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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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Tamils

– Written by Kannan Natarajan –

Tamils are an ethnic group native to many countries in South Asia. Tamils have migrated in large numbers from the state of Tamilnadu and the union territory of Pondicherry in India, Sri Lanka, Malaysia, Singapore, Mauritius, South Africa, Fiji, Reunion and the West Indies. Early migration of Tamils was linked with commerce and indentured labour during the British colonialism. After World War II, many skilled professionals of Tamil origin in India and Sri Lanka migrated to the United States, United Kingdom and other European countries. Following the phasing out of the White Australia policy in the 1960s many Tamils migrated to Australia. From the year 1970 the number of Tamil speakers in Queensland began to increase steadily. Following the 1983 civil war in Sri Lanka, there was a significant dispersal of Tamils to overseas countries. The gradual increase in the Queensland Tamil population is reflected in the censuses of population and housing. The number of Tamil persons grew from 499 in 1991 to 1,679 in 2006. The Diaspora's nomadic movement within and between the Australian states and territories was largely determined by social contacts and professional pursuits. A particular predilection by the Tamils for the state of Queensland was due to the subtropical climate and better residential facilities.

In the early years of the 1970s there were very few Tamil speaking families in the state of Queensland. Mr S.E.R. Selvanantham was one of the first Tamils who migrated to Brisbane in December 1970. He was from the Northern Province in Sri Lanka. Mr Daniel David migrated to Queensland in November 1975. Along with S.E.R. Selvanantham, Daniel David established the Ceylon Tamil Association (CTA). The pioneering efforts of the CTA were instrumental in providing humanitarian assistance and support for the Tamil refugees following the 1983 civil war in Sri Lanka.

The Tamil community

Since the Australian Bureau of Statistics 2006 Census, persons speaking Tamil in the state of Queensland have migrated from more than nine countries. They are India, Sri Lanka, Malaysia, Singapore, New Zealand, United Kingdom and other European countries, Canada, South Africa and other countries. According to the 2011 census, there are 50,151 Tamils in Australia (0.2 per cent of Australia's population) with the majority residing in New South Wales and Victoria. Most Tamil speakers were born in Sri Lanka (39.6 per

cent), followed by India (34.9 per cent). The remaining Tamils were born in Australia (13.1 per cent), Malaysia (5.5 per cent), and Singapore (3.4 per cent). The largest group of Tamil speakers who completed the 2011 census arrived in 2008, representing 1.4 per cent of the total immigration intake of that year.

In the ten years between 2000 and 2010, the number of arrivals increased from 1,303 to 2,900, representing a 122.6 per cent change. Most Tamil speakers recorded that both parents were born overseas (97.7 per cent). In Queensland, there are approximately 3,000 Tamils of which 1,456 are Indian Tamils and 1,107 Sri Lankan Tamils. The remainder of Tamils are from Malaysia, Singapore and other countries. The notable aspect is that since the 2006 census there are more Indian Tamils than Sri Lankan Tamils in Queensland. Tamils in Australia are a gregarious group of people who are more than 80 per cent literate.

Having migrated to Queensland and Australia has been a vital part of each and every Tamil's success enabling the community to blend harmoniously with the societal mainstream. By joining the Queensland workforce Tamils could provide expertise and willing hands. They created economic activity and incomes thus contributing to the well-being of the nation. Despite having grown up in different countries with different cultural experiences, the Tamils share a common mother language called Tamil. Growing up in a Tamil family overseas has fostered an open hearted sense of generosity and acceptance of the rich tapestry of human life and society. On account of the growth of the Tamil community in Queensland various organisations were established that could cater for the cultural and linguistic development of the Tamil people.

Tamil organisations

The Ceylon Tamil Association (CTA) – Queensland Branch was the premier organisation that was started in 1977 following the communal riots in Sri Lanka. CTA members S.E.R. Selvanantham, Duke Richards, and Daniel David assisted the Tamils who migrated to Queensland and supported students from Ceylon and other Asian countries who pursued post graduate studies. Prior to the formation of CTA, informal monthly get-togethers eventuated from 1975, due to the efforts of S.E.R. Selvanantham. At the inception of the CTA, a committee comprising of thirteen members held office

till 1978. With the calamitous events in Sri Lanka in 1983, CTA played a pivotal role in assisting the dispossessed and displaced Sri Lankan Tamils. In 1984, the name of CTA evolved into Tamil Association of Queensland (TAQ) with Mr S. Paramasivam elected as the first President on 16 April. At the anvil of 30 years, TAQ present President is Mr Devaraj (Ron) Pillay – the first South African Tamil to hold the position.

In March 2013, the Brisbane Tamil Association (BTA) evolved from the Tamil Brisbane. Since May 2002, events in the community were dispersed by a pioneering email group started by Mr O. Palanichamy Thevar. He is the President of BTA.

The Shrishti Academy of Speech, Music and Drama has been conducting literary, arts and cultural events for almost two decades with the annual marquee event being the observance of Indian Independence day.

The Tamil Vazhai is a group amongst the Tamil community in Queensland, promoting Tamil literary interests and the development of arts and culture among Tamils since 2006. Mr Sriram Gopalakrishnan is the facilitator. An email forum pursues the literary activities.

Since April 2012, the Varnam Cultural Society (Queensland) has been promoting the Tamil language and culture. Mr Rajarajan Thennavan is the President of the Varnam Cultural Society.

The Association for Upliftment of Sri Lankan Plantation Workers of Indian Origin (AUSPIO) was formed in June 2000, to help the forgotten Tamil people of Indian origin who toil in the tea and rubber plantations in Sri Lanka. This association aims to create awareness both within Australia and among the international communities of the human rights issues confronting plantation workers and to encourage the relevant authorities in Sri Lanka to provide every child with access to basic education and preventive health care. Mr Ramasundaram is the President of AUSPIO.

With the increase in the average lifespan, Tamils in Queensland decided to take care of their senior citizens by forming the Tamil Senior Citizens Association of Queensland (TSCAQ) in 2001. Since its formation, the association has been active organising health promotion forum with healthy ageing and preventive issues for chronic diseases. Dr A. Ravindran is the President of TSCAQ.

With the increasing numbers of Tamils in Queensland, the above community organisations continue to facilitate social engagement beyond mainstream networks. Building proactive multicultural bridges allows a viable integration of immigrant and refugees with the whole community. The social construction of the Tamil ethno-genesis through the various organisations has promoted the development of an all-inclusive community. The use of the Tamil language in Queensland has enjoyed a revival along with the maintenance of the traditional Tamil expression in the arts and culture. Significant festivals – Pongal, Easter, Chithirai Thirunaal, Ramzan, Navarathri, Deepavali and Christmas are celebrated in a secular fashion. Sports activities have been coordinated by the Tamil Association of Queensland, the Brisbane Tamil School and by the Brisbane Super Kings cricket team. The quality and quantity of the cricket team has been steadily improving. The enthusiastic bunch of players is coordinated by Mr Sathish Rajendran.

Tamil schools

The native language of parents and their ancestors links the child with the culture of the society the child comes from and shapes his or her identity. Hence, fostering and enhancing the mother language to the next generation is instrumental as an indicator of cultural identity. In 1986, following the influx of Tamils with their children, a decision was taken to run an after-hours language school to empower the future generation with their mother language.

The Brisbane Tamil School was officially opened at the Brisbane State High School on 3 May 1986 by Diane Butler, Coordinator of Multicultural Education, with about 18 children attending that class. The after-hours Brisbane Tamil School is now conducted at the Holland Park State High School on Saturday afternoons. The Brisbane Tamil School has branches at the Gold Coast and in Toowoomba.

As the Tamil population increased, there arose a need for another Tamil school. In April 2011, Thaa Tamil School commenced classes for children and adults. After-hours classes in the Tamil language are held on Saturday afternoons in two branches in Brisbane, at the Centenary State High School in Jindalee and at the Sunnybank State High School.

Performing arts schools

Classical Tamil literature is inter-twined with many performing artistic pursuits. The traditional literature illustrates the myriad of folklore and popular tales through carnatic vocal or instrumental music, classical dance – bharathanatyam and theatrical performances. Tamils have nurtured and encouraged the fine arts for every generation for the purpose of learning, adapting and innovating. By cultivating artistic expression at various performing arts schools in Queensland impulses have been generated which led to a variety of new arts projects. Tamil people were taught and given new insights into their traditional music and dance. Cultural events were also designed for the purpose of promoting young talents.

Carnatic vocal music provides an enriching experience for the younger generation when taught by a fast growing network of talented, experienced and dedicated teachers who are located across different suburbs in Brisbane. Mrs Vijaya Visvanathan through her Sri Krishna Music Academy has been teaching carnatic music since 1987. The Mathuravaani School of Music convenor Mrs Sarathadevi Uthayasoorian has been teaching carnatic vocal music and stringed instrument (veenai) for 20 years. Since 2001 Mrs Susmitha Ravi's Swaralaya has been inculcating carnatic music to the young aspirants. Mrs Shruthi Abhiram has dedicated her last five years to developing the latent talent among the students of carnatic music. For percussion music learning, the Arthavan School of Miruthangam has been catering to students of this ancient instrument. The students are required to learn and practice the fingering strokes, which are generally used as aesthetic embellishments while playing the instrument.

A classical dance form called the Bharatanatyam has been nurtured and popularised by the Tamils since the Sangam age. Bharatanatyam is considered to be a fire dance and this fine art is practiced in Queensland by competent and efficient teachers. Mrs Chitra of the Yogi Srikantha's Nadanaanjali School of Dance has been fostering Bharatanatyam since 1993 and her students honour annually the training imparted by their guru through a combination of visual aesthetic skills and a convincing display of grace and poise. The Easwaralaya School of Dance is run since 2003 by Mrs Mangaleswari Surendran, the Mayooralaya School of Dance is run by Mrs Mayoori Thangarajah since 2013 and the Lalitha Kalalaya School of Dance

is run by Padmalakshmi Sriram. Many young dancers have been inspired to imbibe the traditional art form of Bharatanatyam.

Religious institutions and school

Most of the Tamils are Hindus. There are also Tamils who are Muslims, Christians or belong to other religious denominations. For the Hindus, temples are the place of worship. In Brisbane, the Sri Selva Vinayakar Temple is located in South Maclean.

With increasing numbers of Tamils who call Queensland as their home state, a need for another temple at the Gold Coast is now gaining momentum. The newly formed Gold Coast Hindu Cultural Association is planning a Hindu Education and Cultural precinct in Arundel with the intention of fulfilling the religious, educational and cultural needs of the growing Hindu community.

The Bala Samaskar Kendra (BSK) promotes Vedic culture, the Sanskrit language and shloka chanting. BSK provides an opportunity for children to learn about the ancient culture and tradition. Classes are conducted every Sunday at Sunnybank State High School.

Christians have formed groups like the Tamil Speaking Christian Fellowship and the Queensland Tamil Church to reach out to the Tamil community and provide a place of worship for the Tamil Christian community.

Media – Radio

The suburb of Kangaroo Point is the home of multilingual and multicultural Radio 4EB. As a consequence of internet connectivity this community radio station is now undergoing a profound transformation. This powerful communication medium has enabled the fostering of the mother language of people with migrant backgrounds. The Tamil youth can be reached and bonded by local radio programs thus ensuring that their mother language will regain prominence. By reviving the mother language with better revitalisation goals the Tamils in the Brisbane region will strengthen their firm footing amongst the multitude of languages other than English. Long ago the Tamils identified a responsibility for language maintenance and further development by focusing on the young generation. Hence, Tamils took necessary steps and obtained broadcasting rights in Radio 4EB.

The Tamil radio program in Brisbane can be heard every Friday afternoon between 4-5pm and on Sunday night between 9–10pm. The national SBS radio program broadcast programs in Tamil on five days a week.

Conclusion

The Tamils are a gregarious group within the large multicultural family of Queensland. The Tamils who have migrated to Queensland from various countries assist each other in the settlement process thus enabling a smooth transition from being an expatriate to becoming a compatriot. The Tamil Diaspora in Queensland and Australia is making a significant contribution to the new host society which is largely due to their commitment to education, hard work and business prowess. Apart from maintaining and enriching their language, culture and tradition, Tamils through their cultural diplomacy influence goodwill reserve and induce greater co-operation in a pluralistic society. Playing the perfect host on occasions like Deepavali (Festival of Lights), Pongal (Harvest Festival) and Harmony Day, Tamils celebrate and promote cultural integration with emphasis on community harmony and social cohesion. Keeping with the times, Tamils display significant levels of political empowerment as a gauge of cohesiveness within Australia's broader social structure. Following the migration, the evolution of the Tamils has resulted in the progression of socio-cultural structures, adaptation of new technologies and liberal thinking citizenry.

Rather than resting on our laurels, the Tamils have to live and work side by side with all Australians to enable further growth of their beloved adopted motherland, which allowed them to flourish. The key feature of Australian society is the presence of an amazingly diverse multilingual society of settlers from around the globe. Diversity gives strength to our 'melting pot' since it ensures that different view-points are held and expressed within a language community, creating a broader approach to important issues. Multicultural Australia has provided each one of us with a chance to build a remarkable nation, with a distinctive and meaningful blend of cultures, assured in its relations with its neighbours and confident in the sense of its own history and identity.

In keeping with an all-encompassing vision, an ageless song from the classical language—Tamil—elaborates that 'every town is our place and every person is our kin'.

AUTHOR PROFILE

NATARAJAN, Kannan is a medical practitioner in the state of Queensland. He migrated from India to pursue post-graduation studies in Geriatrics. He has been in Queensland for the past 10 years. He has been associated with multicultural community organisations and has done volunteering work. Kannan would like to extend his appreciation and thanks to his predecessor Mr Francis Xavier who had recorded the previous compilation about the Tamils over a decade ago.

Tanzanians

– *Written by Rashid O. Mnette and Sababu Kaitilla* –

Where we came from

Tanzania is situated in East Africa, just below the Equator. It shares borders with Kenya and Uganda to the north, the Indian Ocean to the east, Rwanda, Burundi, the Democratic Republic of Congo to the west, and Zambia, Malawi, Mozambique to the south. In 1964 the two states of Tanganyika and Zanzibar united to form the United Republic of Tanzania. Tanganyika Territory was a British League of Nations mandate between 1922 and 1946 and a British United Nations trust territory between 1946 and 1961. Prior to the end of the First World War the territory was part of the German colony of German East Africa, including Burundi and Rwanda. Tanzania has almost 947,300 sq. km and had a population of some 45 million inhabitants at the 2012 census, compared with Queensland's 4.56 million people occupying twice the land mass.

The economy of Tanzania is mostly based on agriculture, which accounts for more than half of the gross domestic product (GDP), provides 75 per cent of exports, and employs approximately 75 per cent of the workforce. Topography and climate limit cultivated crops to only four per cent of the land area. The country has many natural resources including minerals, natural gas, and tourism. Tanzania has a considerable wildlife habitat, including much of the Serengeti Plain, and Mount Kilimanjaro, the highest mountain in Africa.

Tanzania belongs to more than 120 different ethnic groups commonly referred to as tribes. There is no one major tribe which can claim to be stronger than the others. The country is now enjoying peace and harmony and there is no ethnic violence like in some of the other African countries. For some time now, Tanzania has been known as the land of peace in Africa. Swahili is the national language spoken by all ethnic groups, and English is the official language and medium of instruction for all government institutions and parastatal organisations. The literacy rate in Tanzania is estimated at 73 per cent. Education is compulsory for the first seven years of schooling, until the age of 15.

Historical notes on early settlers

There are no known records of early settlers in Queensland from either Tanganyika (mainland) or

Zanzibar (Island). Yet there were trade links between the East African coastal towns and Indochina going back as far as the first century AD. Nonetheless, the earliest migrants from Tanganyika to migrate close to Queensland are believed to be Fijian natives from the Rufiji District, a location south-east of present day Tanzania. The story has it that over 3,000 years ago an African chief and his followers undertook this arduous migration venture to the South Pacific where they mingled with mainly Polynesian people and more recently with Indians.

The recent migrants or refugees

The 2006 census recorded 2,300 Tanzania-born people in Australia, 440 had made Queensland their home. The majority (31.8 per cent) of the Tanzanian-born Australians arrived in Queensland between 2001 and 2006. The current Tanzanian-Australian residents in Queensland appear to have arrived here and made Queensland their home in the last 30 years. The majority have come to Queensland as students and skilled migrants. After finishing tertiary education, they decided to make Queensland home. Within this period, Tanzania migrants in Queensland now boast of having two generations born in Queensland.

Arrival, integration and participation

Despite the fact that most Tanzanian migrants arrived in Queensland as either tertiary students or skilled migrants, in the first few months the majority do find it hard to understand the Australian accent and way of life. At the 2006 Census, 76.9 per cent of the Tanzania-born aged 15 years and over in Queensland had some form of higher non-school qualifications compared to 52.5 per cent of the Australian population. Also, 58.3 per cent of the Tanzanian-born Australians had diploma level or higher qualifications and 11.3 per cent had certificate level qualifications. At the 2006 census, the median individual weekly income for the Tanzania-born in Australia aged 15 years and over was \$733, compared with \$431 for all overseas-born and \$488 for all Australia-born.

Among Tanzania-born Australians aged 15 years and over, the participation rate in the labour force was 75.2 per cent and the unemployment rate was 4.4 per cent. The corresponding rates in the total Australian

population were 64.6 and 5.2 per cent respectively. Of the 1,290 Tanzania-born who were employed, 49.8 per cent were employed in a Skill Level 1 occupation, 10.8 per cent in Skill Level 2 and 8.5 per cent in Skill Level 3. The corresponding rates in the total Australian population were 28.7, 10.7 and 15.1 per cent respectively. Some of the first the generation Tanzanian-Australians in Queensland take part in music, soccer and other sporting and social activities amongst their Australian hosts.

The community associations

The Tanzanian Association of Queensland (TAQ) was established and incorporated in 2012. It has a total of 50 members, the majority of whom are of Tanzanian-ethnicity. The Tanzanian Association of Queensland (TAQ) takes an active role amongst other emerging community organisations in Queensland.

The main objectives of the Tanzanian Association of Queensland (TAQ) are to assist Tanzanians in welfare needs they may identify, provide a point of referral for the Tanzanian community to services, provide social events for members and others, maintain and promote Tanzanian culture and foster unity, pride within the community, promote awareness of the Tanzanian community within the wider Australian community, introduce, promote and assist in the teaching and learning of the Swahili language, liaise with government and non-government organisations in relation to Tanzanian community welfare issues, liaise with Tanzanian government representatives in relation to issues of concern to the Tanzanian community and lobby for services and other issues for the benefit and development of the Tanzanian community in Queensland.

AUTHOR PROFILES

MNETTE, Rashid O. is a secretary of the Tanzanian Association of Queensland (TAQ) and has over 38 years' experience of working with non-government organisations. Rashid was administrative officer, researcher and consultant in co-operative management, finance, administration, self-help and community-based organisations, microfinance enterprises and savings and credit co-operative societies. His academic qualifications include an advanced diploma in co-operative management, post-graduate studies in financial management, a Bachelor of Arts, Master of Leadership Administration and PhD studies in SACCOS (the Tanzanian 'Savings and Credit Cooperative Society'). Rashid's research and consultancy works distinguish his invaluable commitment to the co-operative cause, and also denote his scholarly aggressiveness in contributing towards the promotion of grassroots community organisations which play a key role in poverty alleviation in rural Tanzania.

KAITILLA, Sababu is the founding president of the Tanzanian Association in Queensland (TAQ) and a former secretary of the now defunct East, Central and Southern African Association of Queensland (ECSAAQ). Dr Sababu Kaitilla has a professional degree in architecture as well as a doctoral degree in architecture. He has over 30 years' work experience as an academic and an extensive record of research in housing and urban development. For 13 years he was employed in social policy formulation for the Queensland Public Sector. Sababu has a sizeable collection of published papers in internationally refereed journals and manuscripts.

Thais

– *Written by Boom Chongchit Buchanan* –

The official visit to Brisbane in 1962 by His Majesty the King Bhumiphol and Queen Sirikit of Thailand marks the historic beginning of a continuing bilateral relationship between Thailand and Queensland. This significant international event took place in September and was widely recorded and discussed by the Queensland media. A large number of Queenslanders were able to attend the State Garden Party and meet the distinguished royal visitors from Thailand. This auspicious royal occasion is recorded in Hansard of the Government, the then Queensland Legislative Assembly, Tuesday 21 August 1962. During their visit to Queensland the Thai Royal Family raised the awareness of Thailand and its people among Queenslanders and Australians. Thailand now has a population of 70 million with 75 per cent being ethnic Thais and 14 being ethnic Chinese and smaller groups of Malays, Khmer and ‘Hill tribes’.

Little is known about the first migrants from Thailand to settle in Queensland. Some few Thais came here temporarily to study at the University of Queensland under the Colombo Plan, a bold international initiative which from 1950 brought closer together Asia and Australia, at a time of great political and economic uncertainty. Thailand joined the Colombo Plan in 1954.

To this day the Thai community in Queensland has remained relatively small when compared with the presence of large groups of migrants from other countries of Thailand’s geographic region. It is assumed that the first group of Thais to become settlers in Queensland consisted mainly of Thailand-born spouses of Australians. Some of these Thai spouses became owners of restaurants or other small business enterprises providing goods and services for the growing Thai community as well as for Australians. More recently the Thai community in Queensland also included a growing number of international students. On completion of their degrees some of them chose to remain in Queensland whereas others returned to their homeland.

Long ago Thailand became a popular holiday destination for Australians and a wide range of bilateral contacts were established between the two countries. During the 1990s most of the migrants to Queensland from Thailand were Australians with Thai spouses and young children. In addition Thai new arrivals from interstate enhanced the number of Thais living in Queensland. Some international students

from Thailand now chose study places in Queensland’s non-metropolitan universities.

Students from Thailand enrolled extensively in English language courses at the universities or in private institutions. In many instances such TESOL courses were mandatory for entry into Queensland tertiary courses. There is a widely held view in Thailand that Queensland is ideally suited for short or long intensive courses of English. Australians in a mixed marriage are still a major factor in the pattern of migration to Queensland of people from Thailand and this feature of settlement largely explains the current presence in Queensland of a growing number of Thai restaurants and eateries, from Cairns right down to the Gold Coast. For climatic reasons Thai men and women who have married Australians continue to be attracted to life in Queensland.

During the twenty-first century the Thailand-born community in Queensland has reached about 9,000 adults and children. The Thais live mainly in the urban areas of Brisbane and the coastal towns of Cairns, Mackay, the Gold Coast and the Sunshine Coast. Thai people are employed in many different professions and occupations, notably in catering and tourism and in the retail industry. Thais who are naturalised are also employed by the three levels of government and they are also active in private enterprise. When both marriage partners are Thais the language used in the home in Queensland remains Thai and Buddhism is the most common religion. Some Australian marriage partners living in Queensland have acquired knowledge of the Thai language thus reinforcing the opportunity of their children to become bilinguals.

In Thailand as well as in Queensland, for cultural comfort, the Wats—the Thai word for temples—play a significant role within the Thai community. The Wat represents a spiritual and cultural centre for the community members. Wat Thai Bhuddharam located in Forestdale is the main temple for the Thais in the Brisbane region. Here the Thais make merit and participate in different cultural events. There is also Thai language school and Buddhism lessons are also taught within the premises of the temple.

In recent times Thai community groups have also been formed for the purpose of social interaction and harmonious living within multicultural Queensland. The Thai community welcomes active participation

in their multicultural activities and events. With the help of the Royal Thai Government, Thai cultural events are regularly showcased in Queensland. Thai food and festival events have been staged in Southbank, a venue close the city centre of Brisbane. The Thais participate regularly at multicultural celebrations with food stalls and cultural performances including Thai dancing. The Thai community program Sawasdee Australia, which was established in 2010 is broadcasting a weekly program by Radio 4EB, Brisbane's only multicultural radio station serving the greater Brisbane region. The one-hour Thai radio broadcast plays a key role in bringing Thai community members together. Through this weekly broadcast the Thais are also reaching out to multicultural Queensland by sharing with Australians their country's traditions and culture. The Thai community is well integrated in multicultural Queensland and the former migrants from Thailand have a sense of belonging and they take pleasure in sharing their cultural life and culinary heritage with the host society they have joined.

AUTHOR PROFILE

BUCHANAN, Boom Chongchit migrated to Australia in 1996 as a spouse of an Australian diplomat and their first home was in Canberra. In Australia's capital she was able to pursue her journalistic career as a freelance writer working in English and Thai for the Bangkok Post and the Nation. She joined the SBS Thai Radio program as a reporter for the ACT and after transferring to Brisbane in 2004 she continued her association with SBS as a reporter on Queensland. In 2010, with support from the Thailand Ministry of Foreign Affairs and the Royal Thai Embassy in Canberra, Boom established the Thai Community Radio Program. This innovative program connects Thai community members to the different services offered by the Thai and the Australian governments. Boom graduated with a Bachelor of Arts in Journalism and a Master of Arts in International Relations from the Thammasat University, Thailand. She still maintains and nourishes her Thai cultural roots. Australia has become her second home country and she believes in good Australian citizenship and wants to encourage her fellow Thais in Queensland to contribute constructively to Queensland's multicultural society by also promoting international contact and understanding.

Tokelauans

– Written by Sosina Viliamu –

The people of Tokelau are mainly Polynesians and in their home country they live on three tropical atolls with a total surface area of 10.8 sq. km. Tokelau is located half way between New Zealand and Hawaii. It came under New Zealand administration in 1925 and Tokelauans gained New Zealand citizenship in 1948. The former lush tropical forests have been largely replaced by coconut plantations. By 2001, 6,204 Tokelauans lived in New Zealand whereas Tokelau had only a population of 1,431. In response to the peoples' wishes, Tokelau has remained a 'Non-Self-Governing Territory' in political association with New Zealand.

Townsville is the home of a comparatively large Tokelauan community with about 300 people. There are also a few Tokelauans in Mackay and in Darwin as we feel comfortable living in a hot climate which reminds us of our home country. The Tokelauan community in Brisbane is even bigger than ours in the tropics because the capital city of Queensland offers better and more diverse work opportunities. Tokelauans are attracted to Townsville because coconuts are grown locally. The Tokelauans continue to depend on coconut-based foods. In our distant island homeland many families keep several pigs as my people rely on fish and pork and on locally grown fruit and vegetables, including breadfruit and bananas.

Tokelauans began to arrive in Townsville from 1995 though some few had already settled here earlier. Our community organisation was formed in 2005 and the Tokelauan Townsville Association of North Queensland was incorporated in 2010 and has now about 100 members aged over 18. Their dependent children are more numerous than the adult members. The association is of great importance to all of us. Here we link up with relatives and friends and speak to each other in Tokelauan. Our major concerns are for the young Tokelauans and the Australian-born. We are keen to preserve our language and culture for our children and for future generations. Tokelauan parents speak at home their mother tongue but the children tend to answer in English. Keeping our language is not easy as there are so few of us. The national sport in Tokelau is Kilikiti, our own version of cricket. The outside influence on our language and culture is undeniable, in Tokelau as well as amongst the migrant communities in Australia. The words in my language for coffee, beer and wine are kafe, pia and uaina but milk is called huhu. Here in Australia our children and even the adults often replace genuine Tokelauan words with English words.

Weaving classes are held in Townsville and the traditional arts and crafts are taught and practiced. Our children still hear our traditional tales from the islands and practice our songs and dances. The association in Townsville organises functions and Australians of all ethnic backgrounds are welcome to join us. The members of my community take pride by contributing to our city's cultural activities and festivals. We like it here and we are accepted by the people of North Queensland. Although Tokelauans in Queensland are a closely knit community we feel that we belong to two countries and we acknowledge that future generations of Tokelauans will increasingly identify Queensland and Australia as their permanent home. Some of the older community members speak little English and find it hard to adjust to the societal reality of an English-speaking host country.

At our community meetings we speak Tokelauan almost exclusively. When we prepare the association's financial statements we switch to English as we need to supply the financial reports to the auditors. Yet, for the benefit of those who do not have full command of English, the financial reports are always put orally into Tokelauan.

The Tokelauans in Townsville and elsewhere in Queensland tend to have a strong commitment to Christianity. When going to church on Sundays we meet multicultural Queensland and enjoy their fellowship. Most of us are Catholics or belong to the Congregational Christian Church. We cherish family values and respect the elders and when living outside of our home country we retain the idea of 'maopoopo' meaning 'unity'. Whenever possible we care for the aged at their home because institutional care is an alien concept for us.

Adult Tokelauans in Townsville work in jobs as diverse as labourers, administrators or counsellors. Some of them are engaged by the local mining industry and in the construction and housing industries. The Tokelauans in Brisbane do similar jobs. We care greatly for our children's education and some members of my community have already completed Australian university degrees.

Tokelauans come to Australia for a variety of reasons. I settled in Townsville because my mother and other members of my family were already living here. We are fortunate in Tokelau that we are politically linked to New Zealand, a country which generously finances

our education and health systems. Our links with New Zealand also benefit employment in the housing and general construction industry in Tokelau. Tokelauans living in Australia and New Zealand also remit some of their earnings to relatives still living in their home country. It was realised long ago that the small size of our country offered only limited scope for people growth. In addition we experienced natural catastrophes such as cyclones which prompted some people to emigrate. Tokelau is one of several South Pacific island countries occasionally experiencing problems with the vital fresh water supply. In my island country all fresh water is directly collected from rain. Remarkably, thanks to solar energy and the coconut Tokelau became the first country in the world to produce all of its electricity needs from renewable energy.

AUTHOR PROFILE

VILIAMU, Sosina was born and educated in Tokelau. School studies were also pursued on scholarships in Niue and Western Samoa as the home country does not offer the full range of courses to year 12. When living again in Tokelau she was employed as a personal assistant to the director of education. Sosina arrived in Townsville in 1992 but was required to return for three more years to Tokelau as her international educational scholarships had a service prerequisite for up to three years' work in Tokelau. She became a permanent resident of Townsville in 1998 where she worked as an administrator. In 2012 Sosina completed a TAFE diploma in Justice Studies.

Tongans

– *Written by Mele Fanaika Horner and Peluvalu Kupuola Veikoso* –

My Queensland

On a fine October morning, a newly arrived migrant looked out of the window down the Brisbane River, and his heart almost missed a beat. What on earth is that? That canopy of purple blooms! Shunned by students because they are in flower just before examination time they certainly blow the minds of visitors and newcomers. The Jacaranda! Not truly native, but adopted, along with the blazing red Poinciana, and blending beautifully with the native gold *Grevillea Robusta*. It doesn't come better than that! Is it any wonder that Tuna'ula enthused, "it was love at first sight!" Tuna'ula arrived fifteen years ago from Sydney after living overseas with her family. She is currently working for a law firm in Brisbane city, and is proud to call Queensland, home.

Today a few thousand Tongans are happily settled in Queensland. They have come from within Australia, New Zealand and America. And more recently, a new group comprising of skilled migrants have come directly from Tonga. So, "Why Queensland?" one might ask. "Well, why not?" It's perfectly natural for peoples from Oceania to make Queensland the obvious destination. The climate is so similar, the beautiful beaches have no equal, though not many islanders would be found soaking up the sun on a fine day. But the fish and sea creatures are exactly the same. So fishing was one of the real attractions.

During the last three hundred years the Tongan people have increasingly had access to more material goods especially from Australia and New Zealand. From the time early explorers called on the islands, offering tools in exchange for fruit and vegetables, a simple system of trade opened up. Soon after that the missionaries arrived to teach people about Christianity. It soon became clear that teaching and learning could only take place if the Tongan language was also written. Thus began the task of educating the people, who eagerly embraced the new way of life.

Traditionally, people worked hard to keep their family, to meet their fatongia (responsibility) and fulfil their kavenga, (traditional dues). There was now a new kind of aspiration, a desire to have money and to accumulate wealth. Education is highly valued and has reached a level never before enjoyed in the islands. By law, education is compulsory to age 14, so today a high percentage of Tongans have attended

high school and many young people have gained a diploma or degree from one of the universities in the neighbouring Pacific countries. Despite that, an overseas qualification is more highly esteemed than one gained from a neighbouring island institute. Hence, when the opportunity arose, and the family could migrate to New Zealand or better still, to Australia, the choice was easy to make.

Tongan daily diet

From the very beginning, Tongans have always grown their own food. Here in the warm climate and fertile soil, the staple food crops easily took to the soil and in no time the usual flower beds were replaced with bananas, tapioca, and taro, which to their surprise, was already growing here. People were frantically exchanging seeds and cuttings as everyone shared in the propagation of food crops. Soon these new varieties appeared in many backyards.

One keen gardener, Kepu Malafu and his friends were among the part-time growers who cultivated yam, plantain and a variety of vegetables. Kepu arrived in Queensland in 1976 to play rugby. According to Tongan custom, Sunday was a day of prayer, so Kepu and his rugby mates attended the Methodist church at West End. The minister at the time felt that these young men would probably prefer to hear the sermon in their own language. So it was after many phone calls that a Tongan service was held at the Church in West End, once a month. Kepu has fond memories of his part as one of the foundation members of the first Tongan congregation in Queensland where he took his turn preaching on Sunday and training hard during the week for the game on Saturday. Today, Kepu is still a working man but makes time to grow plantain and vegetables for the local market. Like many Australian Tongans, his life is here but he still has a home in Tonga where he takes his family regularly.

The sunshine state

The beautiful weather was a major attraction to the sunshine state. Tongan families came to Queensland so their children would grow up in a warm climate. In the case of Leilehua Helu's family, the move from Melbourne proved an excellent choice and welcomed by her aged grandparents. "I loathed Queensland and didn't understand the reason behind the move",

Leilehua admitted, “and I miss my relatives in Victoria”. However, she and her young brothers soon settled into their new environment and excelled in their studies. Currently Leilehua is working as a lawyer in the Queensland State Crown Law, Department of Justice and Attorney-General. She is a member of the team which deals with Native Title claims, Agreements and Cultural Heritage. The team also represents claims and also negotiates Indigenous land-use agreements and cultural heritage agreements.

Inez Manu-Sione was reunited with her grandparents in Brisbane after attending boarding school in North Queensland while her parents were working in the Northern Territory. “Queensland completes me,” according to Inez. “This is home!” She has been involved in many aspects of life in Queensland – in the Arts as an actor, as a high school teacher, and until April 2013, she was managing a consultative program called Pasifika LIPI, a program geared towards the rehabilitation of young offenders. This role fitted like a glove, in which she applied her training and experience in the legal field. Inez is now with Queensland Health as the Coordinator for the Good Start program – a public health concern, which specifically targets Pacific islanders and Maori workers. Her wide involvement with the community afforded her such an understanding of the people and she made this observation, “We Queenslanders are such great battlers, and I do love the way people find opportunities in the midst of great challenges, as was evident during the 2011 floods”.

The sunshine state is truly home for Salote Mafi, a Queensland born Tongan. Being among young people and working closely with them, Salote fully understands the great opportunities available in Queensland for them and appreciates the importance of getting a good education. She firmly believes that by having access to the right resources and through hard work the young people can look forward to a better future for themselves as well as their extended family. It is without a doubt Queensland has many attractive features that provide a rationale for many Tongan families to migrate here. And Salote affirms that the lifestyle is great. “You can work hard during the week and then relax with friends and family doing various fresco activities. There are plenty to do outdoors all year round, such as going to the beach, hiking, or playing sports. You can even be just a spectator!” At present, Salote is completing her PhD.

Cultural connection

Strong ties still bind many Queensland Tongans to their homeland. Manu Molofaha, a former chief steward on the M.V. James Cook, he had opportunities to check out the suitability of Queensland before he settled in Brisbane. After he married a Queenslander he was able over time to sponsor his extended family to join him here. As one of the few poets and song writers Manu has made significant contribution to the community. Among his other interests, Manu has been an active member of the first Tongan church congregation and the Tongan Ethnic Association. Some of his compositions have been recorded and are often heard on air, on the Tongan program of Radio 4EB. Manu is an advocate of Tongan folklore and traditions, particularly the performing arts. As in all communities, the need for financial and moral support is endless and Manu is there yet again for the new charitable organisation called, TongaCare.

TongaCare consists of volunteers who carry out fundraising activities to help fellow Tongans in need of assistance. TongaCare’s inception coincided with members of the community who came together to help Kelekolio, a 41 year-old Tongan citizen who was recruited under the Joint Australian Federal Government and the Kingdom of Tonga Initiative, the Pilot Seasonal Fruit-Picking Scheme. Within a few weeks of his arrival in Queensland, Kelekolio contracted meningitis, which left him in a coma for months. His recovery was slow and after months of rehabilitation, the medical team decided that Kelekolio’s condition would not improve much beyond being fed through a tube, and he could only get around with the aid of a wheelchair. By this time this group of Australian Tongans, frequent visitors at the rehabilitation centre, decided Kelekolio should have more treatment. But they had to find the money. So led by Viliami Mila, a member of the group and a Uniting Church minister, a trust fund for Kelekolio was set up to pay for his medical expenses, as by this stage both medical care and employer financial support had been withdrawn. Viliami and his group, now registered as TongaCare, approached a number of Tongan congregations as well as other community groups in Brisbane to donate money for Kelekolio. Since then, TongaCare has received other requests which place tremendous pressure on their resources. But they are determined to meet the challenge head on in their endeavour to provide charitable services to people in need.

Kulisi Tauelangi is another active member of the TongaCare Association. His family relocated from New Zealand and they are very much at home here. But it didn't take long before Kulisi began to share his talents in the community. A traditional composer and choreographer, and with full support of his family and friends, Kulisi manages the Piu-mei-langi dancers. Kulisi believes that it is important for young people to understand and value their heritage; to be proud of their identity in order to appreciate their friends' culture. Through song and dance, they are nurtured and trained to perform gracefully and with enjoyment, and still fulfil their school commitments. Under his leadership, the Piu-mei-langi dancers have become known as a disciplined and well trained group. But the task of taking such a group as guest performers, to Sydney and Melbourne must be challenging for the devoted parents and supporters, who take care of their costumes and their everyday needs. Kulisi also conducts the combined Tongan Catholic Communities choir, which leads the service in English at the local church and in Tongan when the priest visits from Sydney to say mass once a month. When the Voice of Tonga at Radio 4EB celebrated 30 years of broadcasting in 2010, Kulisi took home the cultural prizes for the best choreographer and choir conductor at the anniversary competition. Kulisi is descended from a long line of respected composers and artists and his contribution to the Tongan community is invaluable.



Piu mei langi dance group.

Modern genre

'Ofa Fanaika' shares her memorable Queensland experience about the iconic Expo 88 event, saying it was the most exciting experience for her as a child.

"Our family was lucky as we had the support of family members who were well settled in Brisbane. We first migrated to the United States before we moved to Brisbane. I was only five at the time. 'Ofa teaches music at a special school for disadvantaged women in Brisbane. At one of her gigs 'Ofa belts out her own lyrics with confidence and plays guitar both solo and in ensembles. Each member of the band shine in their own right, but together, with 'Ofa as lead singer, they've enjoyed acclaimed performances at the 2012 Woodford Folk Festival. Summing up the job market 'Ofa points out that Queensland services like the Queensland Tertiary Admissions Centre (QTAC), Q-MUSIC, Centrelink, and 4ZZZ as well as a multitude of community organisations, are easy to access and very helpful. "I've been fortunate enough to reap the benefits of success as a musician. I'm also a grateful recipient of grants from Queensland Arts/ARTSLINK, and I've truly enjoyed the privilege of performing at Woodford in 2008, 2009, 2010 and 2012, as well as The Dreaming Festivals in 2009 and 2010." This is the new generation of Tongan-Australians who have the courage to move outside the old traditions in search of a new identity. It is a stepping stone into other cultural areas which offer new career paths and rich experience, but it can sometimes meet with active resistance from parents and older generation Tongans.

In recent years Tongans have been able to migrate to Australia and work in their profession. 'Isikeli Pulini, his wife Malavine and their children are settled in metropolitan west. 'Isikeli, an engineer, is working for Main Roads Queensland. He applied for the job whilst on holiday leave with his family in Sydney and upon his return to Tonga he received the great news of his success. Given that his contract with the government of Tonga was still current, his new employer allowed him to complete his term before assisting the family's transfer to Australia. His wife Malavine also found a position in Main Roads and their children are thriving in their respective schools in Brisbane. For the Pulini family, "Queensland has a lot to offer. Here, there are more job opportunities; we have contact with people from other countries and participate in different cultural activities. And having varied entertainment for the young people is definitely important for the family."

Siale Taumoefolau is an information technology support technician for Education Queensland servicing a number of metropolitan schools' networks and

systems. Prior to this urban transition Siale was in the same role in schools outside of Brisbane. Together with her husband, Tu'ifua, an engineer, and their three daughters moved to Brisbane five years ago. Tu'ifua's father, Tu'ipulotu Taumoefolau, conducted the first church service in Brisbane, in the Tongan language. Changing schools from one state to another is not easy and the same applies to students moving from an island kingdom to the biggest island in the world. The girls have settled well into their life here. Kakala, the eldest, is studying law at the University of Queensland; 'Uheina-i-langima'a is enjoying year 10, and Melenaite, the youngest, is at primary school. They enjoy playing sports and are active in their church youth group where they are involved in cultural activities such as singing and dancing, which also provides time to practice their Tongan.

Sporting talents

Rugby is regarded as Tonga's most lucrative export. Many young Tongan rugby players aspire to play for Queensland and the Wallabies. Currently we have a few representatives at this level such as Willie Tonga and the Fainga'a twins - Saia and Anthony. The contribution of these Queensland Tongans to rugby at club level has taken them further into the international scene. The Fainga'a twins were selected to the Australian Wallabies team in Rugby Union while Willie Tonga and Israel Folau joined the Australian Kangaroos in Rugby League. The Fainga'a twins play rugby union for the Queensland Reds as well as the Australian Wallabies. Originally from the ACT, Saia and Anthony are home in Queensland for the time being. In 2011, the Queensland Reds won the monumental Super 14 Rugby tournament at the Suncorp Stadium against their archrival, The Crusaders from New Zealand. This win did secure for Queensland world stage recognition because 2011 witnessed the three main codes of football – Rugby league, Rugby union and Soccer (Brisbane Roars) each receiving their respective premiership. Saia and Anthony have embraced the Sunshine state with enthusiasm and they are involved in promoting local rugby tournaments among our Pacific Island Communities in Brisbane. Saia was instrumental in the success of the inaugural 2012 King of the Pacific Cup, where four local Pacific Islander teams from Fiji, Tonga, Cook Islands and Samoa competed for the top honour. His younger brother Vili Fainga'a played for Tonga, which won the Cup in a thrilling final match against the Fijians.

In the Rugby League's formidable State of Origin clash, Willie Tonga wore the maroon jersey alongside his fellow Tongan Israel Folau who has had the privilege many times. Both players have made Queenslanders very proud of their achievements as well as being such inspiration and role models to young sportspersons and rugby league players. Willie Tonga went beyond the call of duty during the State of Origin series in 2011 where he played amazing football with a dislocated shoulder for sixty minutes. He repeated this trend by soldiering for fifty minutes during the Australian Kangaroos' match against the Kiwis with an injured rib. Such display of courage and determination depicts the true Queensland spirit that helped us overcome the odds when natural disasters hit.

During the 2011 floods, Willie along with his Queensland Cowboys' captain, Jonathan Thurston, and team mates offer a lending hand to rebuild flood victims' homes. For Willie Tonga, wearing the maroon jersey means giving your all to your state - "Queensland will always be home...I'm very proud of Queensland, and am a Queenslander at heart."

Queensland spirit



Koliana Winchester.

This same Queensland spirit is also evident in the way Koliana Winchester of Redcliffe operates. The first Tongan Councillor and first Tongan woman

representative in a local government shire, Koliana is as determined as she is tireless. Councillor Winchester looks after the Redcliffe Ward in the Moreton Bay Regional Council and her community values her efforts and contribution. The Winchester family relocated from Sydney and are happy in the sunshine state. Koliana is a strong advocate for many community projects in her Ward as well as liaising with various cultural engagements within the Tongan community. She values volunteer work greatly and will fundraise for Charity groups and organisations in her community. Despite her demanding local government commitments, Councillor Winchester still makes time to participate in her Tongan Brisbane community functions where she keeps them informed of available services and opportunities appropriate for families and church groups.

A key milestone of a different kind for the state of Queensland went to proud parents Tartu and Luse Santos. At a ceremony in March Mr and Mrs Santos were rewarded with the 2013 Foster & Kinship Carer Excellence Award. With her husband away on a family visit to Tonga, Luse was supported by friends at the ceremony. After receiving the award, and with an effort to control her emotion, Luse remarked, "This special recognition is such a humbling experience!" The Santos children have grown up and have families of their own which leaves Luse and Tartu free to pursue something they had considered doing for some time. Its four years since they became foster parents. When interviewed for the Tongan radio program, Luse spoke of the challenging nature of fostering children and how it must seem very difficult to others. But to further confirm the strength of their resolve to provide a safe and happy home for disadvantaged young people, Luse made this significant point, "We believe that it's a blessing; a rewarding commitment and responsibility, and we're in it for the long haul!"

Tongans diaspora

The early Tongan settlers in Brisbane comprised of a few families who came in the mid-1960s. They were drawn together because of their common background, became good friends and grew into a small close knit community in the 1970s. They worked in various jobs within the inner city suburbs and later on spread out to the outskirts of Brisbane and adjacent shires. Today the majority of Tongans have made their homes on the south side to the southwest, particularly in the Logan shire but there are also small pockets on the north side towards the Sunshine coast. Christianity plays a central role in Tongan life. Wherever Tongans settle, the focal point is the church, where they meet to worship but also to participate in various cultural activities.

In 1976, a Wesleyan minister, Tu'ipulotu Taumoefolau and his family were visiting their eldest daughter in Brisbane. This indeed was a unique opportunity for a church service. What a wonderful and moving experience for the small community, to lose themselves in the singing and also hear the Reverend Taumoefolau preach in the Tongan language! The Cromwell College chapel was a fitting venue as most of the students were studying at the University of Queensland. A year later, the Reverend Paul Trigge, a former missionary to Tonga, conducted the second

Tongan service at the Alcorn Methodist Training College at Kangaroo Point. The first congregation at the West End Methodist Church, which Kepu M lafu and his fellow rugby friends attended, served all the Tongans in Brisbane who belonged to different denominations. At first they gathered informally once a month, then fortnightly. Perhaps it was providence, and very timely, too, when the Alcorn Methodist Training College offered scholarships to Pacific islands students, including Tonga. The two-year course provided training for the ministry. Naturally, the theological scholars needed to look after a congregation as part of their training. At this time, the Federal Government introduced some changes to the immigration policy, which allowed families to be united, and more people moved to Queensland from New Zealand, America, and the southern states and from Tonga. This influx of people to Brisbane created the necessity to hold the church service every Sunday and fortunately, the church in West End was available every Sunday afternoon.

However, it was inevitable, that as the community increased in size, the denominations separated and set up their own churches. Today there are over forty Tongan congregations throughout Queensland including the following denominations: Wesleyan Methodist, Free Church of Tonga, Constitutional Church of Tonga, Chiefly Church of Tonga, Tongan United Church of New Zealand, The Church of Jesus Christ of the Latter Day Saints, Assembly of Church, Seventh Day Adventist Church, Brisbane Christian Church, Kahoa Tauleva 'o Pilolevu Church, Catholic Church, Free Wesleyan Church of Tonga, T'kaikolo Church and the Uniting Church of Australia.

Community groups

Queensland Tongans have established various community groups and social networks. These organisations cater for the sociocultural needs of the community. At the moment there are a number of community groups such as the: Australian Tongan Association (ATA), TongaCare, Piu-mei-langi Cultural Group, Pacific Youth Association Inc., Tongan Community Association, Australian-Tongan Youth & Community Association Inc. Queensland Tongan Rugby Union, Ex-students of various Educational Institutions, and the Voice of Tonga Group at Radio 4EB. From time to time in response to natural disasters in the Pacific and various other community events,

members of these Groups joined hands to support them. The Tsunami relief for the Pacific for instance in 2009, and the Slacks Creek Fire tragedy in 2011 brought these Community Groups together to offer assistance and mourn with the families.



Voice of Tonga crew at Radio 4EB.

Tonga on-air

The Voice of Tonga Group at Radio 4EB acted as the contact agency between various media centres around the world including Tonga. After establishing itself in 1980 as a primary source of news and views from the island kingdom, membership support for this group of volunteer broadcasters has grown and is most encouraging. Family and community events are broadcast weekly. Since family events like birthdays, weddings and funerals have specific ceremonial protocol within the Tongan custom, the radio provides the vehicle of information to educate and inform relevant audiences about hosts' expectations and objectives. In addition to the news service from Tonga, the program also disseminates weekly information segments in areas such as Community health and well-being, Finance and tax, Education and careers, Travel and immigration, Music and the arts, Traditional folklore and legends, Pacific issues in an Australian context, and Information for community groups dealing with young offenders and rehabilitation.

Issues in paradise

The recent unrest at Woodridge brought together the leaders and elders of the communities involved to facilitate the process of reconciliation. It became evident that more had to be done which resulted in the 2013 Logan Summit involving various community groups and government agencies both local and from abroad. There

has been report of racial tension existing in the Logan Shire but the spokesperson for Advocacy for Pacific Islanders, Mr 'Ofa Fukofuka, a Tongan, has this to say. "If there was real racial tension, these people wouldn't be able to live side by side like they do!"

The Logan Shire is considered the most multicultural corner of Queensland and the locals seem to cope with adversity at varying levels. During the January floods, a number of Logan residents gave much needed help to flood victims by forming volunteer groups. This little 'mud army' worked tirelessly. The shire is home to a lot of Tongans and in 2012 the inaugural Talanoa Pasifika Conference was a historical convention for the region. This important Pacific forum provided a vehicle for many Pacific Islanders to come together and share ideas and information, reflecting on past experiences, relationships, expertise in their partnerships with various institutions of the Australian society. The event saw our own Logan campus of Griffith University play host to over five hundred national and international delegates and presenters, who collaborated and formulated various discussion papers for a way forward for Pacific Island Queenslanders.

Kava and social network

Traditional kava-drinking for ceremonial and social purposes

As in other Pacific communities, kava is served primarily to mark an important occasion like weddings, graduations, birthdays, funerals and at church settings. Members of kava clubs drink kava socially and also meet to raise funds for various community causes. More informal kava drinking occurs at peoples' private homes.

Cultural entertainment and celebrations

The community is often requested to contribute to charities and various community projects. This involves the performances of traditional dances to entertain and encourage people to contribute to the cause. Many visiting fundraising groups from Tonga take advantage of this genre to build close ties with their Queensland Tongan brothers and sisters.

Social networking, a Queensland spirit

It is customary for Tongans to lend a helping hand to neighbours, friends and fellow Queenslanders. When

Cyclone Yasi struck many Tongan people who worked side by side with volunteer groups making up the 'mud army'. Their participation is in keeping with how Inez Manu-Sione describes Queensland Tongans as being fiercely spirited. Willie Tonga also witnessed this expression of community spirit on national television and was touched by how the flood actually brought the whole State together. He summed it up by saying, "we stand together in Queensland because we look out for one another!"

Tonga celebrates

Sports and multicultural events foster intergenerational cooperation and unity and alleviate pressure in social situations of distress. Successful rugby tournaments have been staged in the past between Pacific Island communities as it brings cultures and talents together. The Sione Mafi Cup and Willie O Cup of the late 1990s were key events where rugby teams from the various community groups such as Samoa, Rarotonga, and Fiji were united to celebrate and participate in this advancement of sporting talents among Islanders.

In 2010, women joined forces with their fellow brothers in the Rugby 7s tournament in Logan to raise funds for the tsunami victims of the Pacific. This community event brought multicultural and sporting events gelled into one where crafts and island cuisine and other merchandise welcomed the business communities' involvement. Overall it proved that communities can be united in pursuing a common purpose thus forming strong connection just as their ancestors did in the past. And with this spirit, it affirms that we are capable of overcoming current and future challenges as we are one in spirit and will. We are Queensland!

Summary

The Rev. Tevita Tonga Mohenoa, one of the first Tongans ever to visit Australia in the early 1870s was so impressed with everything he saw and experienced that he could not help voice his wish, "Ke 'a Tonga mai e!" (If only Tonga could have such opportunities). The islands lack the natural resources necessary for such development. Education and travel have opened windows, creating the desire to access what is not readily available at home. The world economic situation is not properly understood in the islands, and

far too often, the overseas Tongans are expected to contribute to projects set up by ambitious leaders of the church, schools and communities in Tonga. This is in addition to the demands and requests from family members both in Tonga and those residing here. A failed church project in Sydney, which involved many people in Queensland and other states, is an example of how leaders unashamedly make demands on their members. The community collectively lost millions because the project cost far more than the community could afford. And yet, it seems that the unfortunate donors have remained fiercely loyal to tradition and to the church leaders.

Tongan Queenslanders are working towards achieving economic independence for themselves and their families. Education points the way forward to achieving this goal. The future is basically in the hands of the younger generation. They have the responsibility to preserve the traditions of their heritage and at the same time, embrace what the host country offers. In other words, it's possible to have the best of both worlds. There is an old Tongan saying, "oua 'e ngaue faka'api kehe", which translates as, "take care of the place as though it belongs to you".

The contributors to the article Tongans represent the wider community of Tongans who fully participate in the life of their adopted country, and they, without a doubt, are proud Queenslanders.

AUTHOR PROFILES

HORNER, Mele Fanaika attended the Free Wesleyan primary school at Nuku'alofa and received her secondary education at Queen Salote College. She trained as a teacher at the Tonga Teachers' College and the Sydney Teachers College and also graduated from the University of Queensland. She taught in Tonga mainly at Queen Salote College and after her marriage to Jim Horner in Papua-New Guinea. The family moved to Brisbane in 1971, where Mele was a full time mother to sons Antony and Stephen, a volunteer in teaching adults to read and teaching English to wives of overseas students. She taught at Migrant Education in 1976 when the first boat people arrived from Vietnam. Mele joined Special School in 1984 at Goodna, transferred to Inala Special the same year where she enjoyed a long career until 2004. Mele is a retired member of the symphonic choir Brisbane Chorale, Brisbane Concert Choir and the Tongan Community Choir and sings at present with her church choir at St. Andrews Uniting Church. Mele and her husband enjoyed 1993 as volunteers in Tonga, teaching at Tupou College. In retirement, Mele is an on-call Tongan interpreter/translator, a member of the JP team at her local shopping centre, a broadcaster with the Voice of Tonga at Radio 4EB, and a proud member of the Verandah Charity Quilters.

VEIKOSO, Peluvalu Kupuola was born in Nhulunbuy, Northern Territory and attended primary school at the Free Wesleyan Primary School in Pangai, Tonga and the Adi Maopa Elementary School in Vanuabalavu, Fiji. He completed an Education degree (music major) at Griffith University in 1999 and two summer schools in choral conducting in Wellington and Melbourne. Peluvalu taught in Central Queensland where in 2004 he received the Young Australian Citizen of the Year award from the Peak Downs Shire and now he is teaching in Brisbane's Metropolitan West. He sings with the Brisbane Chorale since 2005 and he graduated from Edith Cowan University with a post graduate degree in Teaching English to Speakers of Other Languages (TESOL) in 2007. Peluvalu is currently the convenor of the Tongan Group at Radio 4EB and is a past member of 4EB's board of directors. He is a member of the National Accreditation Authority for Translators and Interpreters (NAATI) testing panel for Tongan as well as the State Department of Education's Ambassadors Group, Team Teach Queensland. Peluvalu supports the Queensland Reds rugby team and volunteers with Easterfest in Toowoomba every Easter as a chaplain for the festival.

Contributors (in the order they are mentioned) Tuna'ula Steen, Kepu Malafu, Leilehua Helu, Inez Manu-Sione, Salote Mafi, Manu Molofaha, Kulisi Taelangi, 'Ofa Fanaika, 'Isikeli Pulini, Malavine Pulini, Siale Taumoeofolau, Willie Tonga, Saia Fainga'a, Koliiana Winchester, Luse Santos, 'Ofa Fukofuka.

Torres Strait Islanders

– Written by Thomas Sebasio, Charlene Lee, Ada Tillett and Anna Shnukal –

Where we came from

Torres Strait, a sea crossroad between Papua New Guinea, Cape York, the Pacific and Indian Oceans, contains hundreds of islands, sandbanks and cays. It was annexed by the colony of Queensland in 1879. In 2011, 5,787 Torres Strait Islanders lived on 18 permanent settlements on 17 islands; the majority on Thursday Island, which became the administrative and commercial centre in 1877.

Long before annexation, the Torres Strait Islanders' Melanesian ancestors practised a maritime and agricultural way of life, navigating, fishing and gardening according to the movements of stars, fish, birds and animals and they told stories of culture heroes who created the region's significant geophysical features, all of which were named and owned. Many Islanders are bilingual or trilingual, speaking western Kala Lagaw Ya/Kalaw Kawaw Ya/Kulkaḡau Ya, eastern Meriam Mir, Torres Strait Creole, several Papuan languages and English.

The beginning of the pearlshelling industry in 1870 brought thousands of fortune-seeking immigrants from all over the globe and opened up the region to the wider world. On 1 July 1871 the first Christian observance was held on Erub (Darnley Island). That day is celebrated annually throughout Queensland as 'The Coming of the Light', the Torres Strait national day. The anniversary of the High Court land rights decision on 3 June 1992 is also celebrated as an official public holiday in the Torres Shire. The Torres Strait national flag features two green horizontal stripes at top and bottom (representing the land masses to north and south), separated by a wider blue stripe (the sea), bounded by two thin black lines (the people). In the centre are a white feathered headdress (traditional culture and Christianity) and a five-pointed white star (the five major island groups and the stars by which they navigated).

Religion continues to be a major influence on Torres Strait society and culture. In 1884 the Catholic Church established a station on Thursday Island and in 1915 the Church of England took over the outer island work of the Congregationalist London Missionary Society. Pre-war Thursday Island hosted a Roman Catholic Church and convent, Anglican cathedral, Presbyterian Church and hall, Salvation Army barracks and Buddhist temple.

Historical notes on early settlers

As early as 1873 the missionaries had opened two schools and from 1900 primary education was provided in English on the larger islands. Unique in Indigenous Australia, limited self-government was instituted from the late 1870s. In 1897 the first of Queensland's Aboriginal Protection Acts was introduced and Islanders became increasingly controlled by the Department of Native Affairs (DNA). In 1912 the outer islands were legally designated as 'Aboriginal reserves' and their inhabitants as 'Aboriginals'. The government's motives were economic and ideological: Islander labour was essential to the success of the marine industries, its only profitable Indigenous industrial program; and the people were considered to be in need of protection. They were confined to their islands, needed a pass to travel, were forced to contribute part of their wages to the 'Island Fund' and submit to a humiliating curfew. Boys were sent from primary school to work on the boats from the age of about 14 and education became almost entirely industrial. A marine strike in 1936 brought about a change in legislation and the Torres Strait Islanders Act 1939 recognised Islanders for the first time as a separate group of people.

World War II marked a watershed for Torres Strait. Over 800 Islanders served in Australia's defence but they were paid only one-third the 'White rate'. Their pay was increased to two-thirds after they mutinied but it was not until 1983 that the Australian government agreed to pay them their full entitlements. The few who joined the US Army Small Ships Section were paid full rates, with Kemuel Abednego, William George and Edgar Williams promoted to officer rank.

The population of Thursday Island and its surrounding non-reserve islands was evacuated to the mainland in 1942 and most families did not return. Even before the war, however, members of the mixed-descent Guivarra, Jacobs, Pitt, Sailor, Savage, Saveka, Sim, Ware and Williams families had settled on the mainland. The great migration began just after the end of the war, when in 1947 a small group of men was permitted to work as cane-cutters and timber-getters and some of the Saibai population relocated to Cape York after their island was inundated. The township of Bamaga, named after the chief of Saibai, has become a flourishing service centre for nearby Alau, Injinoo, Seisia and Umagico. Now known as the Northern

Peninsula Area (NPA), this region is increasingly integrated with Torres Strait.

Partly encouraged by the DNA, as they weighed the cost of providing services to a rapidly growing population against the loss of control, a few men began to seek better jobs and education for their children on the mainland. Attracted by good wages, they built the inland railways for mining companies in Queensland and Western Australia in the 1950s and 1960s. Their construction record has never been equalled. They received a carton of beer but no extra wages and were not officially recognised until a statue was unveiled in their honour in 2012 in Port Hedland, WA. The Anglican priest, Father Boggo Pilot, established the Torres Strait Ministry in Townsville in 1973 but Islanders were already joining Protestant evangelical churches such as Assemblies of God, Body Felt Salvation, Full Gospel, United Pentecostal Church and Universal World Church. The Church of Christ of Latter Day Saints (Mormons), Jehovah's Witnesses and the Baha'i faith also gained adherents.

In the late 1950s mainland Islanders began to join Indigenous lobby groups like the Federal Council for the Advancement of Aboriginal and Torres Strait Islanders (FCAATSI). In the early 1970s island leaders played off the Queensland government against the Commonwealth to prevent a change to the Papua New Guinea border and Carlemo Wacando founded the Torres United Party in Townsville to fight for Torres Strait autonomy. It was against this political backdrop that one of the early post-war arrivals, Eddie Koiki Mabo, waged his successful fight for Indigenous land rights, which overturned the legal fiction of an empty land. His victory led to significant changes in Australian law and allowed Indigenous people to gain control of an economic resource previously denied them. It was a symbolically significant victory for all Australian Indigenous peoples but Islanders were left with a sense of unfinished business until they won their native title claim over more than 40,000 sq. km of sea, shipping lanes and fisheries in 2010. In 2013 they sought exclusive commercial fishing rights before the High Court of Australia.

The recent migrants: arrival, integration and participation

By the 1970s the early stream of immigrants had become a flood and within the decade most of the

young men had left the islands. Today 32,929 or two-thirds of the total Islander population of 52,616 live permanently or temporarily on the Australian mainland, mainly in Queensland. Cairns, Townsville and Brisbane have the largest populations but Islanders live in all Australian states and overseas. With two scheduled flights a day between Cairns and Horn Island and connecting flights with the outer islands, migration has become firmly entrenched as a rite of passage for Islanders seeking better prospects in employment, education and training. Job opportunities on Thursday Island and the outer islands are mostly limited to public service, government payments and seafood production, an industry valued at about \$34 million a year. Those who migrate quickly find family networks to help them adjust. As they find jobs, settle, marry and raise families, they do not, however, lose their traditional connection to home islands, the wellspring of their identity. There is constant travel back and forth for family events: first shavings, weddings, funerals and tombstone openings. And, as their parents age, they are bringing them to the mainland to provide better access to care.

Although they have been Queenslanders since 1879, Islander migration to the mainland demonstrates many features of overseas immigration, with individuals and families preferring to settle initially in towns and cities where relatives and friends provide psychological and financial support. They have also benefited from targeted access to education, training, housing and business start-up loans and subsidies. In return, despite their relatively small numbers, Islanders have contributed an impressive rollcall of sporting and artistic talent. Rugby league is the game of choice for many males, but basketball and athletics are also popular. Women prefer netball and volleyball. The region has produced some exceptional league players, including Ben Barba, Wendell Sailor and Sam Thaiday, captain of the Brisbane Broncos. Jesse Williams is about to be drafted into the US National Football League. Olympian basketballers Danny Morseu and Patrick Mills, as well as Nathan Zawai, have also enjoyed international success. Sprinters Lope Goidubu and Sherome Sailor have recently won national junior athletics championships.

Equally outstanding is the contribution made to Australia's visual and performing arts by painters, print-makers, singers, songwriters, dancers, choreographers, actors, playwrights, producers and directors of Islander descent. Torres Strait linocut printmaking has emerged as one of the most distinctive contemporary Australian

Indigenous art movements and works by Joseph Au, David Bosun, Billy Missi, Dennis Nona and Alick Tipoti hang in Australian and overseas galleries. Other visual artists who showcase their work in national and international galleries include print-maker Rosie Barkus, photographer Destiny Deacon, installation and performance artist Clinton Nain, painters Ellen Jose, Rosella Namok and Segar Passi and mask-maker and head-dress sculptor, Ken Thaiday.

Most of the islands and many mainland centres have traditional non-professional dancing groups but professional dancers and/or choreographers like Christine Anu, Raymond Blanco, Sylvia Blanco, Albert David, Elma Kris, Peggy Misi, Dennis Newie (Dujon Niue), Patrick Thaiday and Sani Townson have performed with Bangarra Dance Theatre. Elma Kris was recognised as Dancer of the Year in 2007, when she also created Emeret Lu (Very Old Things) for the company and later About in 2011. Islander choreographers and visual artists are inspired by traditional dance, myth, story, masks and ritual objects, through which they maintain connections with their heritage.

Following in the footsteps of celebrated post-war cabaret, jazz and blues singers with international reputations, Faye Guivarra (Candy Devine), Dulcie Pitt (Georgia Lee), Wilma Reading and the Mills Sisters, are two of Australia's most popular singers: Christine Anu, who sang *My Island Home* at the 2000 Sydney Olympic Games closing ceremony; and singer-songwriter Henry (Seaman) Dan, who has also won national awards, including two ARIAs. But there are dozens of community musicians who receive plaudits closer to home, including mask maker and singer, Ricardo Idagi (King Kadu), Will Kepa, Jeremy Marou, rapper Patrick Mau, grandson of Seaman Dan, and Cygnet Repu.

Emerging theatre, film and television actors, playwrights, directors and producers, as well as prize-winning cinematographer Eric Murray Lui, have followed in the footsteps of Robert (Bob) Maza. They include his daughter, Rachael Maza Long, Diat Alferink, Christine Anu, Jimi Bani, Aaron Fa'Aoso, John Harding, Margaret Harvey, Charles Passi and Merwez Whaleboat. Radio and television presenters and journalists include Tiga Bayles, Karen Dorante, Nancia Guivarra, Rhianna Patrick, Frances Tapim Jnr, Bill Thaiday and Marlina Whop. Alastair McLeod, the

son of Faye Guivarra, is a television chef as was Tom Mosby, who is also an art curator and solicitor. Other lawyers include Brian Bero, Terri Janke, Heron Loban, Gary Lui, Murray Lui, Catherine Anne Pirie, the first Torres Strait Islander magistrate, and her brother, Kevin Smith. Islanders have published their memoirs and traditional stories, with Terri Janke venturing into fiction and poetry. Kevin O'Brien runs an architectural firm in Brisbane.

The community associations

Islanders have always sought control over the services provided to them. In 1958 Mua formed a Christian Co-operative to mine wolfram and in 1978 the MAW (Mua-Adai-Thursday Island) cooperative was established to provide low-cost housing. The following year the eastern islands created Erubmerugar, another cooperative society, and in 1988 came the women's organisation, Mura Kosker Sorority, which operates two women's shelters on Thursday Island.

Islanders in Torres Strait have largely taken charge of their health and education services. Chronic diseases are managed by teams of university-trained primary health care workers who integrate traditional healing with modern technology. In 1996 Marsat Ketchell began the first mental health service program as a cultural broker between the state government and the communities. Tagai State College, with 17 school campuses and TAFE facilities across five islands, the winner of a state award for excellence, becomes one of the first Queensland independent public schools in 2013, with Islanders Judy Ketchell as executive principal and Steve Foster and Stephanie Savage as associate principals. Islanders now make most of the educational decisions in Torres Strait and Islander academics, doctors, linguists, nurses, policemen, public servants and teachers are employed throughout Australia.

Islanders have enthusiastically embraced social media and digital technology, becoming more integrated into mainstream society. The earlier mainland community associations have given way to instant electronic connections through mobile phones, Facebook, Twitter, Instagram, email, texting and chat-rooms. Broadcasting by the Torres Strait Islanders Media Association Inc. (TSIMA) and National Indigenous Television (NITV) and the weekly newspaper, *Torres News*, keep Islanders in touch and informed about

local events. With so many Islanders today being of both Torres Strait Islander and Aboriginal descent, mainland Islanders are tending to access combined services. Of the former mainly Islander associations—Kozan Housing Corporation, Keriba Mina and Magani Malu Kes and (Townsville), Pasa Gabte and Yumi Education Services (Cairns) and Iina and Au Kerem Le (Brisbane)—only Kozan Cooperative Society Ltd, Woompera Muralag and Yumi Education Services and the Brisbane-based Keriba Mabaigal Torres Strait Islander Corporation for Culture and Heritage are still operating. The latter facilitates cultural counselling in schools and prisons and hosts cultural events in primary, secondary and tertiary education institutions to raise awareness of Islander music, dancing, weaving and cooking. These events feature traditional dishes such as meat and seafood cooked in the kapmauri (amai/amei) ‘ground oven’, asis dampa ‘damper cooked in ashes’, prai skon ‘fritters’, sabisabi domboi ‘dumplings poached in coconut milk’ and sopsop ‘vegetables cooked in coconut milk’.

Conclusion

Since the incursion of large numbers of foreigners into Torres Strait from the 1870s, Torres Strait Islanders have met the challenge of living in ‘two worlds’, i.e., deciding how much of their traditional culture they should keep and in what form and how much they should discard. Intensely proud of their heritage, they are arguably even more engaged with this question as they become more closely integrated into an increasingly globalised Australian society. They ask how they should reconcile certain traditional beliefs and practices, such as the subservience of women and hunting of marine animals, with Australia’s commitment to ‘universal’ values of gender equality and endangered species preservation.

Islanders have grievances against the Queensland government arising from past humiliations and injustices. Through their intimate knowledge of the strait’s currents, reefs and sandbanks, they contributed to a century of Queensland’s wealth as pearling and trochus divers, skippers and crews. Despite their contribution to the economy and to the building and administration of their communities, part of their wages was systematically siphoned off into state coffers without their knowledge or consent, seriously affecting people today. The government did not return all the missing wages as it had promised and there is now anger over the recent decision to place the remainder

into consolidated revenue. Islanders are also unhappy at the government’s refusal to regularise traditional island adoptions and its unwillingness to fund the infrastructure needed to preserve islands under threat from rising sea levels and king tides. Other areas of concern are border protection, air safety, marine pollution, commercial fishing license allocations and quarantine.

Torres Strait has finally come to national consciousness. In the past few years it has featured in three successful television shows: *Remote Area Nurse* (2006), *The Straits* (2012) and *Mabo: a story of love, passion and justice* (2012). Christine Anu was the subject of an episode in the SBS series ‘Who do you think you are?’ (2009). And, in 2011, on the 140th anniversary of the arrival of Christianity, Islander heritage, art and culture were celebrated in Brisbane with a major series of exhibitions, seminars, videos, installations, dancing and feasting held in four of Queensland’s major cultural institutions: the State Library, Museum, Art Gallery and Gallery of Modern Art.

AUTHOR PROFILES

SEBASIO, Thomas was born on Erub (Darnley Island), the son of David and Mackpilly Sebasio (née Idagi). He is of Darnley Island, Mer (Murray Island), New Caledonian and Rotuman descent. His great great grandfather, the warrior chief Dabad, welcomed the first Christian missionaries on 1 July 1871. Thomas came south in 1957, worked for the Brisbane City Council for 44 years and won several service awards. He is president of the Keriba Mabaigal Torres Strait Islander Corporation for Culture and Heritage, a member of the Advisory Board of the State Library and affiliated with Queensland Museum. Thomas is active in cultural, community and government agency roles, lectures to secondary and tertiary students on traditional culture, counsels Indigenous prisoners and is one of GU's two Torres Strait Islander Elders in Residence. He has three children and many grandchildren.

LEE, Charlene is a Torres Strait Islander educator, the oldest daughter of Florence Kennedy (née Savage) and Charles Vestey Matters. She was born on Thursday Island of English, Mabuyag (Jervis Island), New Caledonian, Niuean, Scottish and West Indian descent. Charlene is a fully-qualified secondary teacher with a Bachelor of Education degree from GU specialising in Special Education. She has taught in high schools in England and Cairns and at Tagai State College on Thursday Island, where she was a Queensland Teachers' Union representative and active in community organisations. In 2013 Charlene began teaching English at Cairns State High School.

TILLET, Ada is the daughter of Andai and Kitty Ware (née Savage) from St Paul's Community, Mua (Banks Island). She is of Erub (Darnley Island), Mabuyag (Jervis Island), Mer (Murray Island), New Caledonian and Scottish descent. After high school Ada joined the staff of Thursday Island Hospital until she married Nigel Tillett, a public servant with the Queensland Department of Native Affairs. They lived and worked in remote Indigenous communities before settling in Cairns, where Ada became actively engaged in Aboriginal and Torres Strait Islander organisations. She worked at the Aboriginal Women's Shelter and Cairns Base Hospital and, after gaining her Bachelor of Indigenous Primary Health Care from the University of Queensland, joined the Queensland Department of Child Safety. Ada and Nigel have four children and eight grandchildren.

SHNUKAL, Anna was born in country New South Wales of Czech, English, French, Irish and Russian descent and with convict and pioneer ancestry. She has degrees from the Australian National University, Sydney University and University of Queensland, a Master of Science in Linguistics and a PhD in Sociolinguistics from Georgetown University and taught Linguistics in the United States, Nigeria and Australia. Before her retirement Anna was an ARC Australian Research Fellow at the Aboriginal and Torres Strait Islander Studies Unit, University of Queensland. Anna is an Honorary Associate of the Queensland Museum and since her first meeting with Torres Strait Islanders in 1980 has authored or edited over 80 publications and reports on aspects of their language and society.

Turks

– *Written by Mehmet Doktan* –

The Republic of Turkey (Türkiye) is a transcontinental country located mostly on Anatolia in Western Asia and on East Thrace and is bordered by eight countries: Bulgaria to the northwest; Greece to the west; Georgia to the northeast; Armenia, Iran and the Azerbaijan to the east, and Iraq and Syria to the southeast. The Mediterranean Sea is to the south, the Aegean Sea is to the west and the Black Sea is to the north. The Sea of Marmara, the Bosphorus and the Dardanelles demarcate the boundary between Thrace and Anatolia also separating Europe and Asia. Turkey's location at the crossroads of Europe and Asia makes it a country of significant geostrategic importance. The country's official language is Turkish, which is spoken by approximately 85 per cent of the population as mother tongue.

After the Ottoman Empire collapsed following its defeat in World War I, parts of it were occupied by the victorious Allies. A cadre of young military officers, led by Mustafa Kemal Atatürk and his colleagues, organised a successful resistance to the Allies and in 1923 they established the modern Republic of Turkey, with Atatürk as its first president.

Turkey is a democratic, secular, unitary, constitutional republic with a diverse cultural heritage. Turkey has become increasingly integrated with the West through membership in organisations such as the Council of Europe, North Atlantic Treaty Organisation (NATO), Organisation for Economic Co-operation and Development (OECD), Organisation for Security and Co-operation in Europe (OSCE) and the G-20 major economies. Turkey began full membership negotiations with the European Union in 2005, having been an associate member of the European Economic Community since 1963 and having joined the European Union Customs Union in 1995. Turkey has also fostered close cultural, political and economic relations with the Middle East, Caucasus, the Turkic states of Central Asia and the African countries. Turkey is the world's 17th largest economy by nominal GDP and the 16th largest by purchasing power parity.

Diplomatic relations between the two countries were established in 1967. Australia has an embassy in Ankara since 1968, a consulate-general in Istanbul and a consulate in Canakkale (Gallipoli). Turkey has an embassy in Canberra since 1967 and two consulates-general in Melbourne and Sydney with honorary consulates in Brisbane and Perth.

The first encounter of Turkey and Australia was on the battlefields of Canakkale the scene of a fierce but, at the same time, gentlemanly war. This has created a bond of mutual respect, admiration and friendship. The historical bond between the two countries constitutes a strong foundation to further strengthen and deepen their relations in every field. The warm sentiments between the Turkish and Australian nations were best voiced in the message of the Great Leader Mustafa Kemal Atatürk, which was sent to the Australian and New Zealander mothers in 1934 and is as follows:

"Those heroes that shed their blood and lost their lives... you are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the Mehmets where they lie side by side here in this country of ours... You the mothers, who sent their sons from far away countries, wipe away your tears. Your sons are now lying in our bosom and are in peace. Having lost their lives on this land they have become our sons as well."

The Canakkale Battles (Gallipoli Campaigns) are commemorated every year in Gallipoli on 24–25 April with wide participation from Australia.

There are no contentious issues between Turkey and Australia. The Turkish community living in Australia constitutes a bridge of friendship between the two countries. The first Turkish immigrants to Australia were recorded back in the nineteenth century yet in 1901 there were only 40 Turkish people in Australia. The first significant migration wave of Turkish people goes back to 1967. Following a bilateral agreement between the Turkish and Australian governments, Turkish people gained access to the assisted migration program. The 1967 agreement coincided with increasing Turkish interest in employment opportunities outside Turkey, especially in Europe. Turkish migrants were the first major Muslim religious group to arrive in Australia in the years after World War II. Most Turkish migrants were not in fact Turkish-born but rather Turkish Cypriots. The Turkey-born community in Victoria increased from 970 in 1966 to 5,383 in 1971.

The annual intake of assisted settlers from Turkey remained consistently high until 1974, when family reunion became the main reason for migration. The Turkish migration to Australia was growing rapidly until the sharp decline in the early 1980s, when fewer opportunities were presented to Turkish families for

assisted migration following the economic recession. The growth resumed in the second half of 1980s due to high inflation and unemployment in Turkey. Settler arrivals have declined since then, with a slight increase in the mid-1990s. During this period migrants from Turkey have been admitted mainly through the Family Migration program, with a small number of Turkish men and women qualifying through the Skilled Migration scheme. In 2001 the Turkey-born population of Victoria was over 15,000 representing about half of the entire Turkey-born population in Australia. Over 80 per cent of those living in Victoria were Muslims while nine per cent were Christians.

The Turkish community with some 60,000 members in Australia is quite well-established and keeps on growing rapidly. It is largely made up of families who have settled in Australia for longer than a decade and whose children have grown up in Australia. Comparatively few Turkish people have settled in Queensland – the Brisbane suburb of Eagleby has the highest number of Turkish speakers: 86 (Census 2011).

Select statistical data derived from the Census 2011

In the years 2000 and 2010, the number of Turkish arrivals in Australia increased from 467 to 566. The total population of Turkish speakers was made up of 49.9 per cent females. Most Turkish speakers were Australian citizens (90.5 per cent). Nationally, 32.0 per cent recorded that both parents were born overseas and 6.5 per cent recorded their father as born overseas. Most Turkish speakers identified as Islam (87.6 per cent). Nationally, 2.2 per cent of people identified as Islam. 52.2 per cent of Turkish speakers finished their Year 12 studies (or equivalent). This was more than the 49.2 per cent of the general population who finished their Year 12 studies.

Most Turkish speakers were married in a registered marriage (56.5 per cent), which is similar to the general population in which 49.2 per cent were married in a registered marriage. Most Turkish-speaking families have two children (41.9 per cent) or one child (36.3 per cent). This is similar to the general population, in which most families have one child (41.0 per cent). There were usually four persons living in Turkish-speaking households, which accounted for 25.0 per cent of that population.

Most Turkish-speaking households were owned with a mortgage (42.5 per cent) versus the nation's 34.9 per cent). 22.6 per cent of Turkish-speaking households owned their own home outright, compared to 32.1 per cent of the rest of the population.

Concerns and issues

English language proficiency and low literacy levels present a major challenge and disadvantage for the Turkish community in Queensland and Australia. Problems with English affect in particular the aging Turkish-speaking population who arrived in Australia in high numbers during the 1960s. Turkish women suffer greater disadvantage since traditionally they were discouraged from perusing educational and professional opportunities. This situation, however, has changed dramatically in the last few decades with Turkish-speaking migrant families recognising the great value of education for both genders and the importance of working hard to gain successful careers and secure a good place in the Australian society. In the multicultural context this seems to empower the socially and culturally marginalised, counteracting the effects of a disadvantaged ethnic background. For the elderly, nevertheless, the lack of language knowledge prevents them from being active in the local community and accessing the much required services and sources of assistance and support. Inadequate language skills also impair their communication and confidence levels and can lead to increased isolation, depression, anxiety and deterioration of the general health and mental well-being. Poor English language skills also obstruct access to services - where to go for help and how to get there while navigating through a complex and rigid bureaucratic system. Elderly people with low literacy levels find it difficult to relate to written information even in their own community language.

Often women of Turkish background find themselves in a disadvantaged position in comparison to their male peers. Women are still considered as the main, and sometimes the sole, care provider in their families. This comes as an addition to their household responsibilities which are still viewed traditionally as a 'women's area'. Women in families with children that have disabilities or suffer from mental illnesses need support as they often feel helpless, lonely and isolated. They are often single parents.

Like most young people in Queensland and Australia, Turkish youth experience a large number of challenges while undergoing the transition from adolescence to adulthood. In addition to the common issues faced by young people, Turkish youth experience obstacles and concerns associated with their settlement process such as family hardship, economic difficulties, language and literacy difficulties and the search for belonging and acceptance. Young people from Turkish backgrounds grow up in the new host society that encourages them to preserve their culture, language and heritage while fitting in with the mainstream society and their peers. This can be a challenge as they are in two worlds that often contradict each other. They live in a world where family and community are highly valued while traditions, modesty, respect to the elders and their ways and self-discipline are encouraged. In contrast, the mainstream outside environment offers them to be the citizens of the world and promotes free thinking and creativity, leadership, exploration, flexibility and acceptance. It is not surprising that many of the Turkish youth and their parents experience inter-generational conflicts and problems with parenting and discipline. This however can often lead to family breakdowns and impede youth development and general well-being.

Australian studies highlighted the commitment of Turkish youth and their parents to higher education. While Turkish parents still preferred university as a way of avoiding unemployment, obtaining respect in their community and getting a 'good job' (high pay and high status), the main objective they had for their children was to ensure they did not end up 'labouring like they did'. Turkish students said their parents wanted them to go to university. However, Turkish youth educational attainment was somehow limited despite their commitment levels. At times of high unemployment, Turkish youth experienced higher levels of unemployment than their Australian peers. This was partly due to limited post-secondary qualifications. In recent years an increasing number of Turkish Australians, both men and women, enrolled in tertiary education courses.

Traditionally, Turkish people feel embarrassed about asking for help from sources outside their immediate circles of family and friends and having to use a service can cause shaming and anxiety. In general, there is lack of trust towards service providers and non-Turkish sources of support. Additionally, accessing a service may be difficult due to religious practices or beliefs due

to factors such as dealing with people from the opposite sex and lack of awareness from the services side of the importance of religion and the major role it plays in people's lives.

In general, the Turkish speaking families often feel isolated due to the loss of community identity and close connections and community networks that were central to their living in their home country. Many of the elderly and frail citizens experience isolation due to physical and linguistic constraints (e.g. disabilities and chronic illnesses) as well as financial hardships (often due to supporting their children and other family members late in life), restricted mobility and lack of awareness of available sources of support.

Traditionally the family undertakes primary responsibility in caring for the elderly. Families often consider it a moral obligation to care for their loved ones at home and often are reluctant to place them in a residential care facility. Nowadays resistance to external assistance is diminishing and the Turkish community is becoming more open minded about home care services. There is a preference for carers to speak Turkish but this is not a prerequisite. People are more likely to ask for help and receive assistance even if it is provided by non-Turkish speaking persons. It is important, however, to try to match the gender of the worker to the gender of the client.

Counselling is still widely seen as a taboo or inappropriate and there are fears around privacy when talking to counsellors about personal issues. Most people prefer face-to-face counselling with Turkish speaking worker and would feel uncomfortable using an interpreter in this case. In most cases Turkish speaking elderly community members are inclined to use the telephone to access a service, particularly when discussing private matters.

Economic and cultural contributions

There are an increasing number of Turkish people owning small businesses in Queensland – they mainly own shops, both in Brisbane and on the Gold Coast. Turkish people are now involved in the import-export business between Australia and Turkey. Typical imports from Turkey are carpets, rugs and ceramics.

Professionally trained migrants such as engineers from Turkiye are contributing to the booming economy of Queensland. They have English language skills and global work experience and integrate successfully with the host State of Queensland. Amongst the Turkish migrants there are university lecturers and researchers at University of Queensland, Queensland University of Technology, Griffith University and Bond University.

The successful Turkish program on Radio 4EB in Brisbane is an exemplary achievement by a group of dedicated Turkish Australian volunteers. For some years now the Turkish community in Brisbane has been able to listen to locally produced Turkish programs which are complemented by the national SBS radio broadcasts. Satellite TV broadcasts from Turkey have also been available to the Turkish community since July 1999. A number of senior members of the Turkish community are now avid users of the Internet to receive up-to-date news about Turkey, including national soccer results. Email and Internet chat (Skype and others) have also proven popular as a means of communicating with other Turkish people, both in Turkey and in other countries. The web site Everything Turkish offers various services.

The number of Australians travelling to Turkey has increased over the years due to the increasing interest in recent Australian history, particularly in regard to Gallipoli. Demand has grown among Australians to learn the Turkish language and about Turkish history and culture. The IML at the University of Queensland began language classes in Turkish in the early 1990s.

Community activities

The annual Turkish festival takes place in the last of week of May in Algester, Brisbane. This annual event is a celebration in honour of Ataturk and the date of his landing at Samsun on May 19, 1919 where he started the Turkish resistance campaign to defeat the foreign invaders. At the festival the Queensland Turkish Islamic Centre, Active & Young Merchants Association and the youth group GENC QLD come together to offer their community member, friends and friends of the Turkish culture a feast day.

A group of UQ students formed a student club to embrace and explore their Turkic roots. The UQ Turkic Union is an apolitical and non-religious club,

dedicated to uniting all UQ students from Turkic background. The club is all about celebrating the common heritage, culture, languages and history of Turkic peoples around the world.

The average Australian might not be aware but Turkish people share the same roots as the nations of Azerbaijan, Uyghur (autonomous region in China), Kazakhstan (not the fictional country in the Borat series), Tatarstan (an autonomous republic near Moscow), Kyrgyzstan, Turkmenistan and Uzbekistan. Thanks to the nomadic and adventurous nature of our Turkish ancestors different parts of Asia and Europe were conquered and settled.

Despite being the first 'Turkic' club in an Australian university, the group has already attracted more than 80 members and was nominated for UQs best student club award. The club also welcomes non-Turkic members who are interested in Turkic culture and already organised many gatherings to form stronger bonds between students. The 'Whirling Dervishes' event held in Brisbane is co-organised by this young and ambitious group. The club guarantees 'delicious food, warm environment and happy smiles as well as a little bit of learning about the unique culture of Turkic people' as quoted from their Facebook fan page.

GENC QLD launch party

Over 100 Young Turks attended the night where food, live music, gift packs and entertainment were provided for free. Young people from different parts of Queensland ate, drank, celebrated, danced, and discussed their ideas together. Upcoming club events, plans and projects were discussed. Perhaps the most exciting outcome of the launch party was the Soccer tournament between young Turks from the Gold Coast and Brisbane. It was also decided to hold a youth festival with fashion and lifestyle shows.

GENC QLD founder Fatih Asar said 'Our aim is to bring together and support young people who are Turkish or who have an interest in anything Turkish, on a world-wide scale. We have made serious and solid plans to create a networking umbrella to voice our individual needs, to encourage young people and to assist young Queenslanders with the tools, knowledge and voice to span the seas.'

AUTHOR PROFILE

DOKTAN, Mehmet was born in Izmir, Turkey. In 1979 he graduated as a mining engineer from Hacettepe University in Ankara, Turkey. He completed his PhD thesis in rock mechanics in Newcastle Upon Tyne, England and worked with the Turkish Coal Enterprises Soma Coal Mines until 1992. Mehmet migrated to Australia in 1992 and worked as a consultant engineer with Runge Mining. More recently he became a Senior Research Fellow and Lecturer at UQ, a senior and Principal Mine Planning Engineer with BHP Billiton and Anglo American and with Thiess Australian Mining as a Strategic Mine Planning Manager. Mehmet has published various technical papers. He likes reading, playing tennis, travelling, dining out and socialising.

Tuvaluans

– Written by Siliga Kofe –

The people of Tuvalu largely descended from its neighbours, the I-Kiribati, Samoans and Tongans who plied Tuvaluan waters from around the seventeenth century by often warring against each other. Tuvalu was conveniently positioned for their purposes and was used for replenishing supplies and for resting. Some of these warriors were stationed in Tuvalu for strategic reasons and often had to fight the war canoes of their enemies on their own. The legacy of these turbulent times is reflected in the three distinct languages consisting of a basic-Tongan in the three northern islands, middle Tuvalu speaks Kiribati and the four southern islands speak a language close to Samoan. Tuvalu is situated slightly to the west of the International Date Line and around 10 degrees south of the equator. The people of Tuvalu are predominantly Polynesians and English is the official language of government. Tuvalu used to be the Ellice part of the former British colony called Gilbert and Ellice Islands. It separated from the Gilberts in 1976 and gained independence in 1978. Tuvalu is the world's fourth smallest country with only 26 sq. km of land and its present population is close to 11,000 people. Tuvalu is exposed to rising water levels of the sea caused by climate change. The highest point of this country is only 4.6 metres above sea level.

There were no known Tuvalu immigrants in Queensland before the Second World War. A Tuvaluan seafarer was reported to have jumped ship in Sydney during the 1940s or early 1950s but his brothers in Tuvalu never heard of him again. More recently, in the 1980s, a Tuvaluan settled in Townsville having moved up from Melbourne, his original destination. In more recent years an increasing number of Tuvaluans who initially came to study in Brisbane's tertiary and technical institutions, secured permanent Australian residency status and are living in Queensland. Other Tuvaluans arrived in Queensland from New Zealand and they and their families also settled in Queensland. In all there are now over 20 Tuvalu families in Queensland and most of them live in the south Brisbane-Logan area.

Tuvaluans are usually fluent in the English language, the language they are taught in Tuvaluan schools starting with grade one. English is also the official and working language of the Tuvalu government and business. Tuvaluans, an atoll people, eat fish every day. New arrivals from the islands need to adjust to a limited diet of eating fish to just twice a week as

fish is expensive in Queensland. The climate of the Sunshine State is considered ideal by the Tuvaluans and Queensland is clearly the preferred Australian destination for them.

Most Tuvaluans choosing to settle in Queensland were encouraged to migrate after hearing from Tuvaluans who had already established themselves in the new country. Before migrating, therefore, they had already received positive reports about the opportunities and the lifestyle in the Sunshine State. On arrival, most of the families were able to take advantage of generous Australian welfare benefits for housing, family and health support. The Australian government agency Centrelink provides an excellent service in this regard. Tuvaluans already living here in Queensland often offer to help the newcomers as they need to adjust to a completely different environment of both living and working. Nearly all Tuvaluans of working age in Australia are in employment either in Brisbane or regional Queensland.

One Tuvaluan has completed the army training in weaponry and is currently posted within Australia. A few Tuvaluans live in or fly-in fly-out to mining towns like Mt. Isa and coal mining centres in the Mackay region. Two Tuvaluans live in Brisbane and shuttle to iron ore jobs in Western Australia. Tuvaluan men and women have also married Australians of both Indigenous and Caucasian origins. They also intermarry with islanders from Kiribati, Tokelau, Rotuma, Tonga, Samoa and Fiji.

The Tuvalu Association in Queensland is a registered organisation and collaborates closely with the Tuvalu Christian Church, Brisbane Inc. by promoting Tuvalu values and unity in Queensland. The Tuvalu Christian Church was incorporated in 2011 and organises weekly get-togethers for the Tuvalu community in Brisbane. Tuvaluans also attends meetings and training sessions offered by the Ethnic Communities' Council of Queensland. Each year Tuvaluans from all over Queensland get together in Brisbane to commemorate Tuvalu's Independence Day which occurred on 1st October, 1978. The dance called fatele is an important expression of Tuvalu's cultural heritage. Whenever Tuvaluans gather in Queensland old and young people join in and fully enjoy this island dance, despite its rowdiness.

AUTHOR PROFILE

KOFE, Siliga lives in Brisbane after retirement from the United Nations in 2010. He worked for 13 years for the United Nations Economic and Social Commission for Asia and the Pacific and before that he was for six years the Chief Economist of the South Pacific Commission now the Secretariat of the Pacific Community. For three years prior to that he was a lecturer in economics at the University of the South Pacific where he came to from the Tuvalu Public Service. Siliga was educated in the Gilbert & Ellice Islands, New Zealand and Manchester, England from where he gained a Master's degree in development studies in 1985.

Ugandans

– Written by Robert Tumusiime –

The Republic of Uganda is a landlocked country in East Africa consisting of a savannah plateau with mountains and lakes. It includes part of Lake Victoria from which the Nile flows northwards. Independence was gained from the United Kingdom in 1962.

There are still a few hundred mountain gorillas in Uganda, an endangered species and there are over 1,000 bird species. Uganda has a history of divisions along national, religious and ethnic lines. The population of Uganda (36 million) is composed of over 30 ethnic groups speaking different languages and dialects. Uganda was haunted by civil war until 1985 but in reality this bloody conflict, which displaced many people lasted much longer.

There are about 1,200 Ugandans in Queensland, including their children and about half of them came to Queensland under Australia's refugee program. The mainly well-educated migrants from Uganda were attracted to settlement in Australia because there was little political stability in their homeland and Australia offered security and a successful democracy as well as opportunities for work and career. Queensland has a pleasant climate and Queenslanders are known to be welcoming and friendly people. A large number of the Ugandans in Queensland live in Toowoomba or this city's region. Ugandans have proved to be keen workers and they are adaptable to a physical and social environment which differs from their former life experiences in distant Africa.

Uganda is famous for growing bananas, pineapples and avocados. Ugandan people in Queensland also like to grow their own fruit and vegetables. In their former home country the farming tradition of working small and inefficient family enterprises still prevails where as in Queensland, agriculture and cattle raising thrive on large scale ventures.

Africans from the Sub-Saharan countries tend to feel a sense communality, in Africa as well as when living in Australia. The Ugandans in Queensland maintain therefore much contact and socialise with their fellow Africans from countries adjacent to Uganda. They also enjoy mixing with people from other parts of the world. English serves as a national language in Uganda and Swahili is also widely understood.

Ugandans like to dress up. We like the colourful African look, particularly for special celebrations like weddings and folkloric festivals and we also wear

them at funerals. We also like our 'African tucker' (tucker is an Australian colloquial term for food). In Queensland we continue cooking and enjoying our African dishes as do most of our Australian friends. We love the African music traditions and dancing comes to us naturally. We are excited about welcoming in 2014 a group of performers from Uganda. African crafts are practiced in Queensland, primarily by women and when we meet we enjoy speaking our own languages.

The Ugandans in Queensland Community (UIQC) is an association which provides a structure and platform for Ugandans to meet for functions and to undertake projects and fundraising. We participate as a community at various cultural festivals in Southeast Queensland. UIQC also supports Queensland-based Ugandan families in need and we also support hospitals and children's homes in Uganda and we provide hospitality for visitors from Africa. UIQC was incorporated in 2012 and is a member of the Queensland African Communities Council.

Soccer is the preferred sport of Ugandans, in the home country as well as in Australia. Our team in Queensland plays an annual match against the Kenyans, a neighbouring country in Africa. Sport is a useful activity for promoting the integration of African people with the Queensland population, for the children as well as for the adults. The Ugandan community in Queensland wants to be an integral part of the life and work of this state and Ugandans appreciate peace and societal harmony. Having had a British colonial past, the Ugandans in Queensland have fewer difficulties with adjusting to life and work in Australia than our African friends from countries with a French colonial past. In the history of our home country ethnic and religious divisions have uprooted many lives. Their main religious practices have also been transferred from Uganda to Queensland. The Ugandans in Queensland are Protestants, Catholics or Muslims. In Australia we get on well together and we mutually respect our different religious practices. When we celebrate together all of us are Ugandan-Australians. In 2012, on the occasion of the 50th year of Ugandan Independence, we celebrated our heritage in Queensland and what it meant being a Ugandan Australian. African community groups share African House in Brisbane, a gift from the Queensland Government which is accessible to the growing number of African community groups.

AUTHOR PROFILE

TUMUSIIME, Robert was born in Uganda. His refugee family which included three children settled in Brisbane, the city of arrival. He completed his secondary education at the Church of England Grammar School and graduated with a degree in Business Management from Queensland University of Technology. He currently works as water technician. Robert is the President of the Ugandans in Queensland Community association and has a particular concern for the welfare of refugees and the education and integration of children and young people of Ugandan and Sub-Saharan backgrounds.

Ukrainians

– *Written by Marko Pavlyshyn and Stephan Chomyn* –

Ukraine (population in 2013: 45.5 million) renewed its independence in 1991, when the Soviet Union dissolved. Ukraine entered the twentieth century; Ukraine divided between the Russian and Austro-Hungarian empires. After a brief period of fought-over independence (1917–20), central and eastern Ukraine was conquered by Bolshevik armies and was incorporated into the Soviet Union as the Ukrainian Soviet Socialist Republic. Western Ukraine was annexed to the Republic of Poland. In 1932–33 the country endured a genocidal famine inflicted upon the rural population by a Communist Party fulfilling Stalin's directives to enforce the collectivisation of agriculture. Following the Second World War, during which the country suffered the traumas of Nazi occupation and Soviet reconquest, most Ukrainian ethnic territories were united in an enlarged Ukrainian SSR.

Major flows of emigration from Ukraine occurred in the late nineteenth and early twentieth centuries, after the First World War and the failed bid for independence, during the Second World War, and after 1991. Small numbers of Ukrainians came to Australia, mainly through the Far East, on the eve of the First World War and throughout the 1920s and 1930s, most of these settling in Queensland.

A more significant wave arrived between 1948 and 1952. These were immigrants who after the end of the Second World War had found themselves in the International Refugee Organisation's Displaced Persons camps in parts of Germany and Austria occupied by the Western Allies. Many had been removed from Ukraine as teenagers to work on German farms and factories during the war. Others had fled the advancing Soviet armies. Like other Eastern Europeans admitted to Australia at this time, they were initially housed in resettlement camps (in Queensland these were in the Brisbane suburbs of Wacol, Enoggera and Colmslie), and then sent to other locations under two-year bonded labour contracts. It was this wave of Ukrainian immigrants that established the Ukrainian community, religious and cultural organisations that continue as foci of Ukrainian activity in Queensland in the 2010s.

After the post-war wave, small numbers of Ukrainians continued to arrive mainly from Poland and Yugoslavia, where there were Ukrainian minorities. Emigration from Ukraine within the USSR was

practically impossible. On gaining independence, Ukraine extended to its citizens the right to work in other countries and to emigrate. Many did so, seeking better rewards for their knowledge and work than those available in their economically troubled homeland.

Some have come to Australia, with the result that the number of residents of Australia claiming Ukrainian descent has slightly increased over the last four decades, despite the death of many members of the post-war wave and the assimilation of many members of successive Australian-born generations. In the 2011 Census about 38,800 people living in Australia gave 'Ukrainian' as their first or second response to the question, 'What is each person's ancestry?' Of these, about 4,700 or one eighth of the total lived in Queensland, 35 per cent of them in Brisbane, with other areas of concentration in the Gold Coast, the city of Logan, the Sunshine Coast and other major coastal cities. Of Australia's 14,000 Ukrainian-born residents about 1,130 live in Queensland.

Many immigrants from Ukraine in the two decades preceding the time of writing (2013) came as skilled migrants; some arrived on temporary work visas and have since immigrated; some, mostly women, settled as spouses of Australians or Australian residents. Some are highly qualified specialists who have established successful professional or business careers. One group that developed an identity of its own and responded to efforts by the established Ukrainian community to involve it in its activities were employees of a meatworks in Beenleigh and their families. Other newcomers to Queensland of Ukrainian background have been resettlers and retirees from other Australian States who have made their home on the Gold and Sunshine Coasts.

Since the early years of post-war settlement the prime focus of organised secular Ukrainian community activity has been the Brisbane-based Ukrainian Association of Queensland, founded in 1949 and renamed the Ukrainian Community of Queensland Inc. (UCQ) upon its incorporation in 2000. The organisation has its own premises at 70 Cordelia Street, South Brisbane, originally acquired in 1955 and modernised several times since. The premises include a hall with a stage, multi-purpose rooms that are periodically used as classrooms, and catering facilities.

The Ukrainian Community Centre is the venue for the regular gatherings to commemorate events of significance for the community's sense of identity. These include the anniversary of the birth and death of Ukraine's national poet Taras Shevchenko (1814-1861) in March; Heroes' Day, honouring activists of the Ukrainian independence movement, in May; and the anniversary of the declaration of Ukrainian independence on 24 August 1991. In earlier years the community celebrate the anniversary of the previous declaration of independence of 22 January 1918.

Over time the custom has evolved of combining such celebrations with a Sunday luncheon held at an hour enabling participants to attend morning services at the Ukrainian Catholic and Orthodox churches. The program typically includes a speech dedicated to the theme of the commemoration, as well as performances by individual artists, the community's cultural ensembles, and on occasion pupils of the community school or young people from the scouting organisation Plast. Of late the Ukrainian Community Centre has become a venue for exhibitions reflecting on community history or showcasing Ukrainian arts and crafts. A popular annual event is the celebration of "Malanka" – Saint Melanie's day, or New Year's Eve according to the Old (Julian) Calendar on 13 January.

At most times the community has a choir and a folk dancing group. In addition to performing for the Ukrainian community, these ensembles have participated in the Queensland Multicultural Festival at the Roma Street Parklands in Brisbane, and the dance group has performed at festivals of other ethnic groups.

An Ukrainian Saturday School acting in close co-operation with the UCQ and using the premises at 70 Cordelia Street was in continuous operation from 1955 until the early 2000s. In 2011 the school opened anew. Equally well integrated with the UCQ has been the work of the scouting association Plast, whose Queensland branch was established in 1960. Its leaders and members organise summer camps and hikes and often participate in national camps in the southern States.

A service of great importance for disseminating community information, especially to the community's elderly and less mobile members, is the Ukrainian program (one and a half hour per week) of Community Radio 4EB FM, run by the "Dnipro" Radio Society.

In 1982 Concord Ukrainian Credit Union Ltd. was established in Brisbane. It provided banking services, especially home loans, to its members and supported community youth and cultural activities. In 1999 the credit union ultimately merged with its larger Sydney-based Ukrainian counterpart, Karpaty, which in its turn was absorbed by Sydney Credit Union. Another organisation that for many years played an important role in Ukrainian community life was the Seniors Society that organised social gatherings at the Ukrainian Community Centre and conducted charitable works, including fundraising for causes in Ukraine.

The UCQ is a member of the Australian Federation of Ukrainian Organisations, which in turn is a member of the World Council of Ukrainians, and is thus networked with Ukrainian community life throughout Australia and, indeed, other countries of Ukrainian settlement.

In the early 1960s, following a split whose origin was, in part, ideological, a second Ukrainian community organisation registered itself as the Ukrainian Association of Queensland Ltd. Its base was and remains a community hall in Oxley, one of Brisbane's western suburbs. In many respects the activities of the community in Oxley were analogous to those in Brisbane, with community commemorations, a school and a youth body, the Ukrainian Youth Association, best known under its Ukrainian acronym SUM. With fewer members than the community in Brisbane, the Oxley community's activities in the 2000s and 2010s have been, in the main, social gatherings. During the flooding of the Brisbane River in 2011 the community hall in Oxley was inundated, as it had been previously in 1974. Members of the Oxley and Brisbane communities worked together to repair the flood damage, and the Australia-wide Ukrainian community ran an appeal to assist all members of the Ukrainian communities who had been affected.

Religion has played an important part in Australian Ukrainian life, the two major church communities being the Ukrainian Catholic and the Ukrainian Orthodox. Of the census respondents who reported Ukrainian ancestry in 2011, 40 per cent and 18 per cent, respectively, professed adherence to Catholicism and Orthodoxy in one or other of their forms, while of persons born in Ukraine—a group in which post-1991 immigrants are now strongly represented—30 per cent were Orthodox, 24 per cent Jewish and 17 per cent Catholic.

The Ukrainian Catholic Parish of Our Lady of Protection, encompassing all of Queensland and the Northern Territory, is part of the Eparchy of Saints Peter and Paul of Melbourne for Ukrainian Catholics in Australia, New Zealand and Oceania. Its church in the inner Brisbane suburb of Woolloongabba echoes the architectural style the Cossack Baroque churches of Ukraine. The parish was acquired and restored for use at first by nuns of the order of the Sisters Servants of Mary Immaculate, and subsequently the parish priest and his family, a traditional Queensland house adjacent to the church. In addition to Sunday services at Woolloongabba, the parish priest celebrates regular masses at the Gold and Sunshine Coasts. The Ukrainian Orthodox parish of St Nicholas, established in 1954 and part of the Ukrainian Autocephalous Orthodox Church in diaspora has a church the Brisbane suburb of Annerley. There is also a small number of Ukrainian Baptists. Subject to the same process of secularisation as the remainder of Australian society, the Ukrainian religious communities have experienced a decline in church attendance and an ageing of their congregations.

The issue of participation and rejuvenation affects the whole of the Ukrainian community, as it does other communities that established themselves in Australia after the Second World War. In Queensland's Ukrainian community the maintenance of core community activities and the administration and upkeep of property rests on a small cohort of dedicated activists, almost all of them Australian-born children of post-war immigrants. These community leaders face a challenging array of tasks: attracting younger members, both descendants of the pioneer generation and more recent immigrants; addressing the social needs of its older members; and using the opportunities of new technologies to extend and enliven the community's contribution to a multicultural Australia and a global world.

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AUTHOR PROFILES

PAVLYSHYN, Marko is a professor of Ukrainian Studies at Monash University in Melbourne and a Fellow of the Australian Academy of the Humanities. He is the author of two books of literary scholarship, *Olha Kobylians'ka: Interpretations* (2008) and *Canon and Iconostasis* (1997) and over a hundred scholarly articles and chapters in books, mainly on modern and contemporary Ukrainian literature. He was born in Brisbane, the son of Ukrainian community leaders: Roman Pavlyshyn, who for 18 years was the president of the Ukrainian Association of Queensland, and Alexandra Pavlyshyn, for decades a community activist in the fields of education and youth.

CHOMYN, Stephan became in 1999 President of the Ukrainian Community of Queensland. An architect by profession, he holds the position of Principal Project Manager in the Queensland Department of Housing and Public Works and is honorary architect for the Ukrainian Catholic Church of Our Lady of Protection (designed by Roman Pavlyshyn in 1960). Stephan was architect and project manager for the renovation of the building next to the church for the Sisters Servants of Mary Immaculate. He designed the shrine in Marian Valley near Canungra south of Brisbane to commemorate the 50th anniversary of the Ukrainian Catholic Parish in Queensland. Stephan Chomyn sings with the Ukrainian Community Choir and coordinates the production of community concerts.

Uruguayans

– *Written by Gustavo Nicolas Cereijo* –

Every Uruguayan living either in the home country or in Australia knows that its national soccer team twice won what is now known as the FIFA World Cup, in 1930 and in 1950. Uruguay remains the only small country ever to win the coveted World Cup and the only country ever to beat Brazil in this event on their home ground. Diego Forlan is the current legend of Uruguayan soccer, a great team leader and a brilliant player. About one quarter of Uruguay's population is of Italian origin or descent, Forlan being a surname originating from mountainous Friuli in Italy.

Uruguay gained its national independence from Brazil in 1825 and in our time the Uruguayans living at home or in Australia take much pleasure from that fact that their home country and Brazil now live in an era of great international friendship. Uruguay is a mainly agricultural country with rolling plains and low hills. There are no mountains. More than half of the 3.3 million Uruguayans live in the capital city Montevideo, the southernmost capital city in South America. The remaining population lives in small towns or on individual farms.

In contrast to Colombia, few students from Uruguay have come to study in Queensland and Australia during the last 15 years. A small number of Uruguayans have migrated to Queensland during the new century. Yet between 1973 and 1977 a wave of largely unskilled Uruguayans arrived in Queensland. The Uruguayans found employment as carpenters, labourers or factory workers. Many of them had a hard time adjusting to life and work in Queensland as they knew little English and often needed linguistic help from their children attending Australian schools. Australia was chosen as a migrant destination because it offered political stability and a workplace where even unskilled people could make a decent living. Over time entrepreneurial cleaners from Uruguay set up their own small businesses, mainly on the Gold Coast and in Brisbane, and it can be asserted that this occupation has remained to this day a characteristic work activity of the Uruguayans in Queensland. Nevertheless, some Uruguayans were able to succeed in professions as diverse as social work and teaching. They are also active as musicians and free-lance journalist and community leader Rodó Blanco Labardén had a successful career in the Spanish-speaking media. He published the first book in Australia in Spanish written by a Hispanic person and received literary awards for his poetry.

The demography of Uruguay was shaped by European migration, primarily from Spain and Italy but large migrant groups also came from France, the United Kingdom and Portugal whereas the Germans preferred migrating to Chile. The Uruguayan migrants to Queensland were already acquainted with life in a successful multicultural society. Although the Catholic Church still prevails institutionally in Uruguay, the people from this country still grow up in the South American country with the strongest secular tradition. The national motto is 'Libertad o Muerte' meaning 'Freedom or death'. Uruguayans can easily relate to the Australian individual's commitment to democracy and personal freedom. The Uruguayans in Queensland and elsewhere take pride that their country was the first in the world to free the black slaves.

When Uruguayans intermarry with Australians their partners usually learn some Spanish and adopt some of the Uruguayans cultural and gastronomic traditions. Uruguayans in Queensland cook asado or barbecued beef – the national dish – and they enjoy the chivib (steak sandwich), the morcilla dulce (blood sausage) and drink mate, made with alcohol and honey. They share with mainstream Australia a love for beef dishes. The Uruguayans in Queensland also love Italian pasta dishes as long ago the Italian cuisine had also conquered Uruguay. Uruguayan in Queensland enjoy mixing socially with other Latin Americans and Spaniards with whom they share a common language. Older Uruguayans in Australia still love to dance the Tango, which evolved in nearby Buenos Aires and they love Latin American music and occasionally they miss the unique carnival music played by black Uruguayans, a large and well integrated community in their home country. The Uruguayans in Queensland retain their country's tradition of folk and popular music, their favourite instrument being the guitar and the young Uruguayans or the second generation in Queensland embraces rock music, a musical expression also enjoying much success in their Latin American home country.

The Uruguayan Rodelu Sport and Social Club at Woodridge was founded in 1982, a meeting place for soccer players and other sports enthusiasts. The club also serves as a venue for a wide range of cultural and social functions. The Uruguayans are joined here by Spanish-speaking former migrants from many different countries and by mainstream Australians. Uruguayans are happy to be part of a successful multicultural society.

AUTHOR PROFILE

CEREIJO, Gustavo Nicolas was born in Montevideo and came to Australia with his parents in 1971. He received most of his formal education in Sydney and settled in Queensland eight years ago. Gustavo studied music in Cuba, percussion being his main instrument. In his work as a musician he meets on a daily basis people originating from many different countries and he believes that music unites people.
