country with deep political divisions which drive some of our people into emigration. Such divisions do not exist amongst the Venezuelans in Queensland because there are few of us and we are not actively involved with the day to day political issues in our former homeland. Furthermore, our home country is now Australia as we live and work here and our children are born here. No attempt has been made so far to start a Venezuelan community

association in Brisbane. I have also heard that the political divisions in Venezuela often have a negative effect in regard to the establishment of Venezuelan community organisations amongst the emigrant communities. This includes other Australian cities with much larger numbers of Venezuelan migrants. I play soccer in a team of Venezuelans and we all like each other. At times we even poke fun at some of our team members who are known as supporters of the left wing government in the home country and all of us have a good laugh.

It is always a joy to meet another Venezuelan in Brisbane and we love chatting in our native language. We also have a special bond with other Latin Americans in Queensland because we speak the same language. It is a pity that Australians know so little about our beautiful country of origin. There is much more to Venezuela than just oil and political confrontation. The name Venezuela is derived from the Italian city of Venice because early on, when the European explorers reached my country of origin many houses along the seashore were also built on water. Venezuelans are proud of the fact that there are so many beautiful women in their country of origin. Look at how many international beauty contests have been won by girls from Venezuela!

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## AUTHOR PROFILE

IBERA, Ramon was born and grew up in Venezuela where he was educated and became an engineer, in the port city of Puerto Cavello. A Venezuelan manufacturing company sent him to Queensland as part of a large group of workers who were to gain work experience with the construction of aluminium boats. On completion of the work contract in Queensland, Ramon and nine of his colleagues decided to remain permanently in Australia as their skills were in demand and several of them, including Ramon, married Australians. South and Central Americans in Queensland freely interact with each other as most of them share a common language. Ramon enjoys playing the 'World Game' soccer and participates actively in the Colombian team, the Latin Golden Boys.

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# Vietnamese

– *Written by Phuong Nguyen* –

Vietnam is a small country in South East Asia. Its name Vietnam meaning ‘People of the South’ refers to its position to the South of China. It has a recorded history going back nearly 5,000 years. Much of Vietnam’s history is punctuated by its continued fight for sovereignty, originally from the Chinese. In the last century endured European colonisation by the French and ‘neo colonisation’ by the communist Soviet regime. Notwithstanding the country’s long struggle for freedom, the Vietnamese have developed a strong culture. The family is the centre of the Vietnamese community with strong extended family ties and a deep respect for the elders. As a society the Vietnamese place a high value on education.

Migration to Australia from Vietnam was low prior to the Vietnam War. Before 1975, there were about 700 Vietnamese-born people in Australia, mostly tertiary students, orphans, and the wives of Australian military personnel who had served in Vietnam.

In April 1975 the Vietnam War ended with the takeover of South Vietnam by the Communist North Vietnamese and this event marks the beginning of the Vietnamese Diaspora, one of the largest Diasporas of modern times. In the ensuing decade, an estimated two million people fled Vietnam, initially by sea, seeking refuge in neighbouring refugee camps in South East Asia and resettlement in the West, predominantly in Australia, the United States, France and Canada. The cost to life was massive with estimates as high as 500,000 lives being lost at sea but such was the love of freedom that the Vietnamese were prepared to risk it all to escape the communist regime.

‘The diesel motor droned on – so constant it had become its own type of silence. HiSn stared over the ocean, the blur of her homeland slipping over the horizon until finally it was out of sight leaving nothing but ocean stretching in every direction until it met the sky. Everything was blue, the sky, the water and her heart. She sat, crammed onto the small boat with 53 other people but she never felt more alone than she did now leaving behind everything she had ever known and loved.’

Those who fled to Australia arrived in three broad waves. The first group was mostly young, well educated, English speaking Catholics who fled to Australia almost immediately after the fall of Saigon in 1975. Even though many of these initial arrivals had tertiary education

qualifications many found that their respective qualifications were not recognised or relevant in their new homeland or that the language barrier prevented them from finding employment in their field of expertise. Most chose to go to work as labourers or in factory jobs rather than to take the time to re-qualify educationally as they saw better opportunities for their children to be educated in Australia. Many Vietnamese parents therefore decided to make a living straight away. Others persisted in re-qualifying in their original profession. However most of them had to couple their studies with non-skilled work in order to cover the expenses of the family and their studies. A third wave of arrivals settled here from 1982 onwards and up until 1991 when the last refugee camps were closed to Vietnamese Boat people. The remaining people were admitted to Australia mostly were under the family reunion program.

Many people who arrived from Vietnam in these later years had endured what the government euphemistically named ‘re-education camps’. Effectively they were hard labour prisons used to incarcerate members of certain social classes and people who in the past had a link or alliance with the South Vietnamese Army. They were coerced into accepting and conforming to the new social norms.

‘Shirtless in the tattered remains of black pants that barely clung to their withered bodies the seven men trudged through mud towards the fields. There was no energy for camaraderie as the detainees began another day of abuse and toil, not knowing who might return and who might not. As they passed a spot where the red soil had been freshly turned Hùng threw a handful of small shiny black pebbles on the grave of his best friend Thanh and silently promised to one day return and find this spot.’

The experiences in the re-education camps resulted in deep and lasting resentment towards that regime. Even today the Vietnamese Community of Australia, Queensland Chapter, sponsors an annual bus charter to take local Vietnamese to protest at the Communist Vietnamese Embassy in Canberra on the anniversary of what is known as Black April or Day of Mourning, 30th April, the fall of Saigon. When dealing with people of the first generation Vietnamese refugees one can understand their sensitivity to anything relating to the communist regime in the country they had to leave behind.

After 1978 those fleeing were a more diverse group with varying ethnicity, nationality, religion and language. Many in the second wave were from rural Vietnam and many were not as educated. They were much less familiar with western ways and thoughts and even those who arrived with a qualification faced the same difficulties as those who had arrived earlier.

## The Vietnamese community

Many of the initial Vietnamese arrivals to Queensland settled in the western Brisbane suburbs centred around Darra, Inala, Durack and neighbouring suburbs. As an immigrant group the Vietnamese were largely disadvantaged socially, economically and linguistically. This limited the work available to them and led to a degree of ethnic segregation. However, living in 'Vietnamese enclaves' around these suburbs helped the Vietnamese create a sense of community and closeness. By staying in these areas the new arrivals were not just close to friends and family, but they were well placed for employment in the surrounding industrial areas, where their lack of English or Australian education was not an impediment to employment. To those who were well educated in Vietnam, many found themselves having to start over with their degree, as often it was not recognised in Queensland. Often, many opted not to pursue their career but rather work in factories in order to invest in the educating of their children.

With time Vietnamese owned and operated businesses were also established, further promoting a sense of belonging and community. But with it bringing to life a unique cultural experience to the wider Australian community. Who would not have heard now of going to Inala to buy Asian groceries, or visit West End to enjoy the culinary delights of Vietnamese cooking. And venture to Darra for festivals and visit the temples. Over the long-term, these early enclaves provided psychological and social environments which would permit the successful integration of Vietnamese-Australians into mainstream.

In the census of 2011 almost half of the people in Queensland claiming Vietnamese ancestry resided in the traditional suburbs mentioned above, largely representing the older generation of Vietnamese who wish to maintain their community bonds and the familiarity and support that these suburbs provide.

The remaining 10,000 Vietnamese though, have now spread out across the rest of the state. Vietnam-born Australians remain one of the most urbanised ethnic groups in Australia with 97 per cent living in cities so whilst many have moved out of those original western corridor suburbs most remain in Brisbane or the larger regional centres.

There have been many changes contributing to the Vietnamese dispersion into greater Brisbane and the rest of the state. Long term residents have acquired more Australian-based work experience, which has allowed them to obtain more diverse, higher paying and secure employment. The Vietnamese predisposition to education has seen many of the younger generation going to university. The resultant job opportunities and generally higher incomes have allowed this generation to move into more traditional middle class suburbs and Vietnamese can now be found living throughout the state. Many of the younger generation who went on to become tertiary educated focused on the health care professions. The call for doctors, dentists, pharmacists and other allied health care professionals in regional Queensland has also contributed to the movement of Vietnamese families around the state. In more recent years however, there has been a huge increase in the variety of professions chosen by the children of these first immigrants.

Most of the initial Vietnamese arrivals maintained a strong sense of cultural identity along with an adherence to the traditional Vietnamese values. At the core of this value system are four fundamental principles; allegiance to the Family, yearning for a good name, primacy of education and respect for others, in particular for elders.

Religion has historically played a significant role in shaping Vietnamese culture. The earliest religions of Buddhism, Confucianism and Daoism embedded philosophies that supported a strong family-orientated culture. They were also instrumental in the development of these Vietnamese principles. The Vietnam-born Australian population identified as Buddhist (58.6 per cent), Catholic (22.1 per cent) and no religion (11.3 per cent). There are approximately 20 places of worship, mainly Buddhist temples and Catholic churches frequented by the Vietnamese with some of Brisbane's largest Catholic congregations being made up largely of Vietnamese worshippers.

The Vietnamese are strongly family oriented with often two or three generations living in one household. The Confucian influence has resulted in a strong patriarchal tradition where the children live at home with the family until marriage and then after marriage the newly-wed couple would usually move to the husband's father's household to live.

These traditions and values have not been without challenge for Vietnamese in Queensland. Children of Vietnamese have been given the gift of life and upbringing from their parents and are expected to take care of and give unwavering respect to their parents and elders in return. Traditionally the elders are the leaders in the family and have the strongest influence in decision making, are respected, unquestioned and sought after for advice.

For some Vietnamese though there has been a fundamental role reversal. The older generation lack training, English skills, and have been forced into the low wage unskilled work force. Often the resources available to the family were used to educate the children and further their education and career options. With this education the younger generation have become more self-reliant and financially independent. The younger generation are more comfortable and less isolated in the new environment so it is no longer the elders with power, money and influence. Often the older generation are financially dependent on their children and their advice and counsel no longer has the primacy it once held although in most Vietnamese family the respect for elders remains a feature of the day to day family dynamic. The ranking system is not limited to generations with there being a complex age hierarchy amongst siblings and other members of extended families.

In addition to their conventional schooling, many children of Vietnamese ancestry attend one of three Vietnamese Language schools that operate in Brisbane, Trŭng VŪŌng, Lăc HŌng and Hoà Bìn. These schools operate on a Saturday morning and so whilst most children are beginning their weekend many Vietnamese Children are enthusiastically learning language skills and Vietnamese history.

Vietnamese Children spend much of their spare time studying and improving their education. From a young age they are taught to appreciate the chances that are available to them in their new country and how

important it is to work hard and not squander these opportunities. The appreciation instilled into younger Vietnamese for these opportunities and the helping hand that has been extended by wider Australian community, doesn't end with them being encouraged to work hard on their own education or profession. The same attitude of appreciation has resulted in large numbers of Vietnamese being active in charities, either raising money or giving their professional service to those in need, as a way of saying thank you for the assistance that the community as a whole has received in their new homeland.

The Vietnamese sense of community remains strong. The first community group, the Vietnamese Community in Australia Queensland Chapter, was formed in 1976. Today there are about 25 community associations including the Vietnamese Senior Citizen Association, Vietnamese Women Association, Army of the Republic of Vietnam Veterans Association, Vietnamese Health Professionals Association to name just a few.

These groups organise Vietnamese events with the dual purpose of maintaining cultural identity and value as well as introducing their multicultural contribution to Queensland. Foremost is the annual Tết festival held each year to coincide with the Lunar New Year at CJ Greenfield sports ground in Richlands. This event attracts upwards of 10,000 visitors who get to sample traditional New Year foods and entertainment. A visitor can enjoy a bowl of Pho, wash it down with a drink of sugarcane juice whilst listening to the sing song cries of the Bingo caller. The event opens with the firecrackers to ward away evil spirits and the Dragon dances begin. The event closes with a fireworks display.

On the Lunar New Year's Eve several of the Buddhist temples have smaller festivals. These are mainly attended by the local Vietnamese but anyone is welcome. Again, firecrackers roar through the night introducing the Dragon dancers. After the entertainment most of the guests will visit the altars and pray to their ancestors and those who have since passed on.

HiŠn sat, her head bowed before the ancestor altar, praying to and conversing with her father Thanh, who had died in a re-education camp after organising for HiŠn to flee the country with her sister. "ThŪa Ba. It is another year in our new country. It is my home but my heart is still Vietnamese Ba, and I still cry for my country and the people there and the freedom they have lost.

When I was young I was upset and wondered why you chose me to be sent here, but I understand now Ba that the greatest gift you gave me was to let me grow up in a free country.”

Late in winter the community hosts Trung Thu, the Full Moon or The Mid-Autumn (as this time of year is autumn in Vietnam) Children’s Festival also at the CJ Greenfield sports ground.

The community maintains a strong identity as a refugee community whose homeland has been lost. For instance you will often find the flag that is raised at most Vietnamese Australian ceremonies is one that was flown by the South Vietnamese, the Yellow background with three red stripes. In addition to the traditional celebrations, the Vietnamese join Australian Vietnamese Veterans in the ANZAC parade and also at Anzac Square to commemorate 30th April the anniversary of the fall of Saigon.

2013 saw the presentation of the Vietnamese Boat People memorial at Captain Burke Park Kangaroo Point. Seven years in the making and coming to fruition as a monument to commemorate those who perished at sea in the search for freedom. The memorial is inscribed:

‘Sorrow for the loss of our motherland and those who perished.

Pride in our heritage and traditions. Appreciation for our salvation.’

In nearly 40 years the Vietnamese community has become an integral feature of Queensland. Queensland has had up to seven Vietnamese language media outlets including the SS Tuan Bao Newspaper, 4EB Radio, TNT radio just to name a few.

The 2006 Australian Bureau of Statistics census identifies that:

- 13,088 Queenslanders were born in Vietnam
- 15,813 Queenslanders claim Vietnamese ancestry
- 17,140 Queenslanders speak Vietnamese at home.

Whilst the amount of Queenslanders born in Vietnam has only marginally increased over the 1996–2006 period, there has been a sizeable increase in the number and proportion of Australians of Vietnamese

ancestry and who speak Vietnamese at home. Clearly this latter pattern is indicative of the growth in the size of the second and third generation Vietnamese-Australian communities.

The story of Vietnamese Australians in Queensland started with the end of the Vietnam War in 1975, 38 years ago and marked a turning point in Australia’s migration policy particularly in regards to Asian immigration. The successful integration of Vietnamese into the Queensland community is a shining example of the best of multiculturalism. Whilst Vietnamese have remained an identifiable group in Queensland they have also strived and shone individually. Vietnamese Australians have become leaders and contributors, excelling in business, politics, academia, entertainment and sport. If you travel to any suburb of Brisbane and many of Queensland’s larger regional centres you are bound to find Vietnamese living and working. Most suburbs will have a Vietnamese optometrist, baker, pharmacist, IT consultant or other professions. Vietnamese is among the top four overseas languages spoken in Queensland and is continuing to grow. Some have suggested that success of Vietnamese integration was a true turning point in opening the doors to Asian migration in Australia and turning Queensland and Australia into a rich multicultural society.

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## AUTHOR PROFILE

NGUYEN, Phuong is a pharmacist living in Brisbane. She was born in Nha Trang but spent her early childhood in Saigon. Phuong fled Vietnam on a crowded boat with her aunt when she was seven years old arriving at Galang refugee camp in Indonesia. She spent the next two and a half years in the refugee camp before being resettled to Australia, joining another aunt, uncle and cousins. She was reunited with her mother and siblings in Australia ten years after. Whilst studying at University of Queensland, Phuong was a committee member of the Vietnamese Students Association and later became an active member of the Vietnamese Community of Australia, Queensland Chapter (VCAQ). She remains active in promoting the Vietnamese community and wishes to thankfully acknowledge the advice and contribution of Dr Cuong Bui, President of the VCAQ, in writing this article.

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# Welsh

– *Written by Dilwyn J. Griffiths* –

## Historical background of the Welsh Nation

Wales (Welise meaning strangers or foreigners) is the name given by the Saxon invaders to what is today one of the four countries that comprise the United Kingdom of Great Britain, the other three countries being England, Scotland and Northern Ireland. The Welsh refer to their country as Cymru and to themselves as Cymry meaning compatriots. Before the successive invasions of the Romans, the various Germanic tribes (Angles, Saxons and Jutes), the Vikings and Danes and the Normans, the whole of Britain was dominated by the Celtic ancestors of today's Welsh, Scottish, Irish, Cornish and Manx inhabitants, themselves considered to be related to Celtic tribes of central European origin. Modern Wales occupies a region of 21,000 sq. km—about one-third the size of Tasmania—jutting westward from England as a peninsula into the Irish Sea. It corresponds roughly with that part of Britain designated at the time of Roman occupation (43–80 AD) as being ruled by two independent tribes, the Ordovices of the north and the Silures of the south. It possesses a distinctive society and culture, based largely on the Welsh language, one of Europe's oldest languages, which is spoken today by close to a quarter of the population, who are bilingual with English as their second language. The remaining three-quarters of the population of Wales—many of them the descendants of the influx of workers from other parts of Britain and from Ireland during the industrial revolution in the second half of the nineteenth century—use English as their first language. The Welsh language is directly descended from the original Brythonic (Celtic) language of ancient pre-Roman Celtic Britain.

The settlement of Anglo-Saxons along the Welsh borderland separated the Brythonic people of Wales from their compatriots in the north (Scotland) and southwest (Cornwall) of Britain. The construction in the eighth century of a great earthwork called Offa's Dyke by the king of Mercia came to represent the final demarcation between Wales and England. Attempts to bring the independent Welsh kingdoms into political unity under the English crown continued over successive centuries, marked by the numerous castles built by the English at various strategic localities across Wales in an attempt to impose English rule. Finally, in 1400–07, the royal government lost control of the greater part

of Wales and it was not until the Act of Union (1536 and 1543) that Wales received full enfranchisement under the laws of the parliament of Great Britain, with representation in the Westminster parliament.

Today Wales is governed partly from the Parliament of Great Britain in London and partly from the Welsh Assembly in its capital city Cardiff, to which certain powers were devolved by the Government of Wales Act of 1998. The National Assembly governs and administers Wales' budget and, following the successful referendum of 2011, these powers have been extended to include law-making relating to the devolved subject areas.

## Welsh immigration to Queensland

Queenslanders of Welsh origin are the result of a continuing steady but modest influx of immigrants extending from the early years following the opening up of the original Moreton Bay Penal Colony to free settlement in 1838 to the present time. Declining economic conditions in both the rural and industrial areas of Wales throughout the latter decades of the nineteenth century and in the 1920s and 1930s, led to a significant increase in Welsh migration to Queensland. These immigrants brought with them a distinctive cultural identity strongly influenced, in many cases, by their mostly non-conformist religious upbringing. There was also significant migration from Wales to Queensland under the Australian Government-sponsored schemes after the Second World War.

The early Welsh migrants were largely attracted to the coal-mining areas of Blackstone near Ipswich and the gold mines of Gympie and Charters Towers. Some others may have come as a result of the direct targeting of Wales by Queensland's Agent-General for Immigration, Henry Jordan, during his campaign of 1863–1866 to 'sell Queensland' as a desirable destination. As is reported by Johnston (1991) Jordan, following his program of public lectures in the United Kingdom, concluded that Wales was a more promising source of farmers and farm labourers than any other region of Britain. The underlying theme of Jordan's message emphasised Queensland's need for 'careful, sober, industrious, hard-working people'. Indicative of the Queensland Government's serious desire to attract Welsh migrants is the fact that Jordan's book 'Queensland. Emigration to the new colony of Australia: its geography, climate, agricultural capabilities and land laws' was translated

into Welsh (copy held in the National Library of Wales, Aberystwyth) – an early manifestation, according to Johnston, of multicultural Australia.

The post war migrants from Wales were largely attracted to skilled and semi-skilled positions in the expanding Queensland economy and to the professions. The universities, state schools and a range of State and Commonwealth Government establishments were particularly targeted.

## Contributions to Queensland's cultural/social life

Wherever the Welsh have settled in Queensland they have sought to integrate fully with the rest of society and to contribute to the cultural life of the community. They have tended not to form distinct ghettos and, although in the early days of migration predominantly Welsh communities grew up around some of the mining towns, the commitment of the Welsh migrant to the social and cultural life of the region was always paramount. The establishment of Queensland's oldest known Welsh church in Gympie in 1868 and the later creation of the Blackstone United Welsh church in Ipswich in 1883, although serving as a refuge for Welsh migrants, also provided a focal point for a wide range of cultural activities celebrating choral and musical traditions enjoyed and appreciated by the wider community. Gympie was the birth place (in 1885) of Queensland's first Eisteddfod, a celebration of music, literature and culture, following the bardic traditions first established by the Druids of ancient pre-Roman Wales. The Gympie Eisteddfod had been preceded (in 1881) by a meeting in Brisbane at which about two hundred and fifty people had taken part in a program of readings, recitations and music. Two years later the Blackstone Eisteddfod continued a tradition that was to become firmly established under the auspices of the Eisteddfod Council of Queensland and the North Queensland Eisteddfod Council with meetings, over the years, at various towns throughout the state including Brisbane, Ipswich, Bundaberg, Maryborough, Caloundra, Charters Towers, Gladstone, Gympie, Mackay, Innisfail Redcliffe, Townsville, Warwick, Toowoomba and the Burdekin district.

The 1903 eisteddfod at Maryborough so inspired the Queensland writer/poet of Welsh ancestry, George Essex Evans, that he returned to his home city of

Toowoomba determined to create a cultural group in that city. So was born the 'Austral Association' with the aim of promoting and advancing music, art, literature science and industry throughout the state. Between 1904 and 1911, annual cultural festivals were held in Toowoomba, attracting each year an estimated four thousand patrons. The eisteddfod reached its period of greatest popularity in Queensland during the first few decades of the twentieth century, with one meeting in the Brisbane Cricket Ground in 1913 attracting between eight and nine thousand people on the last day. Another in 1920 required the erection of a marquee in the Brisbane Exhibition Grounds to accommodate eight thousand people on the last day. The eisteddfod tradition has retained a prominent place in modern-day Queensland, in some localities under the title 'Arts in Focus'.

Among the cultural activities stimulated by the eisteddfod movement was the formation of a number of strong choral groups including the Blackstone-Ipswich Cambrian Choir, and a number of other choirs for male, female and mixed voices. Of particular note was the Welsh Ladies' Concert Party (later the Brisbane Welsh Singers) which was formed in 1935 and continued to delight their listeners throughout Brisbane and the region until its disbandment in 2005. It has been estimated that over its 70 year history the choir would have given over 1,800 concerts (one estimate puts the total close to twice that number), in so doing contributing substantially to the cultural life of the city.

Another aspect of the love of music and song that Welsh migrants have brought with them to Queensland (as they have to other parts of the world) is the Gymanfa Ganu, the annual hymn-singing festival that has now become established as a manifestation of the role that religion and hymn-singing, in particular, has played in their cultural heritage. Although the Gymanfa Ganu reached its full flowering during the religious revivals of the late nineteenth and early twentieth century, it is clear that there is even today a strong appreciation of the simple but rousing melodies of these well-loved hymn tunes, and of the associated poetry of some of Wales' foremost writers and evangelists. Today, as is evidenced by the continuing good attendance at the annual Gymanfa Ganu organised by the various Welsh Societies of the region, a love of Welsh hymn singing is still enjoyed by believers and non-believers alike.

## Queensland Welsh societies

From the days of their early arrival in Queensland, Welsh migrants have always sought out the company and friendship of fellow countrymen through the establishment of formal Welsh Societies. One of the first such societies was the Brisbane Cambrian Society, established in 1885, although similar societies had by then been formed in Blackstone and in Gympie. Then, in 1918, the Saint David's Welsh Society of Brisbane was formed with Sir Samuel Griffith (who was then Chief Justice of Australia) as its Patron. The membership and original office-holders of that Society give a good indication of the standing that the early Welsh migrants had by that time come to occupy in the local community. The first President of the Society was the Principal of the Brisbane Teachers' Training College. Other officers included a Queensland university lecturer, a Member of the State Legislative Assembly, ministers of religion and a number of professional men and women. The aims of the Society, as expressed in its original constitution, included assisting its members to adapt to what was for many of them a new world and new opportunities. It also provided a focal point through which members could retain the interests and traditions that, before their migration to Queensland, had previously guided their lives. With successive generations—the Society in Brisbane is still active as indeed are a number of similar societies through Queensland, although in many cases in a substantially reduced form—the need for such reinforcement of allegiances to one's country of origin becomes less important. Such societies have generally evolved to become, increasingly, a means by which its members can share and celebrate their historical connection with a culture and a nation that, despite its small size, has contributed to the world much of which it can be justly proud.

## Queenslanders from Wales

The history of the Welsh experience in Queensland is locked up in the lives of men and women of Welsh origin who, for a variety of reasons have, over the years, chosen to commit themselves to the service of the state and its people. Any reading of the history of the Welsh in Queensland would have to conclude that their influence has, on the whole been positive. They have made few demands on the state and they have been respectful of its laws and customs and seem always to have striven to abide by the standards of responsibility and fair-play expected by the community.

A recent compilation by Brisbane's Saint David's Welsh Society of the names of Welsh immigrants and their descendants who have made a significant contribution to the lives of their fellow Queenslanders yielded a surprisingly large representation, for such a small Nation, spread across different areas of public life and the professions. The list includes two Prime Ministers of Australia (one of them Australia's first female Prime Minister), a Queensland State Premier (and chief architect of the Constitution of Australia), a Deputy Premier, many members of Queensland's Legislative Assembly, lawyers, business-men and -women, industrialists and administrators. There were also poets, musicians, artists, ministers of religion and social workers. The numerically largest group, certainly among those arriving during the latter half of the last century and up to the present time, comprises those engaged in education at different levels and in science, engineering, medicine and the arts.

The Welsh language is still in use in Queensland between friends and in letters and exchanges between Welsh-speaking Queenslanders and their contacts in Wales and, indeed, in other parts of the world such as the North American Welsh Societies Association. Many take advantage of internet facilities to stay in touch with current developments in Welsh literature and the media. In recent years the mix of Queensland's Welsh-Australians has come to be dominated, more and more, by the second- and third-generation descendants of the original immigrants from Wales. For those Queenslanders who may, understandably, lack fluency in the language, exposure to Welsh poetry and music through participation in the *Noson Lawen* (an evening of entertainment), in the *Gymanfa Ganu* (singing festival), or in the celebrations associated with Wales' national day (Saint David's Day) organised by the Welsh Societies, is particularly important. The extent to which these Queenslanders will continue to value their Welsh cultural heritage is, of course, for them to decide. It is perhaps noteworthy that the Saint David's Welsh Society continues to receive a steady flow of requests for translations of historical books and manuscripts and that there appears to be a continuing interest in learning the rudiments of the Welsh language and its modern usage.

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## AUTHOR PROFILE

GRIFFITHS, Dilwyn John was born in a Welsh-speaking farming community in rural Pembrokeshire, Wales and came to Australia in 1967 following his appointment as Senior Lecturer in Biological Science, La Trobe University, Melbourne. He moved to Queensland in 1974 to become Professor and Head of the Department of Botany, JCU, Townsville. Major research interests include studies of marine and freshwater microalgae, toxic cyanobacteria, limnology and water quality. Present position – Emeritus Professor, JCU since 1997. He was a member of the Townsville Welsh Society 1974-1999, and of the Saint David's Welsh Society of Brisbane 2000 to the present, Vice-President of the latter Society 2004-2005, President 2006–2008. Dilwyn and his wife Elen both received their professional training in the University of Wales, Elen specialising in Welsh Language and Literature Studies and Education. Their preferred language at home is Welsh. They have two daughters and a son and seven grandchildren currently undertaking primary, secondary or tertiary education training in Brisbane.

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# Zambians

– *Written by Mudenda-Rita Bridgwood* –

The Republic of Zambia, like an open butterfly, she sits on the Central Southern part of the continent of Africa, covering 752 614 square kilometres. It is a land locked country, surrounded by the Democratic Republic of Congo, Angola, Tanzania, Malawi, Mozambique, Namibia, Botswana and Zimbabwe. It is a country that is divided into nine provinces namely Lusaka (the capital), Central, Copperbelt, Eastern, Luapula, Northern, North-western, Western and Southern Provinces. Zambia has approximately 73 tribes but the official language of Zambia is English as it was colonised by Great Britain.

Politically, it is one of the most stable countries in southern Africa, if not of the whole continent of Africa. The stability was instilled in the Zambian people by a great leader, the first President of Zambia, Dr Kenneth Kaunda, who encouraged the Zambians to unite as a country by discouraging tribalism under the banner of 'One Zambia, One Nation'. He introduced tribal balancing in the parliament and humanism as a philosophy for the country. These approaches were embraced by the Zambians and intermarriages among different tribal groups became the norm. To date, Zambians enjoy the peace and stability of a great nation.

However, despite its own internal peace, Zambians suffered greatly during their struggle for independence and from internal conflicts in neighbouring countries. Zambia continues to receive an influx of refugees.

Zambia's population was 10,285,631 (2000 Census) representing an average of ten people per square kilometre. The staple food of Zambia is maize made into a thick porridge called Nsima. This is served with any kind of meat, fish or a vegetable dish.

## Zambian migrants to Queensland

There are three main reasons for Zambians to find themselves in Queensland.

### **Economic migrants**

The majority of Zambian migrants are economic migrants. An economic migrant is defined as someone who goes to a new country because living conditions or opportunities for jobs are not good in their own country. Hence professionally qualified Zambians are well placed when applying for skilled jobs in overseas countries like Australia and for that reason they become successful migrants.

### **Social migrants**

Social migration is the movement of people due to social reasons such as marriage to an Australian citizen/resident, to reunite with family or friends who have previously migrated or to find freedom and opportunity to live a certain lifestyle with good security, health services and employment. Some social migrants hold views and beliefs, which do not coincide with Zambian social traditions. For example, they wish to settle in another part of the world to avoid the extended family system. There are other reasons prompting Zambians to leave their country but they are not usually linked of any kind of persecution in the home country.

The Zambians in the social migrant category also include family reunion. Migrants already living in Queensland and Australia are being joined by their wives, husbands and children, by their mothers and fathers or other close relatives. Some have come to join an Australia-based partner they met while in Zambia or another overseas country. Other Zambians to migrate are returning to Australia after having married or planning to marry a local person they met while studying at an Australian university or when visiting the Fifth Continent.

### **Student migrants**

Australia and Zambia have enjoyed good relations since the 1970s. There are growing bilateral economic links between the two countries and Zambia/Australia (AUS/AID) provides scholarships for some of her students so that they can obtain formal qualifications, which will be of benefit to the life and economy of their country of birth. There are self-sponsored Zambian students called international students who want to take advantage of Australia's advanced system of education and the good standing of Australia's institutions of higher learning. The Zambians students in Australia integrate freely with the long term Australian residents of Zambia or other African countries. Information about economic affairs and political or social issues are regularly discussed as well as local issues pertaining to the two countries.

There are no Zambian political refugees in Queensland. A refugee is someone who has been forced to leave their country for political reasons. Yet there are members of the Zambian community who married refugees from neighbouring countries of Zambia. Consequently there are some partners of Zambian

migrants who were given refugee status in Australia while still living in Zambia. There are also Zambians who married refugees after arriving in Queensland.

The Zambian community in Queensland consists of less than 200 people. Due to the small number of Zambians, there is no formal community association. They meet now and then to socialise or to celebrate a national day or any other social event. Individual Zambians have initiated or joined other African associations in Queensland. The East, Central and Southern African Association was initiated by a Zambian, Dr Mudenda-Rita Bridgwood. This association is inactive at the moment but it is expected to be reactivated soon. Dr Mudenda-Rita Bridgwood is also one of the founding members of the Queensland African Communities Council and the African Seniors Club.

## Zambian community issues in Queensland

There are no major settlement issues and concerns for the Zambians living in Queensland and Australia as a whole. There are few problems of communication because the national language in Zambia is English. In addition, the majority of the Zambians in Australia are professionals. Many of them came here as skilled migrants, students, or married an Australian citizen/resident and gained permanent residency status. Hence they became exposed quite early to the Australian way of life and they adjusted with ease to the Australian 'culture'.

The main concern for a few Zambians in Queensland is the shortage of appropriate career opportunities in the occupational fields for which they are qualified. Hence they are forced to readjust their career expectations and they need to pursue jobs in other fields. The other major concern relates to Zambian students, including the sons and daughters of Zambian migrants. Although the official language of Zambia is English, Zambian students are forced to sit for the same English test required from students originating from non-English background countries. Zimbabwe (formerly Rhodesia) offers a similar language situation as Zambia and it is unfair that the students from the former country receive more favourable treatment in regard to the English language requirement for study in Australia. There is a need to educate Australian politicians, public servants and educators so that this policy can be reviewed and changed.

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## AUTHOR PROFILE

BRIDGWOOD, Mudenda-Rita was born in a humble village called Shikube in the Southern Province of Zambia, the first-born of a family of 12 children. Her father worked as a kitchen boy, miner and a road construction supervisor and her mother was a traditional healer and herbalist. Rita graduated in nutrition and agriculture at the Natural Resources Development College in Lusaka and received a Masters degree from the University of Reading, United Kingdom. For 15 years she worked for the Zambian Agricultural Ministry. During this period some of the key senior responsibilities were in training. She also worked as a researcher and liaison officer and as a producer and presenter of a weekly national television program. In 1991 Mudenda-Rita was awarded a scholarship to come to Australia for her PhD. When at the University of Queensland (UQ) she was the President of the African Student Union and during this period she founded the East, Central and Southern African Association. She was a foundation member and held positions as president, vice president, coordinator or secretary in the Queensland African Communities Council and the African Seniors Club, African Women Choir and African Women's Network. After receiving her PhD from UQ, Rita was employed as an African community worker, also obtaining a graduate diploma at Griffith University and a Technical and Further Education (TAFE) diploma. She became a tutor in horticulture, later on the Health Coordinator for the ECCQ. She was also employed by the School of Medicine, UQ. Subsequently she operated businesses in Moorooka; the Afro Dot Net Café and the All Shades of Colour Hair and Beauty Salon.

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# Zimbabweans

– *Cynthia Mhizha and Tendai Chitsike* –

Zimbabwe (formerly known as Southern Rhodesia) is a landlocked country located in Southern Africa. The country's name is said to be derived from *dzimba-dza-mabwe*, meaning a 'large house of stones'. It is bordered by South Africa to the south, Botswana to the southwest, Zambia to the north and Mozambique to the east. Climatic conditions are temperate because of altitude. The country received its independence from the United Kingdom in April 1980. Zimbabwe has three official languages – English, Shona and Ndebele but very few Zimbabweans in Queensland use a language other than English as their dominant language at home. Zimbabwe used to be known as the breadbasket of southern Africa and the Victoria Falls are the country's most famous natural wonder and tourist attraction. Zimbabwe has an estimated population of 12,619,600 (2012).

The economic meltdown and repressive political measures in Zimbabwe have led to a large number of Zimbabweans flocking to other countries. Australia has been a recipient of a huge number of Zimbabweans looking for work and a better life. Trades people have been flocking in taking advantage of the mining boom in Queensland and Western Australia. Many of them arrived here in response to Australian recruitment drives. According to the Australian census of 2006, there were 20,160 Zimbabwe-born people in Australia of which 28.5 per cent lived in Queensland and 30.5 per cent in Western Australia. All immigrants from Zimbabwe have good command of the English language because their country of origin had adopted the British education system. On arrival in Australia most Zimbabweans already had work experience and a professional qualification. The Zimbabwe-born people aged 15 years and over had a participation rate in the labour force of 80.6 per cent and their unemployment rate was a low 4.7 per cent.

Australia has also been recruiting qualified nurses from Zimbabwe. They found work in the major Brisbane hospitals and in hospitals located in regional Queensland. In Harare, Zimbabwe's capital city, there are agencies recruiting fee paying students for the large metropolitan universities, especially Griffith University and the Queensland University of Technology. Amongst the international students from Zimbabwe a trend became established of not returning to their country of origin once they completed their degrees. There were also Zimbabweans who sought asylum in Australia due to deteriorating economic conditions in their

home country or for political reasons. There was a time when Zimbabweans living in their African homeland experienced tough times.

Some of us took the long way by first migrating to New Zealand because it was much easier to obtain a migrant visa for settlement in Australia's neighbouring country. We lived in New Zealand where we gained citizenship. Most Zimbabweans living in New Zealand seemed to have followed the New Zealand way and migrated eventually for greener pastures and a better climate in Queensland and Australia. In Queensland there is also huge presence of white Zimbabweans many of whom had settled here long ago. They used to have their own Zimbabwean association. All the people originating from Zimbabwe share the memory of the natural beauty and the rural wealth of their former homeland but there is not much interaction in Queensland with their fellow black Zimbabweans.

## Arrival, integration and participation

Most Zimbabweans have few problems with integrating with the Australian population as they have good command of English, and some came here on employer-sponsored visas. Arriving in Queensland was not too much of a culture shock because most Zimbabweans are educated and would have known a little bit of the Australian culture. Children that were born in Zimbabwe quickly adopt the Australian education system and the Australian ways. However, some parents struggle with teaching their children the Zimbabwean culture and language as they spend most of their time at school rather than spending a few hours each day with their parents.

Newly arrived Zimbabweans who held white collar jobs back home found it very difficult to obtain similar jobs on the Australian labour market. Most of them ended up changing careers. Employment in nursing or related occupations was attractive because health work offered job security and also gave access to a permanent residence permit.

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## AUTHOR PROFILES

MHIZHA, Cynthia was born in Harare and grew up in one of the oldest ghettos in Zimbabwe known as Highfield. She obtained a Bachelor's degree in Economics and soon after started working as a customs officer. She migrated to New Zealand in 2002 and lived there until 2005 and again migrated to Australia. Cynthia worked in finance for a number of companies before starting her own business in the child care sector.

CHITSIKE, Tendai was born and bred in Highfield, Harare. He qualified as a mechanical fitter. He migrated to New Zealand in 2001 and later on he migrated to Australia in 2005. He obtained a car dealership license in 2008 and started his own business. Most of his customers are Africans and his fellow Zimbabweans feel particularly at ease when doing business with a former countryman.

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