

We are Queenslanders

Contemporary multicultural tapestry of peoples

2015

Funded by



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In accordance with the original guidelines, all entries have been edited sensitively to maintain consistency. As well as reducing the main body of text according to the guidelines, the editor also reduced bibliographies and the authors' profiles. The publication is, in all other respects, as provided by the general editor.

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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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*This book is dedicated to the late
Mr Nick Xynias BEM AO
in recognition of lifelong leadership
and volunteer service for the benefit
of a multicultural Queensland.*



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Introduction

We are Queenslanders focuses on promoting unity in our society and a sense of belonging for all Queenslanders, regardless of their cultural, linguistic, religious or ethnic background. The publication celebrates the multitude of cultural influences which shape who and what we are as modern day Queenslanders.

Queensland today is more culturally diverse than at any other time in its history; being home to people from more than 220 different countries or geographical locations who speak more than 220 languages and embrace more than 100 different religions. Over the last decade, Queensland's population has steadily grown, and migrants have played a major part in this growth.

With more than one in three Queenslanders either having been born overseas, or having at least one parent born overseas, Queensland has a fascinating history of immigration. According to the Australian Bureau of Statistics 2011 Census, New Zealanders make up 4.4 per cent of overseas-born Queenslanders, with the English comprising 4.1 per cent. The other leading countries of origin for overseas-born Queenslanders in 2011 were South Africa (0.8 per cent); India (0.7 per cent); Scotland (0.6 per cent); and Vietnam (0.4 per cent).

Queensland is richer culturally, and stronger economically, for the contribution made by migrants and refugees. Recognising this, the Queensland Government is committed to supporting the continued growth and development of strong culturally diverse communities across our state. The government's funding for *We are Queenslanders*, provided through the Department of Aboriginal and Torres Strait Islanders and Multicultural Affairs (DATSIMA), reaffirms this commitment. The aim of this publication is to offer Queenslanders an opportunity to further understand and share the diverse cultural information possessed by our state's culturally diverse communities, to promote a greater awareness and support for migrants and ultimately strengthen social cohesion.

We are Queenslanders is intended to serve as a unique and valuable resource for all Queenslanders with an interest in our state's cultural diversity and migration history, including government agencies, communities, schools and public libraries.

We are Queenslanders is the third publication in which members of Queensland's culturally diverse communities have shared their stories and their cultures. The first collection, *Multicultural Queensland: The People and Communities of Queensland*, was published in 1988 and provided narrative descriptions of the settlement history of 45 cultural groups. The second publication, *Multicultural Queensland 2001*, featured around 100 diverse cultural groups. The 2014 publication showcases more than 140 articles detailing the individual and community achievements of members of Queensland's culturally diverse communities, outlining their significant contributions to Queensland's social and economic prosperity and offering personal insights which are reflective of the contemporary migration experience. Each chapter has been compiled by a community leader or academic with an interest in Queensland's diverse society.

Hundreds of people have been involved in the preparation of *We are Queenslanders*. There are contributions from community leaders across Queensland, including Cairns, Townsville and Mackay. It is a community collaboration consisting of numerous separate, expressions of cultures, histories and personal achievements. By bringing so many different cultures and communities together, *We are Queenslanders* in and of itself, is a wonderful example of harmony in diversity.

The government would like to especially thank Dr Maximilian Brandle OAM, not only for his longstanding commitment to Queensland's cultural diversity, but for his dedication and stewardship as general editor of the project that eventually became *We are Queenslanders*. At the same time, this project would not have been possible without the commitment and enthusiasm of the many individual contributing authors who so selflessly recounted their personal and communal stories and histories. Without their efforts, and without the assistance of members of their respective communities, this project could not have been realised. These individuals have unstintingly shared their experiences and aspirations, and the unique and important contributions they have made to our state's development. Together, they make this book a wonderful point-in-time reflection of the many benefits cultural diversity has already achieved for Queensland, which will assist in promoting understanding and harmony within our state into the future.

Aboriginals

– Written by Claudia Janice Moodoonuthi –



As a little girl I would follow my Nana and May-May wherever they went. I particularly enjoyed getting the fresh rock oysters; us kids had to walk a long distance, and then across flat rocks to our special feeding spot. With our hammers and chisels we prised the oysters from the rocks and sat and ate until our bellies were full. Our empty, plastic coke bottles were filled to their brims and the oysters were taken home for our families.

When I was seven years of age I flew in a small airplane from Bentinck Island to Mornington Island and, for the first time in my life, I saw my Country from the sky. It looked so perfect. It was the day I left my family and moved to Aurukun Mission. I thought I was going on a holiday – nobody told me my Nana was sick and couldn't take care of me anymore. I was very sad. My brother and sister remained on Bentinck Island.

My Aurukun family and community warmly accepted me into their families and so today I am considered a 'local'. My Aurukun grandmothers and aunties have always shared with me Wik Mungkan law, beliefs and customs. And so I know a lot about the establishment of the Aurukun Mission by Presbyterian authorities. I am deeply respectful of those who have walked before me. But I am a Kialdilt woman and my true home will always be Bentinck Island.

During the last couple of years I have enjoyed painting and taking photos. And my family experiences have really influenced my style and stories. I love putting the paint on thickly and using my hands to create the picture. Bright colours are important to me. I like to combine traditional aspects of my culture with modern interpretation. I only ever saw the Mornington Island painters' works after I began to paint. It freaked me out when I saw May's work at the Woolloongabba Gallery



last year, our paintings are so alike. I cried when I saw her paintings. I knelt down and ran my fingers over the surface. May-May was with me that day.

I paint my stories from my memory. My stories are those that were told to me by my grandmothers when I was very young and living with them on Bentinck.

I hope my paintings will help to keep our culture alive. I am a young artist finding my way. I like to experiment a lot, but I remain true to the things that matter to me – family and learning. I am a Kildilt woman and keen to return to my Country to paint with the old girls – Amy and Netta Loogatha, and Ethel Thomas. They have promised that they will teach me to hoot, hoot (dance), sing, collect wallaby grass to make string bags, track animals and tell stories. These old girls are very important to me. They will help me become the artist I must be.

I like to paint quickly, splashing water and paint about my studio. I paint more than one picture at a time. Sometimes I wake up in the middle of the night and just have to paint. Stories fill my head and I have to get them out. Lots of people like my paintings, they say they make them feel good. They like to know the stories behind them. Sometimes I share everything and sometimes I hold things back because some parts are my secrets. I am proud of my achievements and I am proud to be an Indigenous artist. I am never short of an idea to paint. My Country is full of amazing things. I hope to return to my Country in June of this year. I have not been there since my extended family took me to Aurukun. It will be a very special visit and very emotional but my family will be with me, including my Nana and May-May. I look forward to visiting sacred places and collecting turtle eggs to cook on an open fire, and fishing from the special water holes where the white croc and water gin live.



In many of my paintings I like to include May's body markings and rocks. They represent important events in her life or possibly ceremonial occasions. May is so important to me; she watches over me and draws me to my island home.

AUTHOR PROFILE

Miss Claudia Janice Moodoonuthi

Claudia Janice Moodoonuthi is seventeen years of age. For the first seven years of her life she was raised by her biological family on the small and largely isolated Bentinck Island in the Gulf of Carpentaria. 'Throughout the development of modern Aboriginal art there are many instances of Indigenous people reconnecting to their heritage through art. Rarely, though does one witness this in an artist of such a young age as Claudia. Moodoonuthi is already proving a formidable art talent'. (1)

In 2003, Claudia relocated to Aurukun on the western side of the Cape York Peninsula to live with her grandparents. Her father, mother, brother and sister remained on Mornington Island. The Aurukun community warmly accepted Claudia into their families and so today she is considered a 'local'. Evidence of this deep respect manifested in receivership of a Western Cape College Bursary providing financial support required for the tuition and boarding fees of Clayfield College. Evidence of further recognition in the wider community came in the form of a Queensland Aboriginal and Torres Strait Islander Foundation (QATSIF) Scholarship in her senior school years enabling additional opportunities for Claudia to pursue her artistic journey.

Claudia's Aurukun grandmothers and aunts (in particular the Woolla family) have been instrumental in sharing with Claudia an appreciation of Wik culture. Consequently she is savvy with regard to the historical facts associated with the establishment of the Aurukun Mission by Presbyterian authorities. This knowledge makes her extremely respectful of those who have walked before her. Her innate sense of equity and social justice is quite unique for a person of her tender years.

Home too, however, is very much her Bentinck Island birthplace. Especially significant in her early years on this beautiful low lying island was the influence of the late May Moodoonuthi who largely raised her in her formative childhood years.

May Moodoonuthi, with her sisters, who included Sally Gabori, became one of the founding artists of the Bentinck Island painters whose work shot to prominence when they first started painting in 2005. May Moodoonuthi had no surviving children of her own, but as the second wife of Claudia's grandfather acquired classificatory children and grandchildren such as Claudia.

The younger Moodoonuthi speaks fondly and with great clarity of the grandmother she calls 'May May' and the hunting, fishing, and grass gathering trips they went on regularly, while living a 'sea country' life together.

It is clear that these experiences have formed an indelible part of Claudia Moodoonuthi's psyche and soul. Now they are finding expression in the broader world through an extraordinary and prodigious output of confident, brave and vibrant paintings'. (2) In her solo art show at The Woolloongabba Art Gallery in late 2012 we saw 'wonderfully lush brushstrokes and fabulously rich colouration in her depictions of waterholes, grasses, aerial views, the sea life and the many rocks of the coastline of Bentinck Island. While there are distinct stylistic similarities to some of her late grandmother's imagery (Claudia says she had not seen May Moodoonuthi's paintings before she started painting), these rich canvases are very much her own.

One of the most striking series are those of the rocks which abound on Bentinck Island – the small flat rocks used in the game of skimming across the water, half submerged large rocks to which an abundance of oysters cling and a great variety of larger rocks that are used by the Island’s Kayardild people to make stone traps to entrap fish and other sea life for easy catching.

Often Claudia paints her grandmother’s favourite rocks, near to which May would ‘sit on a log and call the water gin (spirit) to us’. Each rock, she says, tells a story.

‘Pick them up, listen to their story and hear them sing,’ she says.

It is an eloquent observation from a 17 year old. But then, one gets the distinct impression that as well as being a confident, cheeky and smart teenager with a wicked sense of humour, Claudia Moothoonuthi’s memories are older by far than her physical years.

Often, says her carer Vicky Jones whose family she has lived with for several years and in which she is now an integral part, Claudia’s nights are often punctuated by dreams of spirits – good and bad – that remain as real to her the next day as they were at night. ‘Often she simply has to paint the minute she gets up,’ says Jones.’ (3)

In a Sunday Mail interview, Claudia herself describes the ‘little hairy men’ – Yowie like figures who inhabit Cape York around Aurukun, who protect country and ‘tell people where the good hunting is’. (4) And in a stream of consciousness poem, written during the course of preparation for this exhibition, she graphically describes a dream of how the ‘little people’ rescued her from harm, spiriting her away to a cave in which resides the spirit of her grandmother that tells her: ‘Mother Earth chooses her painters and you my darling girl are a Kayardild artist to the day you die. It is your destiny. Take your gift and make our people proud. And remember, I will always be with you.’

Fanciful, unquestionably, but also indicative of both the fertile imagination of the true artist and of the indissoluble links to her heritage and country. Combined, these make for the blossoming of a rare artistic talent of enormous vitality whose works have already won her a significant award, a great deal of public recognition, a personal reconnection with her birth place and the promise of a rewarding artistic future’. (5)

– *Written by Narelle Mullins* –

Secretariat Manager of the Queensland Aboriginal and Torres Strait Islander Foundation (QATSIF).

References:

- (1–3) and (5) Susan McCulloch, Claudia’s Story, Woolloongabba Art Catalogue, December 7, 2012
- (4) Mike Bruce, Sunday Mail, August 12, 2012 Body text/normal
- MOODOONUTHI, Claudia Janice speaks Wik Mungkan, Lardil, Kayardild and English. She has a certificate in photography from the Australian Design College and is completing a Bachelor degree of Contemporary Australian Indigenous Art at GU. Her employment history includes work as a park ranger and acting as a mentor for Australian Indigenous Education Foundation scholarship recipients and Art Exhibitions.

Scholarships and Awards:

- Exhibitor at Contemporary Salt Gallery; Fresh Exhibition; 2013 Solo Art Exhibition at the Woolloongabba Art Gallery; ‘Claudia’s Story’, 2012/13, Australian Indigenous Education Foundation; Scholarship 2012, Western Cape College Aurukun Educational Bursary, 2008-2011; Queensland Aboriginal and Torres Strait Islander Foundation Scholarship 2011–2012. Future Leaders Mentorship Award, 2012, Barr Family Academic Prize; Clayfield College, 2012, First prize winner, Aboriginal and Torres Strait Islander Art Award, Gold Coast, 2012; Transition Support Services Award for Determination to Complete Year 12, 2012; English Communication Academic Prize, Clayfield College, 2011; Second prize in the Brisbane Earth Charter Photographic Competition, 2010.

Afghans

– *Written by Noor Ahmad Khalidi* –

For many people Afghanistan is now a well-known country because of the continuing civil war in the country. In fact since the early 1980s, the continuation of the civil war has been the primary reason behind the migration of many Afghans to Australia.

Present day landlocked Afghanistan is located in Central Asia. For centuries it served as a buffer between the British Raj in India to the South, the Tsarist Russian Empire to the North and Persia to the West. The ancient Silk Road along the historic cities of Kashgar, Samarkand, Bukhara, Merv, Balkh and Herat linked Oriental China and Mongolia to the West through the Khanates of Central Asia and Afghanistan. From time to time many invaders such as the Persians, Greeks, and the Mongols occupied vast areas and as a result Afghanistan became a rich melting pot of various ethnicities and cultures. Present day Afghanistan is home to the majority Pashtoon tribes in the east and the south, the Tajiks live mainly in the central and north-eastern regions, the Uzbeks and the Turkmen are in the northern plains, the Persians and Balouchs in the western and south western regions and the Hazara tribes are in the central mountainous regions. There are scores of other minor ethnicities who call Afghanistan home such as the Pashaies and the Nuristanies.

The history of the Afghans in Queensland goes back to the 1890s with the arrival of Afghan cameleers and their 'ships of the desert'. An interesting description of an early day Afghan in Queensland is provided here from *The Brisbane Courier*, Tuesday 5 December 1893, page 4:

"...in the eye of the industrial white man there is no redeeming feature about the Afghan. He works for a boss countryman of his own, earns little money and spends less. He drinks no grog, consumes no luxuries, and, it is alleged, refuses to deal with Europeans, and opens his own store and butcher's shop in every small centre of population to which camels have access. He not only holds his own in the waterless desert, but appreciates the advantage of driving his ungainly weight-carriers along well-grassed roads, and is ready to compete with the white teamster along his most favourite tracks. The camel, it is declared, will infallibly supplant the bullock team in the far West, and, unless relief be granted by legislation there will be nothing for it but for our white carriers to abandon bullocks and take refuge in camels, or leave the country. ...Ten miles a day, roads and weather permitting, is top speed for a bullock-team; twenty miles a day, and no weather

contingencies, is the ordinary speed of the camel-drover. ...Hence, it is urged that the camel be retained and the Afghan banished – let our carriers learn to load the camel as well as yoke the bullock. But the Afghan is as tough and hardy as the patient beast which he drives, and there appears genuine room for doubt whether the white man could ever become a camel-driver."

From the 1860s to the early 1900s, the Afghan cameleers and their 'ships of the desert' became the backbone of the Australian outback economy. They also provided essential support for exploration and infrastructure development. The vast majority of the Afghan cameleers arrived in Australia alone leaving their wives and families behind. They usually worked on three year contracts. Some married local women, particularly Aborigines, and left behind children. However, the development of modern transport, the cessation of Afghan migration at the time of the Immigration Restriction Act of 1901 and the imposition of restrictions to the employment of Aborigines as assistant camel drivers, led to a gradual decline in the size of Australia's Afghanistan-born population until the 1980s.

Thirty two years ago, in 1980, there were only eight Afghans in Queensland, among them two doctors, Dr Khalil Hamid, a cardiologist in training and Kabul-born Dr A. Saboor Rasta, a heart surgeon, who arrived in Brisbane in 1976 under the Colombo Plan for training in the field of cardio-thoracic surgery. He was the inaugural president of the Afghan Community Association in 1991. Both worked at the Prince Charles Hospital. Dr Hamid is at present a very successful GP in Sydney and Dr Rasta passed away some years ago in Brisbane.

From 1981 to 1990, 376 persons of Afghan ancestry arrived in Queensland and a further 1,280 persons arrived since 1991.

According to the census of 2011 the current Afghan population of Queensland stands at 2,181 persons. This constitutes 6.3 per cent of the total number of persons with Afghan ancestry in Australia. The number of Afghans in Queensland also includes 378 mostly young Afghan males of Hazara ethnicity who arrived after 2001.

With almost 1.5 males for each female, the mainly young Afghan population of Queensland has an uneven gender balance. The Afghan community is also younger than the Queensland population as a whole – the median age of Afghans in Queensland is 24 years

against 37 years for all Queenslanders. The majority of Afghans, namely 62 per cent, speak English very well or well, 20 per cent not well and nine per cent not at all. They also earn less than other Queenslanders. The average weekly personal income of an Afghan person in Queensland is \$272 compared with \$459 for the average Queenslanders. Afghans are engaged in a wide range of occupations, including public service jobs, taxi driving, community services, interpreting and translating. They are also working as tradesmen, merchants, and they are active in the food and catering industry.

Almost 51 per cent of the Afghans in Queensland live in Brisbane's local government area, 22 per cent live in Logan-Beaudesert, eight per cent in Ipswich, eight per cent on the Gold Coast and the remaining 11 per cent live across the rest of the State.

The need for an Afghan community association first arose when individual Afghans residing in Brisbane approached the Brisbane City Council for the purpose of gaining access to a cemetery plot of their own. Subsequently the Afghan Community Association of Queensland became established in the early 1990s. In August 2012 this association was re-vitalised by the introduction and adoption of a new and simplified charter. Afghan community members were encouraged to participate actively in their association's activities. Membership is open to all adult persons of Afghan ancestry. It is a not-for-profit and a non-political organisation. The Afghan Community Association of Queensland serves as a focal point promoting harmony and unity among persons of Afghan ancestry in Queensland. It also promotes Afghan culture and the understanding of its values by the wider Australian community.

Afghans are defined here as all those people who indicated for census purposes that their ancestry is "Afghan" in the first and second ancestry questions (ANC1P and ANC2P) plus those who indicated their first ancestry as "Hazara" but did not mention other than "Afghan" in the second ancestry question.

AUTHOR PROFILE

KHALIDI, Noor Ahmad received a PhD in demography in 1990 from the Australian National University (ANU) in Canberra. He arrived in Australia with his family in 1986 and settled in Queensland in 2010. He joined the Australian Public Service in 1989 with appointments including the post of Senior Advisor at the Department of the Prime Minister and Cabinet. Subsequently Noor Ahmad worked for the State Government of New South Wales and is currently employed by the Queensland Government. He is an expert in statistical, demographic and health status data analysis. He has served for over 10 years as chairman of the Dari Language Panel of the National Accreditation Authority for Translators and Interpreters (NAATI) and is a member of the National Advisory Committee on Indigenous Statistics and Demography. In addition to his many professional publications Noor Ahmad Khalidi is also a well-known poet in the Dari language.

Africans

– *Written by Johnson Oyelodi* –

Africa is about three times the size of Europe and has over a billion people. Nigeria is the most populous country and Cairo is the continent's largest city. Almost the entire African continent was colonised by European powers. Consequently, the English, French, Portuguese and Spanish languages still function as official or co-official languages, used side by side with local languages. On account of the White Australia policy, few Africans settled in Queensland during the early post-war years when English-speaking Africa-born Europeans from South Africa and Eastern Africa, as well as a few French-speakers from Algeria and the former Belgian Congo came to Queensland, a consequence of decolonisation. To this day, with the exception of the members of the Egyptian community, comparatively few migrants or refugees from northern Africa, including Libya, have come to Queensland.

From the beginning of the present century Africa enjoyed considerable economic growth and developed an emerging middle class who are adopting a Western lifestyle with a growing appetite for quality consumer goods. A new class of African entrepreneurs has also emerged. In 2013 there were 62 US\$ billionaires in Africa. The recent settlement in Queensland and Australia of well-educated African people from many different countries provides a valuable people resource so that bilateral contacts for mutual benefit can be built between the two continents. Africa needs infrastructural development and offers great opportunities in mining.

I came to Australia as a university student and became a permanent resident and a proud Australian citizen. From being a student leader representing the interests of overseas students, I developed an active interest in Australian community affairs with a particular interest in community development. The views expressed in this article are based on my extensive personal experience with mainly Sub-Saharan African communities across Australia, with particular emphasis on the Africans in Queensland.

African Australians in Queensland can be classified into two categories:

- Economic migrants – those who migrate to Australia for economic advantages. They are usually highly educated and professionals in their fields of expertise. While some of these may experience initial difficulties in obtaining suitable jobs, it

is much easier for them to access the required resources facilitating an early integration into the wider community. Africans in Queensland are mostly from English-speaking countries but a few of them are from the French/Arabic speaking countries. The professionals from the non-English-speaking countries have to overcome the language barrier before they are fully integrated into their new Australian environment.

- The early arrived refugees in Queensland originally came from non-English speaking countries in the Horn of Africa. They experienced considerable difficulties integrating into their new homeland. Most of these people came from war-torn countries and had spent years in different refugees camps in eastern and southern African countries. Some of the more recently arrived refugee groups came here from West Africa. Most West African refugees speak 'pidgin' English and generally arrive in Australia with little knowledge of English.

The African community organisation in Queensland evolved from a students' organisation, which was formed to promote togetherness and to protect the integrity of the African cultural heritage. It was also intended to provide advice to government on issues relating to the African continent.

As the community grew it became apparent that African-Australian citizens needed to involve themselves in refugee issues in Queensland. African refugees were initially sponsored and settled by the Churches and other not for profit organisations in Queensland. In the early 1990s the African Australian Association amended its constitution to focus on sponsoring and assisting refugees from different refugee camps within Africa. To attract government assistance the Association had to register its constitution. Thanks to its base at the Brisbane Migrant Resource Centre in West End, the Association was able to write successful submissions for project funding and the holding of seminars. In order to provide for the benefit of all Africans in Queensland, permanent contact and dialogue was established between the Association and government instrumentalities concerned with the well-being, integration and participation of all Africans in Queensland. Later on the African Australian Association found its home in the Annerley and District Community Centre, a location close to where the majority of

the early African refugees live. From this base the Association began to sponsor and assist refugees from all parts of Africa.

The African Women at Risk group provided assistance mostly for the Ethiopians, Eritreans, Somalis, and later on the Sudanese. Decentralised Queensland also opened up opportunities for the formation of African associations for those living outside of the metropolitan area.

After the turn of the century there was a massive increase in the refugee intake from Africa and the Association in Queensland participated actively in the Australia-wide debates concerning the selection, settlement and integration of large numbers of refugees. The West African refugees from Sierra Leone, Liberia and other war torn West African countries began to arrive in Queensland. The Association provided extensive on-arrival and settlement assistance. Some of the African refugees were settled in North Queensland, especially in Cairns and Townsville.

Between 1993 and 1998, the African Australian Association in conjunction with the Brisbane Migrant Resource Centre, organised seminars and information meetings for the service providers and government department personnel on the key settlement issues affecting the African refugees in Queensland.

A series of recommendations were put forward concerning employment, housing, access to services and the need for additional English language and literacy classes. Subsequently, action was taken by government in regard to the provision of educational programs for refugee children and for the provision of employment assistance for African women. Specific health issues were also addressed for the benefit of the refugees from Africa. Enlightened government health care strategies were put in place facilitating the integration of the African new arrivals.

Today, there are many African youths with degrees and diplomas in various fields from universities across Queensland. Among the first and second generation of Africans in Queensland there are now doctors, nurses, engineers, teachers and professionals in many more work areas requiring highly skilled personnel.

African-Australians were encouraged by government to pursue self-help projects. There are now flourishing small businesses located in Moorooka and other Brisbane suburbs, as well as in Cairns, and the Townsville business precinct.

Assistance has been generously provided by the three levels of government but long term success for African businesses is only guaranteed through the perseverance of the owners and workers in small business and the encouragement received by their African community leaders. Some individuals from Africa have already ventured into the world of business formerly controlled by the Australian mainstream. African-Australians already own child care centres, education and training centres and many more mainstream business ventures. In business Africans support each other. Although Sub-Saharan Africa is composed of many sovereign states with complex and different traditions and cultural behaviour, African people whether living in their home continent or when living in Queensland maintain and share a common and ancestral African heritage.

Towards the future

African-Australians in culturally diverse Queensland have a bright and prosperous future. They will achieve their set objectives through hard work.

The Queensland African Communities Council (QACC) with its base in Africa (n) House (Brisbane) has 29 member associations. It will grow and strengthen its role as a coordinating body representing the interests of African people living throughout this vast state. QACC is now led by President Elijah Buol, an outgoing young lawyer formerly of South Sudan.

At present the migrants and refugees originating from the Francophone Sub-Saharan countries are poorly represented in QACC. They are disadvantaged linguistically and culturally vis-à-vis their fellow Africans from countries which long ago were colonised by Britain. Yet some of the small communities from Francophone Africa have already established their own associations such as the Togolese Association in Queensland. The Togolese come from a long and narrow country in West Africa. This association was

established when there were only 20 adult Togolese refugees in Queensland and the recent arrival of French-speaking Africans has also strengthened the Togolese community in Brisbane.

African adults appreciate the universal access and importance of education for their children by taking into account that some of their adult fellow refugees have had virtually no formal schooling in their former home country. Education leads to careers and economic independence. The leaders of the many individual African community organisation in Queensland appreciate the ongoing support received from the three levels of government so that all people in Queensland may work together towards a common and rewarding future in the Sunshine State.

AUTHOR PROFILE

OYELODI, Johnson is a Nigerian by birth and is a graduate in mining engineering from the University of South Australia. He also holds post-graduate qualifications in minerals economics, management and community works. He has wide experience in mining development on Indigenous land across Australia and has been employed in both the private and the public sectors. Johnson was very active in overseas student politics during the 1970s and the 1980s and at the same time was instrumental in setting up the African Students Association in Australia. He continues to be actively involved in African student affairs in Queensland and Australia. Johnson has served for many years as president of the African Australia Association in Queensland, the Brisbane Migrant Resource Centre, the Nigerian Community Association of Queensland, and the Annerley and District Community Centre. He participated in negotiations with government which led to the acceptance by Australia of increased numbers of refugees from Africa. On his retirement from the Queensland Public Service he established a successful Registered Training Organisation (RTO) in Brisbane which he currently operates. He was awarded the Australian Centenary Medal and the Griffith Australia Day Award.

Albanians

– Written by Hakki Braho –

Albanians are the Indigenous people living on the central west shores of the Balkan Peninsula. They are proud of their Illyrian heritage that survived the Romans, Byzantines, Greeks, Avars, Slavs, Huns, Lombards, Normans, Crusades, and Ottomans who occupied Albania for 500 years. Today in every household, Albanian families still listen to the epic songs attributed to the great Illyrian Queen Teuta who fought the Romans to preserve her country's independence before Illyria became a Roman province in 229 BC.

The name Albania comes from 'Albani', the strongest Illyrian tribe of the second century BC. Since the seventeenth century, Albanians call their country 'Shqipërie' – the land of the eagle and themselves 'Shqipëtar' – the sons of the eagle. At present the official name of the country is 'Republika e Shqipërisë' – Republic of Albania. It's bordered on the north and north-east by Montenegro and Kosova, on the east by Macedonia, on the south by Greece and on the west by the Ionic and Adriatic seas. The Albanian language is the sole member of a branch of the Indo-European language group. Albania's north is mountainous and the south and the seaside have extended river valleys. Albania with 28,748 sq. km and 4.5 million people will be a tourist paradise in the near future as its environment was protected even during the country's 45 years rigid socialist rule. Although Albania was declared an atheist state in 1967 the country's religious profile has remained intact. Some 80 per cent of the population are Muslims, 10 per cent are Roman Catholics and 10 per cent are Orthodox, Jehovah Witnesses, Mormons, and Evangelical churches have also been established. Modern Albania's religious mix offers the rest of the world an example of how to live in peace and harmony.

In 2012, Albanians in Queensland and all over the world celebrated the 100th anniversary of independence of their beloved country. History has not always been kind to Albania during the one hundred years of the country's statehood. Albania has survived two painful world wars and had to endure Enver Hodxha's totalitarian regime.

An interesting Australian connection was established in 1975 when the exiled 'King Leka of the Albanians' married Australian citizen Susan Cullen-Ward.

Early arrivals from Albania

According to John P. Duro's book, *Emigraciono i Shqiptarëve në Australi*, the first Albanian to arrive in Queensland was Naum Konxha. He had arrived in Australia in 1885. After living in Victoria for a period, he and his English-born wife, Emily Howard, decided to come to Queensland in 1888. Naum Konxha spoke six languages and opened a café-restaurant at Petrie Bight, Brisbane. He retired to Bribie Island where both he and his wife died in 1936. Their house was donated to the Church of England. It was renamed 'Konxha House' and became a retirement home. The second Albanian was Spiro Jani from Himara who arrived in Queensland in 1908. Then came Kristo Zafiri from Labora and Dhimiter Ikonimi from Drolpoli. They disembarked in 1913 from an English ship at Townsville.

Professor C.A. Price estimated in his book, *Southern Europeans in Australia*, (1963) that by 1921 there were only 10 Albanians in Australia. Between 1924 and 1940, 800 Albanians arrived in Australia and another 150 arrived after 1948. Some of these migrants settled in Queensland and by 1941 there were 224 Albanians, predominantly Muslims, living north of Ingham. They had little contact with the local Australians and were known as 'tillers of the soil'. There was an Albanian Club at Babinda.

Settlement and participating

Albanians know how to integrate when living in another country. Having lived under three empires for more than two thousand years, Albanians have learned how to integrate successfully, and how to climb the "ladder of success". They obey the rules and laws of their adopted country and are trustworthy people. For centuries Albanians were responsible for guarding the Ottoman palace. Above all, Albanians never lose sight of their native land as nature implants in their hearts a sacred attachment to their mother land. Albania's national hero is Iskenderbeg (George Kastrioti) 1405–1468.

Albanians have always come to Australia and Queensland carrying a dream of success in the new land. Opportunities were offered to them and they

took up the challenge. Albanians have contributed substantially to Queensland's farming industry by bringing extensive rural work experience to their homeland. Many Albanians and entire Albanian families worked on the tobacco farms in Mareeba and Caboolture, with some also working on the sugarcane farms in Cairns and Babinda.

U. Murati who came to Mareeba before the last war became a pioneer in growing tobacco, corn and peanuts on his vast farm in Mareeba. Many newly arrived Albanians and migrants of other nationalities worked first on his farm and, later on, bought their own farms. Remzi Mulla arrived in Mareeba with his parents as a very young boy. After high school he devoted himself to modernising his farm by even constructing some of his own farm machinery. He tried to use coal as a curing fuel to cut expenses but electric barns prevailed as they were cleaner and easier to operate. In 1985 Remzi became chairman of the Tobacco Board and pushed for reforms to reduce product costs. Over the next ten years soaring costs and anti-smoking sentiment as well as government legislation made the tobacco industry unviable. Growing tobacco was replaced by other crops such as flowers, mangoes, avocados and sugar. David Adil, a second generation Albanian in Mareeba, operated a tobacco farm and a cattle farm property with his two brothers. As a young man David became chairman of the Tobacco Growers' Association and held this position for many years. In this role, he diligently tried to improve the working conditions of Queensland farmers. In 1982, he travelled to the United States and discovered that, to the detriment of the Australian growers' future, some 62 per cent of tobacco farms in the United States were already mechanised. Petrit Kello was a tobacco grower in Caboolture/Beerwah and a representative of the tobacco growers representing Southeast Queensland on Mareeba's Tobacco Board. As an overseas-born Albanian he strongly believed that farming represented Australia's economic future and persuaded his two sons to buy their own Queensland farms.

On moving to Queensland many young Albanians became trades people, electricians, carpenters and painters. Some became involved in the taxi industry thus ensuring safe and comfortable travel. Others work in the retail sector or in cafés, restaurants and shops. The late Shaban Suli of Herston, a successful taxi driver/manager who was also a community worker/interpreter

received an Order of Australia in 1993 and died in retirement in 1999. Husni Meka who promoted taxi travel worked as driver/manager and committee member for the Black and White taxi company. Irimi Bona (Feuz), a second generation Albanian, a former teacher, became Queensland Model of the Year in 1963 and had a successful career as producer of documentary films.

Second generation Albanians have had opportunities for becoming doctors, engineers, lawyers and accountants or chose to continue in their family business.

Zimi Meka, a high profile mining engineer, founded a large Brisbane company called Ausenco, with his two brothers, which is now active on three continents. When Zimi Meka's international engineering and project Management Company acquired a Canadian oil company he was quoted in the Australian press for predicting that in future Australia's energy sector was going to be more important than mining.

In 2012, Professor Dr Resmi Kamberaj became the Honorary Consul for Albania in Queensland. He is a geologist who has lived in Brisbane for more than 15 years and has been promoting contact between Australia and Albania.

The Albanian community in Queensland is particularly well established in Brisbane, Mareeba, the Sunshine Coast and the Gold Coast. Albanians are committed to keeping some of their cultural traditions and their language alive. Long dinners are held regularly accompanied by communal singing and traditional drinks. Annually religious and secular celebrations are observed such as 'Flag Day' and Albania's Independence Day on 28 November. When Albanians celebrate they practice their national dances, listen to Albanian folkloric music and surround themselves with their national colours, red and black.

The Albanian Association of Queensland was established in 1943 by John P. Duro. It organises three picnics a year and one social night. The Albanian Association celebrates the 70th anniversary this year. In 1953 The Mareeba Islamic Society was formed under an Albanian Imam and in 1970 an Australian architect designed a mosque for the Albanian-Australian Moslem Society (in Mareeba), which was dedicated to Australia's fallen servicemen. The Society's membership in

Mareeba is mostly made up of farmers. They arrived mainly from Albania but some came from Kosova and a few from Montenegro. In addition to the mosque the Society also built a community hall.

The Albanian program on Radio 4EB in Brisbane keeps the community informed in the Albanian language on local, national and international events.

Kosova

At the Paris Conference following World War II, the western powers redrew the Albanian borders and Albania was recognised as a sovereign state and admitted to the League of Nations. The area of Kosova area went to Serbia.

Kosova with 2.2 million people, lies on the north-east border of Albania and occupies the most fertile land in the Balkans, 10,908 sq km. In the middle of Prishtina, Kosova's capital city, there is a four metre high statue of former US President Bill Clinton. Just as President Wilson guaranteed independence to Albania after World War I, President Clinton activated the North Atlantic Treaty Organisation (NATO) to intervene and give independence to Kosova. Kosovars had been fighting since 1982 for statehood and it took more than 25 years to attain independence in 2008. Some 90 per cent of the residents of Kosova are Albanians the remainder being Serbs, Turks and other nationalities. There are still political tensions in Kosova and many Kosovars continue to live in exile but there will be opportunities for a just and permanent political settlement.

Kosova Albanians in Queensland work mostly as trades people, painters or carpenters and they represent a third of the Albanian community in Queensland. Their sons and daughters are keen students and are some of them have become doctors, lawyers and engineers or have joined their parents' businesses. We believe we are all Albanians, whether you come from Albania or Kosova. We meet at picnics, BBQs, and national celebrations and enjoy Albanian food and music. Some of our Australian friends also join us at our functions. Our families are also reaching out to the wider community which allows us and even encourages us to retain in Queensland some of our precious cultural heritage from Europe. Albanians cherish good citizenship and want to fit in well with multicultural Australia.

AUTHOR PROFILE

BRAHO, Hakki was born in Greece to Albanian parents. Before graduating from high school he migrated to Istanbul, Turkey where he obtained a Diploma in Engineering from the Civil Engineering Academy in Istanbul. Hakki came to Australia in 1976 to learn English but decided to stay for family reasons. He became a tobacco farmer in Mareeba and later on undertook engineering work in Brisbane. He became a manager/driver of taxis and for seven years he was the convenor of the Albanian language program group of Radio 4EB.

Americans

– *Written by Karen Reid Nunan* –

The United States occupies the middle portion of North America, between Canada and Mexico as well as the islands of Hawaii and the State of Alaska. It is 9,826,675 sq. km, making it about half the size of Russia; slightly larger than China; and more than twice the size of the European Union. It is the world's third-largest country by size (after Russia and Canada) and by population, after China and India.

The population is 314 million of which 80 per cent are white, 13 per cent black, 4 per cent Asian, 1 per cent Amerindian and Alaskan natives, with the rest identified as mixed parentage.

The US Census Bureau considers Hispanic to mean 'persons of Spanish/Hispanic/Latino origin living in the US who may be of any race or ethnic group'; an estimated 15 per cent of the total US population is Hispanic. About 10 per cent of Americans speak Spanish as their first language.

Historical notes on early settlers up to World War II

There were three Americans with Captain Cook when he first sailed up the Queensland coast, and there has been a small but steady stream of migrants from the US ever since. Indeed, if the War of Independence hadn't closed off America as a dumping ground for British convicts, all of their descendants would have been Americans now. It was proposed that those Loyalists who had opposed the establishment of the United States be taken to Australia to help settle the fledgling colony; this was rejected by the British Government and many became Canadians.

Those who came in early days were mainly entrepreneurs, establishing enterprises based on successful American businesses. In the 1850s Freeman Cobb created Cobb & Co., modelled on the Wells Fargo operation of light coaches with leather springs to carry passengers and the mail to the Victorian goldfields; it continued to operate in Queensland until 1924, though he had sold out and returned to the States long before that, leaving the company in the hands of James Rutherford, a New Yorker who had come during the earlier gold rushes. He diversified Cobb & Co. into sheep and cattle properties in NSW and the Warrego region of western Queensland, as well as buying land of his own.

'Yankee Jack' Piggott pioneered the timber industry on Fraser Island in the 1860s and is still remembered in Yankee Jack Lake. 'Yankee Ned' Mosby was a whaler who turned to pearl diving and beche de mer fishing in Torres Strait in the 1870s.

The second wife of Queensland's sixth Governor, Jeannie Lucinda Musgrave, was a New Yorker. She arrived in 1883, an exciting time in Queensland, with the gold rushes in Gympie and the increased interest in the region shown by Russians and other foreign powers. This had led to the establishment of the Queensland Navy, and the acquisition of the 301-ton paddle steamer, *Lucinda*, named for her. It was on this paddle steamer that the draft of the Australian Constitution was revised, but it was better known locally as a mail vessel, delivering mail along the Queensland coast. Lady Musgrave was noted for her many charitable works.

American-born King O'Malley, Minister for Home Affairs in the Fisher Government, first proposed the creation of a national financial institution to be called the Commonwealth Bank at a public meeting in Brisbane in 1908. When challenged in the Federal Parliament about his nationality (since only British subjects were allowed to hold office), he coolly asserted that when his mother felt the first pangs of labour, she got on a horse and rode across the border into Canada to give birth. He was probably born in Kansas or Texas, where he claimed later he had founded the 'Waterlily Rock Bound Church, the Red Skin Temple of the Cayuse Nation', to take advantage of an offer of free land for churches there. He allegedly landed on the Queensland coast with his coffin, having been told he had tuberculosis with only six months to live, but might benefit from a change of climate. If even half the stories about him are true, he had a remarkable life.

In 1912 Joseph Stillman 'Boss' Badger was hired to run the United Kingdom-owned Brisbane tramways and refused to negotiate with the labour union, firing employees who wore their badges on the job. There were days of giant marches and demonstrations, and Brisbane was brought to a standstill as it became a General Strike over the right to unionise. A brutal police baton charge brought it to an end, the strikers lost their jobs and none were rehired until the Brisbane City Council took over the tramways in 1922.

Australians and Americans first fought together as allies in World War I, at the Battle of Hamel on the 4th of July 1918, with the more experienced Australians taking the lead under General John Monash. Queensland's 42nd Battalion had been reduced to half its numbers in the fierce fighting on the Western Front, so they were reinforced by the newly-arrived American 131st Infantry; similarly the Queensland 15th Battalion was paired with G Company of the 132nd Infantry. Monash declared that such close cooperation 'will live forever in the annals of our respective nations.'

Julius Kruttschnitt came from New Orleans in 1930 as General Manager of Mount Isa Mines, just as the Great Depression struck, but managed to keep the mines working until they turned a profit in 1937. He was one of the first to seek capital in the United States, instead of the United Kingdom. Then, as now, locals were apprehensive about foreign ownership but the infusion of extra funds helped develop the mining industry in time to meet the demands of World War II.

World War II

Even before the United States entered the war, American navy ships visited Brisbane in March 1941. The whole city turned out to greet them, wanting to outdo the rousing welcome they'd been shown in Sydney, and grateful for this evidence that if the war spread to here, Australia wouldn't have to stand alone. A few weeks after the surprise attack on Hawaii, the Philippines, Hong Kong and Malaya, a convoy of American ships suddenly appeared in the Brisbane River. They had been en route to reinforce American troops in Manila but when news of the widespread enemy advances came, they were diverted to Brisbane. By the time they arrived they were on short rations and almost out of drinking water. They berthed at Brett's Wharf and marched up to their new home at Doomben and Ascot race courses. Again the city of Brisbane offered hospitality and friendship.

For two years during the Second World War, General Douglas MacArthur lived in Lennon's Hotel with his wife and young son, and had his Headquarters in the Australian Mutual Provident Society (AMP) building, now MacArthur Chambers, on the corner of Edward Street and Queen Street, Brisbane. From there he directed military operations in the South West Pacific, including the liberation of New Guinea, the Solomon Islands and the Philippines. At the time, however,

it was not permitted for news reports to identify Brisbane as the site of his General Headquarters (GHQ); instead the dateline would show 'Somewhere in Australia' leaving many Australians and, one hopes, the enemy, to think that the GHQ was still in Melbourne, where he'd arrived amid much fanfare after a daring escape from the Philippines by Patrol Torpedo (PT) boat through the Imperial Japanese Navy.

Among the many men who worked in MacArthur's GHQ was Caspar Weinberger, who served on the intelligence staff; he was later Ronald Reagan's Secretary of Defence. L. Ron Hubbard, science fiction writer and founder of the Church of Scientology had a very brief and unhappy stint in the Navy liaison office. 'Family Circus' cartoonist Bil Keane worked in payroll administration, and also drew posters urging the men to buy war bonds as part of his duties; he married a Gympie girl and frequently visited Queensland with her after the war.

It is estimated that at least 750,000 American service personnel passed through Australia during the Second World War, with about 80 per cent of them in Queensland. They had a big impact at the time, but left few visible traces of their time here.

Australian farmers and food processors fed the civilian population as well as the American and Australian troops in the South West and South Pacific theatres. To help this effort, the US brought in American experts who advised local farmers on how to grow crops that could be harvested mechanically, and the equipment needed to do this, as well as canneries and dehydrating plants. They also insisted on testing dairy cattle for tuberculosis which improved local animal and human health. When the war ended, these industries were well placed to export food to war-devastated Europe, giving the postwar economy a boost.

Nearly 100,000 of the American troops were of African or Asian descent, which did not accord with the White Australia policy. The Americans agreed to keep African-American troops out of the major cities, to minimise the friction. They were primarily trained in airfield security and hospital sanitation, but in Queensland were put to work constructing the new airfields and roads to support the war effort. Over 3,000 of them worked on the road from Mt Isa to Tennant Creek which then enabled over 1000 trucks

a day to drive flat out, taking supplies to Darwin. In Brisbane they camped and worked in the Wacol area, and had the Carver Club on Grey Street, South Brisbane for their main entertainment centre. Bulimba was the site of a seaplane base as well as a barge assembly workshop with over 800 Chinese workmen, brought in by the Americans to meet the critical labour shortage, but further eroding support for the White Australia policy by contributing to the development and protection of Queensland.

The United States Navy had a large submarine base at New Farm. The USS *Fulton* was berthed there, and dedicated to the repair and replenishment of the submarines between patrols, while the crews enjoyed a spot of well-earned rest and recreation (R&R) at Redcliffe or the Gold Coast. The USS *Growler* was badly damaged but made it back to South Brisbane Dry Dock where a new nose was made and fitted, and a metal cutout of a kangaroo added, giving her a new nickname, "The Kangaroo Express". Many sailors made friends with local families and news of the loss of a ship or submarine hit hard.

Nor was this impact confined to Brisbane. There were 190 operational airfields in Queensland during the war. The field at Mareeba was completed in just eight days; unlike God, the engineers didn't rest. B-25s shattered the peace in Charters Towers. Black soldiers borrowed tractors from local farmers to complete the field at Giru. From Townsville the Allied air force attacked Japanese-held Rabaul. Mackay was a popular R&R spot. Charleville is developing their abandoned air base as a new tourist attraction.

Huge military hospitals took over tracts of land not only in Brisbane but also the Atherton Tablelands and the Darling Downs. Many of the patients had malaria from the fighting in New Guinea and the islands. Vast areas were treated to control mosquitoes, to prevent the spread of the disease since the anopheles mosquito was endemic to the coast as far south as Brisbane. Australian Army research conducted in Cairns resulted in a protocol which required huge quantities of atebirin, which the US supplied, another example of the co-operation between the two countries.

Movie stars, world famous musicians and comedians all visited as part of tours to entertain American servicemen and women in the South West Pacific. Eugene Ormandy,

Gary Cooper, John Wayne, Jack Benny, Joe E. Brown and Eleanor Roosevelt all passed through Brisbane, bringing a touch of glamour to a city that was badly over-stretched by its efforts to support the troops that crowded the public transport and hotels and, commanded the best of everything.

Very few tangible signs of this dynamic but exhausting time remain. There is a monument to Australian American friendship in Newstead Park, and a small boulder with the names of the submarines which patrolled from here. A number of plaques were erected for the 50th anniversary of the end of the war, but the rapid growth of Brisbane has meant many of them have been lost as buildings were demolished to make way for newer, taller, grander edifices. The MacArthur Museum Brisbane documents the war years. In March 2013 a Submariners Walk at New Farm was added to the commemorative sites.

Post-World War II

A small bump in American migration followed World War II when some of the nearly 80,000 men who had been stationed or trained here returned, often to find the girl they'd left behind, or bringing a homesick war bride back to Queensland. This totalled around 12,000, far less than the 200,000 that the Australian Government had hoped for in the days of 'populate or perish'. One Marine came back as late as 2012 looking for his 'girl'; the newspapers and locals helped, but she had died several years before.

In the early 1970s, when Queensland faced a shortage of teachers, 771 Americans were enticed to come by a promise of a two-year tax holiday and a bit of adventure. More than 90 per cent of them completed their contracts, and some married locals and remained permanently.

The United States did not participate in Brisbane's major event of recent times, Expo 88, although the States of Alaska, Hawaii and California did. The United States may have been wary as the 1984 Expo in Louisiana 'earned the dubious distinction of being the only exposition to declare bankruptcy during its run.' That could probably be explained by the fact the 1982 Expo had been in Kentucky, only a few hundred miles away, and the Summer Olympics were on in Los Angeles at the same time.

A small number of basketballers, including Leroy Loggins, were imported to improve the quality and popularity of the game. He later represented Australia in the Barcelona Olympics. The Brisbane Bullets, his team, folded in 2008, but there are hopes of reviving the franchise.

Recent migrants

In 2006 there were 12,193 United States-born people living in Queensland. By 2011, that number was 15,807, making the United States ninth on the list of country of birth for the State.

The United States does not keep records on the reasons for emigration. Migration tends to be to those countries where the United States already has strong business or military presence, or to places with more affordable health care. Some migrants mention the slower pace of life, the less menacing presence of drugs and gangs, and the greater value placed on leisure in Australia. It is surmised that migrants tend to be those who came for business or military reasons to a country, formed attachments and then decided to make their permanent home there. The continuing economic stagnation in the United States during the Australian resources boom has made Queensland an attractive destination.

In April 2012, the Australian Government and the United States Ambassador announced a two-pronged strategy to boost the number of skilled American workers migrating to Australia. The government would make it easier for American tradespeople to obtain visas by having their certifications recognised by Australian authorities before they left the United States, removing the licensing uncertainty that often deterred American electricians or plumbers from migrating to Australia.

Because of the common language and similarities in culture, most Americans have little difficulty in settling into life in Australia and do not live in particular areas. About one-third live in Brisbane, 15 per cent in the Gold Coast and the rest in roughly equal numbers in Logan, Maroochy, Cairns, Pine Rivers, Townsville, Redlands, Caboolture, Ipswich, Noosa, Toowoomba, Beaudesert and Redcliffe. Numbers of male and female are nearly equal.

Terri Irwin, AM is an American-born naturalist, author, the widow of the Crocodile Hunter, Australian naturalist Steve Irwin and owner of Australia Zoo at Beerwah. She met Steve in 1991, married him in 1992, and became an Aussie in 2009. The Zoo continues to attract a lot of American visitors who remember Steve from his popular TV show.

Dr Erick Steed, a physicist at Griffith University, headed a team which was the first to photograph the shadow of an atom.

Compared to other migrant groups, at 39.4 the median age of the United States-born is younger than the median of 46.8 years for all the overseas born in Australia. The median age in Queensland is a bit higher, possibly because people often choose the warm and sunny climate for retirement.

Settlement and participation

There are minor differences in food preferences, but in recent years American favourites that were only found in delicatessens and gourmet food halls have moved into the supermarkets. These foods often reflect the different ethnic composition of the United States, with its greater population of Latinos (tacos, tortillas, chilies and refried beans) and Germans (sauerkraut, bratwurst, rye breads and bagels).

Some foods have been renamed; they now find jars of peanut butter where there used to be peanut paste. Americans eat fewer beets and cabbages, more peas and beans, less mutton and lamb, more turkey and ham than Aussies. Americans may eat fruit in a salad as part of meal, not just as a sweet; they may make the pumpkin into a dessert pie, often to the astonishment of Australians. They drink on average more spirits and less beer and wine.

Some fast food outlets are seen as quintessentially American, but in fact may be a franchise owned by an Australian, serving hamburgers made from Australian beef on an Australian bun. The most obvious is McDonalds. However, the McCafé concept originated in Australia, to allow local stores to offer the higher quality coffee locals prefer. After upgrading to the McCafé, some stores reported a 60 per cent increase in sales. There are now over 1,300 McCafés worldwide, with more to come.

In Brisbane there are a couple of restaurants specializing in American food, particularly Southern barbecue. The Carolina Kitchen in Coorparoo was started by a North Carolinian in 2011. Smoke BBQ in New Farm also serves regional fare. Geronimo Jerky, a Mitchelton firm, recently won a swag of prizes at the Sydney Royal Fine Food Show, which would amuse the Apaches; they thought jerky was practical rather than gourmet. The jerky is made with Gympie-based Nolan Meats and based on a traditional Indian-American recipe passed down through 'Big Chief' Mark Hoyle's family.

One of the older English textbooks used in Queensland used to point out the American habit of saying 'gotten,' calling it 'an Americanism, and therefore to be deplored.' Newly arrived Americans soon learn to substitute 'footpath' for 'sidewalk', 'windscreen' for 'windshield' and 'boot' for 'trunk.' The prevalence of American TV and movies means they are rarely misunderstood even when they forget and speak 'American.' When they go back to the States, they may be accused of speaking 'baby talk' when they mention getting 'pressies' from the 'rellies' at 'Chrissy.' Popular Australian movies such as *Crocodile Dundee* have made some Australian expressions ('G'day', 'no worries') familiar to Americans. Elements remain in contention, such as 'football' which generally means gridiron to an American, soccer to a European and AFL to a Victorian but rugby league or rugby union in Queensland.

Australians rightly regret the Americanisation of their language. However, it isn't a recent phenomenon. Some words, like 'bushranger' are widely believed to be Australian, but actually came from the United States at the time of the gold rushes, although it merely meant a bushman. In 1933 Queensland Governor Sir Leslie Wilson, an Englishman, told the girls at St Hilda's speech night 'I think the way we are ruining our beautiful English language by copying so much our cousins across the Atlantic [sic] is a dreadful thing, and I honestly think it is time a stop was put to it.' He cited 'my word,' 'good-o' and 'O.K.' as egregious examples. His mistaken identification of the ocean which divides our two countries, shows this is part of the larger fear and resentment of the replacement of traditional British influence by American.

Some more recent Americanisms were adopted because they described a phenomenon for which Australians had no word of their own, such as 'homey' or 'gated

community.' But others replaced perfectly suitable words, such as 'rush hour' for 'peak hour' or 'flashlight' for 'torch'. Other Australian vernacular has died out without any assistance from the Americans. No one says 'don't come the raw prawn with me' or 'flash as a rat with a gold tooth' any more, and aren't we all poorer for the loss of it!

Other language differences are much subtler. The American tendency to accent the first syllable of words (SIXteen) where Australians would accent the second (sixTEEN) is noticeable, and an irritant for some Australians. They use different prepositions in idioms; an American may say A is different than B, whereas an Australian would say A is different from B. What an American would regard as self-confidence and healthy optimism, an Australian may perceive as boasting or bragging. Americans can easily run afoul of the tall poppy syndrome by not watching their words.

Nonverbal communication is also a risk. An Australian journalist noted, "Australian culture was once marked by our admiration for good losers and for deploring a poor winner. Our tennis champions didn't pump their fists in the air and throw tantrums or their racquets. Our sports heroes weren't hounded and derided when they didn't win because Australians believed that winning wasn't everything." So many Americans came here because they enjoyed and admired the more relaxed attitudes of Australians, it would be a great shame if we lost those prized differences.

About 70 per cent of persons born in the United States of America aged 15 years and over have had some form of higher non-school qualifications, compared to only 52.5 per cent of the Australian-born population. This higher level of education leads to higher levels of employment. In Queensland, 66.7 per cent of persons born in the United States are in the labour force and 5.7 per cent are unemployed. These figures put them at a level that is slightly above the average Australian. Fifteen per cent are in education and training; eleven per cent in healthcare and the community services sector; ten per cent are in the professional, scientific and technical services; nine per cent are in retail sales; and seven per cent in manufacturing. With above average education levels, it is not surprising that the median individual weekly income for those persons born in the United States was higher than the median weekly income for all those persons born overseas as well as the median weekly income for all Australians.

Americans also volunteer their services to the community more than the average migrant, reflecting the comparative ease of their integration and their comfortable living situation as well as cultural norms.

Economic contribution: general

The United States is Australia's fifth largest merchandise export market and our most important market for services. It is Australia's largest import source for services and second largest import source for merchandise. The United States is the largest investor in Australia. Australia is the ninth largest provider of foreign direct investment (FDI) in the United States. The United States is one of the top five source countries for visitors to Australia in terms of numbers and expenditure. The United States is a strong trade and investment partner for Queensland ranking fifth behind Japan, China, Republic of Korea and India. Meat, non-ferrous metals and non-road transport equipment are Queensland's top exports to the United States.

Foods

Australia is the second largest beef exporter in the world today. The cattle industry received an enormous boost during and after the Second World War. Australian food producers provided as Reverse Lend Lease much of the supplies to feed the Allied soldiers and sailors in the South Pacific as well as the South West Pacific. In 1952, King Ranch of Texas set up their Australian headquarters at Risdon, Warwick with 75 bulls and 200 heifers and offered 12 bulls at public auction. These were the Santa Gertrudis breed, which King Ranch had created by crossbreeding Brahman bulls from India with British shorthorn stock. The new breed is known globally for its fine beef quality and its ability to thrive in arid climates. It is the most common breed of cattle in Australia today, with over four million head. Around 19 per cent of Australia's meat exports go to the United States; about half of that total is produced in Queensland, and is valued at over half a billion dollars.

Queenslanders have always been concerned by foreign land ownership, which they imagine to be much more extensive than it is. Currently the Foreign Ownership of Land report shows 2.56 per cent or about 4.5 million hectares are in foreign hands. They are often surprised to find that the English still own far more land here than any other nationality,

with more than 2 million hectares. The Americans own 426,000 hectares, followed by investors from Germany (304,000 hectares), Netherlands (290,000 hectares), Switzerland (251,000 hectares) and Hong Kong (233,000 hectares). The figures are collected by the the Department of Natural Resources and Mines (DNRM); they rely on foreign owners voluntarily providing sales information.

Iconic Arnott's Biscuits is now owned by the Campbell Soup Company. This has globalised the sale of Tim Tams and introduced Wagon Wheels to a larger market. Every year, the company spends approximately \$250 million on the purchase of flour and grains from areas including the Darling Downs and buys tonnes of sugar from far North Queensland, in addition to providing jobs for workers at its Virginia plant in Brisbane.

Mining

While 83 per cent of Australian mines are foreign-owned, a surprisingly small per centage is in US hands. Things are not always what they seem: the giant Anglo-American firm is now owned by South Africans. General Electric, one of the United States' biggest companies, announced in September 2012 that it would be branching into the mining business, following its purchase of US-based underground mining equipment manufacturer, Fairchild International and Queensland's Industrea Limited, which makes mine safety equipment. GE Transportation chief executive predicted the company 'should reach \$5 billion in sales' within 'a few years'. Bechtel has its Mining and Metals headquarters in Queensland. The company announced it would hire 400 adult apprentices to construct three liquefied natural gas (LNG) plants in the Gladstone region under the National Apprenticeships Program (NAP), making it one of the largest intakes of apprentices in the nation's history, and provide a huge boost for Queensland jobs.

Burton is located in Queensland's Bowen Basin, 150km south-west of the coastal town of Mackay. An open-pit operation, 80 per cent of its output is high-quality coking coal for the export market. Annual production is now up over three million tons. It is partially owned by Peabody Energy Corporation, the largest private-sector coal company in the world. US

giant, Conoco Phillips, and Origin Energy have signed a joint venture to build a \$23 billion Australia Pacific LNG project that is intended to export coal seam gas through a plant at Gladstone. A statement of intent has been signed by Queensland with the State of Texas, making an ongoing commitment to cooperation in the oil and gas, agribusiness and digital industries.

Other industries

Boeing Australia & South Pacific, the company's largest operation outside of the United States, is headquartered in Brisbane. Boeing is the world's leading aerospace company and the largest manufacturer of commercial jetliners and military aircraft combined. A multi-faceted biotechnology partnership with Washington State has also been formed to help support the export growth of the biotechnology sector. The Queensland-Smithsonian Fellowship Program provides funding for Queensland researchers to undertake collaborative research projects with their counterparts across the Smithsonian Institution's museums, galleries and research centres. Each year, three fellows get support to go overseas to do scientific, educational, design or museum research. The fellowship is a collaborative project between the Queensland Government and the Smithsonian that will run until 2015.

The United States is also a target market for Queensland's creative industries. Export initiatives focus on music, writing, publishing and Indigenous art as well as advanced technologies including ICT and games development. Trade and Investment Queensland is assisting the State's musicians and artists with showcasing opportunities at international music industry events in the United States. Queensland has a sister state relationship with South Carolina. The two States have found ways to work together on turtles, koalas, artworks, wine, libraries and parenting; research bodies have collaborated on plant transgenics and molecular farming, clean fuels, especially hydrogen cell technology, and research into dementia and neurotrauma.

Military alliance

The United States and Australia have been alliance partners in the Australia, New Zealand and United States Security Treaty (ANZUS) since 1951. The only time the Alliance has been activated was after the September

11 bombings, as it requires an attack on one of the Alliance members. Australia's involvement in Vietnam, Afghanistan and Iraq has all been because the actions were perceived to be in Australia's strategic interest and reflect our shared values.

President Obama's visit to Australia in 2012 announced new ways this partnership will operate, including rotating 2,500 United States Marines through Darwin for training each year. The Australian response was to recommit itself to defend Australia and to assist our Southeast Asian partners to meet external challenges. A new Defence White Paper was released in 2013.

Queensland hosts Talisman Sabre, the biennial combined training activity, which plans and conducts Combined Task Force operations to improve Australian Defence Force/United States combat readiness and interoperability. It is held in July of odd numbered years throughout Queensland, and in adjacent maritime areas of the Coral Sea. Key sites include the Shoalwater Bay Training Area (Central Queensland), Townsville Field Training Area, port facilities in Queensland (Brisbane, Gladstone and Port Alma).

Community associations

The most prominent community association is the Australian-American Association, a non-profit, volunteer organisation made up of Australians, United States Citizens, and other nationalities who enjoy events, holidays and commemorations celebrated by Australia and the United States. Their largest event is the Commemoration of the Battle of the Coral Sea in early May, which was the founding basis of the organisation. In addition, they host numerous social events for young and old, singles, and families. Other large events are the Australia Day function, American Independence Day Picnic, Halloween for the children, a gala Thanksgiving Dinner and Christmas dinner. When United States Navy ships visit, the Association arranges hospitality and ships' tours. Their goals include contributing to a better understanding of Australian and American cultures, as well as closer friendships and active co-operation to help make the world better and more peaceful. They welcome new arrivals, provide advice, friendship, assist with referrals and much more.

The American Legion Douglas MacArthur Post, similar to the RSL, participates in the Annual Coral Sea commemoration and other ceremonial occasions.

Democrats Abroad has an active branch with occasional meetings in the lead up to an election, and a party to watch the returns roll in together. There is no local group of Republicans Abroad. The MacArthur Museum Brisbane becomes the consulate when the Consul visits from Sydney several times a year. The rest of the time it provides residents and visitors alike with a glimpse of wartime Brisbane and the origins of the Australian-American alliance.

AUTHOR PROFILE

NUNAN, Karen Reid was born in Washington DC and grew up in Virginia, Maryland and Arizona. She has a BA in History from Arizona State and an Master of Arts from University of Hawaii. She worked as a journalist in Hong Kong, Tokyo and San Francisco. She married an Australian and migrated to Queensland in 1976. Karen taught in Brisbane high schools and the Virtual Schooling Service of Education Queensland until retirement. Now she volunteers with Australian Red Cross Emergency Services during the Wet season. She is president of the Friends of the MacArthur Museum Brisbane, secretary of the Brisbane Chapter of the East West Center Alumni Association and a member of the Australian American Association, the Royal Geographic Society of Queensland, the Queensland Maritime Museum and Democrats Abroad. She is currently researching a book about Brisbane during the Second World War.

Argentines

– *Written by Adriana Diaz* –

Following the political and financial crisis that affected Argentina on the cusp of the new century, the traditional country of immigrants has now been largely transformed into a sender country of migrants. Indeed, over the past twelve years the flow of Argentines migrating overseas has been relatively constant. Waves of emigration have largely focused on Europe, particularly Italy and Spain – the dominant ancestry of most Argentines – as well as the United States, Canada and, to a lesser extent, Australia. According to recent studies and census data, 2.1 per cent of the 40.7 million total population now resides overseas. The most influential push factors in this context have been unemployment and the search for financial stability.

Argentine migration to Australia increased considerably in the last few years. This stems largely from Australia's endorsement of policies encouraging skilled migration from developing countries. This has been further supported by a recent agreement signed between the two countries. This agreement encourages university-educated youth between 18-30 years of age to apply for work and holiday visas of up to twelve months. The main aim behind this agreement is to promote cultural exchange and widen economic ties and links between the two countries. From 2012 Argentines wishing to apply for tourist visas to Australia can now do so online.

While Argentine migrants in Australia have predominantly settled in Sydney and Melbourne, their presence in Brisbane has increased over the last few years. Queensland's reputation for being a great place to live, study, work and play, combined with the climate and outdoor lifestyle have played a major role in this trend. According to the latest census data, the Argentine-born population in Queensland has almost doubled in the last fifteen years. It now amounts to 1,224 – 627 males and 597 females – which represents 7.04 per cent of the total Argentine-born population in Australia, still far, however, from the more densely concentrated groups of 55.97 per cent and 36.99 per cent in Sydney and Melbourne respectively.

The working-age Argentines in Queensland are largely engaged in professional, scientific and technical fields as well as health care, social assistance and the education and training sector. The level of unemployment amongst the Argentine community has decreased significantly over the last fifteen years,

from 19.7 per cent to around 3 per cent, considerably below the 5.5 per cent overall level of unemployment in Queensland. This could be due to the increasing number of skilled migrants, the higher levels of English language proficiency as reported in the latest census data, and the improvement of practices leading to recognition of overseas qualifications in Australia.

Commercial ties between Argentina and Australia have been substantially strengthened over the last decade. As a result, major opportunities are now open to explore mutual cooperation and the promotion of trade and investment initiatives. The bilateral trade between the two countries is currently calculated around AU\$965 million. Trade centres on a variety of sectors: from mining, agriculture, entertainment, port administration and loading gear to workers compensation insurance.

Australia and Argentina are both members of the Forum for East Asia-Latin America Cooperation (FEALAC) and the Council on Australia Latin American Relations (COALAR); both of which aim to advance and improve mutual understanding, business, political, diplomatic dialogue and cooperation among member states of East Asia and Latin America. In Queensland, the mining and agricultural sectors have featured more prominently in these relations. In addition to the bilateral mining relations with Mt Isa Mines Ltd., established in the 1990s, the company Blue Ribbon Seeds has recently signed a major export deal with Argentina in order to provide pasture seeds to grow feed for cattle.

While Argentines remain largely dispersed, they are very active in the community. According to recent data, approximately 16 per cent of the Argentine-born population in Queensland volunteer in various community initiatives. The Argentine-Australia Group of Queensland, established in 1999, continues to function today. In addition, academic-related groups have been formed: the Australian Alumni Club Argentina, whose mission is to maintain links with Australian university graduates in Argentina through networking activities, research and the dissemination of specialised knowledge; the University of Queensland Latin American Students Association (LASA) who is also very active in promoting cultural exchanges between domestic and Latin American students. Finally, globalisation processes and the rising use of social networks have also seen a stronger presence in expat blogs, online forums and Facebook groups.

Argentinian-related artistic activities in Queensland have been increasingly prominent over the last few years. These activities have largely centred on visual arts and music, in particular tango and milonga. Music is indeed an aspect of Argentinian culture that attracts a lot of social engagement in the community, with many groups and associations devoted to this endeavour state-wide. Other Latin American events in Queensland, including film festivals and traditional festivities also display a strong Argentinian presence. Overall, the last fifteen years have seen an increasingly vibrant presence of Argentinians and Argentinian cultural expressions in the Queensland community.

AUTHOR PROFILE

DÍAZ, Adriana was born in Argentina and came to Queensland as an international university student in the year 2000. After completing a BA (Hons) in Languages and Applied Linguistics at Griffith University (GU), she went on to complete a doctoral degree, supported by a university scholarship. For the last ten years she has worked as a Spanish, Italian and linguistics university teacher at GU. She is also actively involved in the promotion of Spanish language and culture in the wider community through various language teachers associations.

Armenians

– *Written by Aram Garabet* –

Until World War I, the majority of Armenians lived in, or near, their traditional homeland of eastern Anatolia and the Caucasus, a region which over long periods of time was almost continually controlled by other countries of the region. The Armenian people can trace back their origins to about 3000 BC.

Towards the end of the nineteenth century Armenians were persecuted under a broad-based campaign by the Ottomans, culminating during World War I in a large number of deaths of Armenians. Consequently many of the survivors sought safer lives through emigration. As a result many Armenian communities became established through forced dispersion in faraway lands. Today the Armenian Diaspora is much greater than the number of people living in the Republic of Armenia, the largest emigrant communities being in Russia, the United States and the European Union, notably in France. Armenia was the geographically smallest country of the former Union of Soviet Socialist Republics (USSR) and it declared its independence in 1991.

Few Armenians settled in Australia until after World War II. The earliest known Armenians to come to Australia were attracted by the gold-rush of the 1850s. During the Armenian wave of migration to Australia in the 1960s and early 1970s most new arrivals came from the Middle East, primarily from Egypt. Australia welcomed permanent settlers and prior to accepting national multicultural policies and a non-discriminatory selection process for new settlers, the Armenians' traditional commitment to Christianity was expected to enhance their 'assimilation' with the mainstream population.

Armenia was the first country in the world to declare itself Christian in the year 301 and the Armenian Apostolic Church remains the oldest Christian denomination. Even today the identity of the Armenian people, at home or when living in the Diaspora, derives inspiration and social cohesion from the faith and culture of the forebears. The Armenian Church plays a pivotal role in the maintenance of an ancient culture and language. Only a few older members of the Armenian community in Queensland remember the songs and the stories from the past as they have now been largely replaced for the young by modernism and the electronic media.

Few Armenians settled in Queensland. The vast majority of the Armenians live in Brisbane and on the Gold Coast and a few live in Ipswich. The Armenian Diaspora thrives on urban living, a need generated by a long history of persecution and disadvantage. They like to live close to their churches, their community organisations and to family and friends. Sydney became their hub and Melbourne is the only other Australian city with a large population of Armenians.

The Armenians in Queensland were born and grew up in many different countries and stay in regular contact with each other. They came mainly from Armenia, Iraq, Iran and Jordan. It is noteworthy that there are 400,000 Armenians in Iran, a country with historic links of friendship with Armenian people and Aleppo in Syria has an Armenian community of about 200 000. In Queensland and elsewhere in Australia, Armenians also have good relations with the Iranian community as they share a common link of ancestry as Aryan people. Some Armenians are well educated, middle class people who on arrival in Queensland had to commence their working lives in unskilled occupations. Amongst them there are tradesmen with much work experience. More than 90 per cent of the migrants to Australia with Armenian backgrounds could speak two or more languages when they arrived, but many of them had inadequate skills in English. Bilinguals can easily add another language to their repertoire. Gradually the first generation moved into white collar jobs and the professions. They also made their mark in small business.

When a group of Armenians meets in Brisbane, Middle Eastern dishes are served. Armenians are gregarious and hospitable people and they tend to invite friends who neither speak Arabic nor Armenian and English becomes therefore the sole language of communication. The Armenian Diaspora has a strong tradition of loyalty to a host society. When living in the Arabic countries they blend in with the mainstream Muslim population and learn to speak Arabic like the locals. The Armenians from Arabic-speaking countries tend to know the former host country's language better than the Armenian language because outside of Armenia other languages are used as formal educational tools. Armenians are hardworking and proud people who value good citizenship and loyalty to the country they call home.

AUTHOR PROFILE

GARABET, Aram was born in Baghdad, Iraq, the youngest of four siblings. After completing high school in 1984 Aram completed a Diploma of Engineering in Metallurgy and Production at the Baghdad Institute of Technology. After relocating to Australia in 1996, Aram is now happy to call Queensland his home. Here he obtained a Trade Certificate in Electro Technology and in 2004 he became an electrical contractor participating in the delivery of a number of projects in Brisbane. He now co-owns and directs a Queensland-based electrical company, Tri-state Electrical and Communication. He is a former president of the Australian Assyrian Association in Queensland.

Assyrians

– *Written by Sargoun Beithaji and Aram Garabet* –

Assyrians living in Queensland are from the Middle East and their history goes back thousands of years. To know about Assyrians, one needs to know who the Assyrians are. A brief touch on the Assyrian's history provided in the following paragraphs will assist in creating a picture of the Assyrian's background in the reader's mind.

Assyrians originated in Mesopotamia, the land between the Tigris and Euphrates river system which is rich and fertile. The Assyrian heartland spans four countries: in Syria it extends west to the Euphrates River; in Turkey it extends north to Harran, Edessa, Diyarbakir, and Lake Van; in Iran it extends east to Lake Urmia, and in Iraq it extends to about 100 miles south of Kirkuk. Mesopotamia is known as the Cradle of Civilisation and Assyrians are the Indigenous people of Mesopotamia. They are the last native civilisation of modern Iraq.

Today's Assyrians are heirs to the former Assyrian Empire and to the greatness of their forefathers' contribution to human civilisation. Assyrian ancestors, Akkadians and Sumerians, developed the fundamentals of our civilisation: animal domestication, agriculture, pottery, controllable fire (kilns) and smelting, to name but a few. Agriculture was established around 8000 BC and the domestication of animals for labor and food developed simultaneously. They created art and developed writing and literature for thousands of years, established laws and produced *The Epic of Gilgamesh*, the first book in recorded history.

The first Golden Age (2400 BC to 612 BC), an extremely fruitful period in Assyrian history, saw 1800 years of Assyrian hegemony over Mesopotamia beginning with Sargon of Akkad in 2371 BC and ending with the tragic fall of Nineveh in 612 BC. Sargon became the first King to assert control outside of his city-state and his model was followed down to our times. From his base in Akkad, Sargon controlled territories stretching north to Ashur and west to the Mediterranean. Assyrians brought the highest civilisation to the then known world and expanded their empire over a vast area, from Egypt up to Cyprus to the West, through Anatolia, to the Caspian in the east. In Assyria, locks and keys were first used, sexagesimal system of keeping time was developed, paved roads first were used, the first postal system, the first use of iron, the first magnifying glasses, the first libraries, the first plumbing and flush toilets, the first electric batteries, the first guitars, the first aqueducts, the first arch, and the list goes on. But it is not only

things that originated in Assyria, it is also ideas that shaped the world. For example: Imperial administration of dividing land into territories administered by the local governors that report to the central authority, the King of Assyria. This fundamental model of administration has survived to this day and can be seen in America's federal-state system.

Assyrians used two languages throughout their history: ancient Assyrian (Akkadian), and Modern Assyrian (neo-Syriac). Akkadian was written with the cuneiform writing system (clay tablets – were used from the beginning to 750 BC).

In the history of Assyrians two religions, Ashurism and Christianity were practiced. Ashurism was the first religion of the Assyrians. The very word Assyrian, in its Latin form, derives from the name of the Assyrian god Ashur. Assyrians practiced Ashurism until 256 A.D, although most Assyrians had accepted Christianity by that time. Assyrians were the first nation to accept Christianity. The Assyrian King Abgar Ukkama bar Manu (son of King Manu) wrote a letter and invited Jesus to come to his city Edessa (Urhai) not long before Jesus was crucified. The letter was sent by Marihab and Shamshagram, chiefs and honoured persons of his kingdom together with Hannan, the keeper of the archives. Jesus received the letter at the house of the chief priest of the Jews and said to Hannan his message to the King Abgar. Hannan was also the King's painter, and when spoke to Jesus he took and painted a likeness of Jesus with choice paints and brought with him to the King Abgar. After Christ ascended to heaven (Sulaka), Thomas of twelve sent Addai of seventy-two Apostles to King Abgar of Edessa [6].

The second Golden Age (33 A.D. to 1300 A.D.) is where the Assyrian Church was founded in 33 AD by Thomas, Bartholemew and Thaddeus. Assyrians built a religious empire. It was so successful, that by the end of the twelfth century the Assyrian Church was larger than the Greek Orthodox and Roman Catholic churches combined. It spanned the Asian continent, from Syria to Mongolia, Korea, China, Japan and the Philippines. Assyrians once again transformed the face of the Middle East as in the fourth to sixth centuries it began a systematic translation of Greek knowledge into Assyrian. After concentrating on the religious works they quickly moved to science, philosophy and medicine. Socrates, Plato, Aristotle, Galen and many others were translated

into Assyrian and from Assyrian into Arabic. These Arabic translations were translated by Spaniards into Latin contributing to ignition of the European renaissance.

On the 1 April 2013, Assyrians celebrated the Assyrian New Year (Akitu) 6763 all around the world, while because of political, religious and social reasons (especially 1918 to present) they are living far from their homeland. They have migrated mainly to Western countries including Australia. The international Assyrian population is estimated at four million. About 1.9 million are living in Iraq, 0.82 million in Syria, 0.4 million in the United States, 38,000 in Australia and the rest is living in 26 other countries. Before, during and shortly after World War I, Assyrians began to settle in America, Europe and Russia and their neighbouring countries. Their migration movement to mainly western countries increased before and after the Islamic Revolutions in Iran (1979), Iran-Iraq war (1980–1988), Gulf war (1991), US lead invasion of Iraq (2003) and the current unrest in Syria.

The Assyrians migration to Australia can be traced back to the 1930s. There are other claims to the effect that the first Assyrians arrived in Australia in 1951, from Lebanon. It is assumed that in the mid-1960s some 4,500 Assyrians arrived in Australia from Iraq, 2,500 from Iran and 1,000 from Syria and Lebanon. More recent Assyrian arrivals settled in Perth and Victoria. An estimated 80 per cent of Australian Assyrians now live mainly in the Fairfield area of Sydney where in 1969 the Assyrian Australian Association (AAA) was incorporated in New South Wales. There is no recorded evidence in relation to the arrival in Queensland of the first Assyrians. One can assume, nevertheless, that migrants with Assyrian backgrounds began to arrive in Queensland during the 1960s.

In the second half of 1992, two Assyrian community members, Dr Adeb A. Girjes and Mr S. Beithaji met in the Lebanese Church of South Brisbane. They discussed and agreed to establish a non-profit organisation to serve the Assyrian community members in Queensland pertaining to their cultural social needs, including the teaching and maintenance of their language. In addition, an Assyrian community organisation in Queensland would also strengthen the image and presence of the Assyrian people in multicultural Queensland. Subsequently, the initiators of an Assyrian association approached

other community members for the purpose of gaining their support. During a gathering in 2000 in the Greek Orthodox Church in Taigum the majority of the community members present showed their willingness and support for establishing an Assyrian organisation. Towards the end of 2001, during a meeting between S. Beithaji, Dr Nasir Butrous, Dr A. Girjes and Mr Isaac Y. Yawanis, the New South Wales AAA constitution was chosen as a guide for the design of a constitution for the new the Assyrian community organisation in Queensland. The Australian Assyrian Association Inc. (AAA) was registered in Brisbane on 8 March 2002. Foundation members were Dr. A. Girjes, Mr S. Beithaji, Dr N. Butrous, Mr I Yawanis, Mr Raad A. Jarjees, Mr Amel Girjes, Mr Abe Yasse and Mr Denis Manafi.

The local AAA was established to serve the Assyrian community in Queensland regardless of a community member's background, country of origin and religious beliefs and denomination. The AAA set out to promote, maintain and encourage Assyrian cultural and social activities. Furthermore, it promotes and encourages the social integration, participation and good citizenship in the host country Australia. The AAA also supports their people in their settlement process in Queensland. The following are the presidents who served the AAA in Queensland:

- 2002–03 Dr Adeb A. Girjes
- 2003–04 Mr Sargon Sayad and Mr Amel Girjes
- 2004–05 Mr Sargoun Beithaji
- 2005–08 Mr Aram Garabet

The positions of Secretary and Treasurers were mostly filled by Dr Nasir Butrous and Mr Denis Manafi.

Below are some of the Queensland highlights of AAA activities:

The first function of the AAA was held on 31 March 2002 at the Pine Rivers Shire Council Hall complementing the Easter celebrations. The first AGM was held on 8 June 2002 at St Barnabas Anglican Church, Sunnybank. In April 2004, the AAA organised a picnic at the Hinze Dam (Gold Coast) as part of Assyrian New Year (6754) celebrations.

On 8 August 2004 for the first time in Queensland the AAA honoured the Assyrian Martyr Day. The Assyrian New Year (6755) party was held in April 2005 in Brisbane and for the first time both the Australian and

the Assyrian national anthems were played in a hall and for the first time the AAA celebrated Christ Ascension Day (Kaloo-Sulaka/Soolaga) in March 2005, and Mother's day in May 2005.

In 2005 for the first time, the Association was formally invited to and represented at a meeting with the Department of Immigration and Multicultural Affairs and Indigenous Affairs (DIMIA) and the Association was registered in the Department of the Premier and Cabinet (DPC) data base. Later, in 31 January 2005, Mr S. Beithaji represented the AAA during a formal gathering of Multicultural Policy Launch at the Premier's (Queensland Government) executive building. At the end of the Policy Launch formalities he met the Queensland Premier, the Hon. Peter Beattie MP on behalf of AAA and received very encouraging feedback.

According to the AAA records the Association was very active during 2002–2005 and its membership reached one hundred from thirty two members. This was a considerable number of members for a community with an estimated 200 adult people identifying themselves as Assyrians. However, due to many members' different and private commitments, the AAA's activities declined. During the financial year 2007–08 the Association became increasingly inactive leading to a closing down of the Association in mid-2008.

For different social and economic reasons Australian Assyrians are mobile people. Some settle here from interstate, others leave for interstate. During times of economic boom such as during the last decade more Assyrians than ever before called Queensland home. The Assyrians in Queensland are first and second generation settlers who like any other Queenslanders undertake different career paths. Local economic conditions, personal preferences and professional qualifications largely determine their employment. The occupations of the Assyrians people in Queensland cover a wide range of jobs in industry, in academia and in the professions.

Plans are now under way for the establishment of a new not-for-profit association/society similar to the former AAA. It is anticipated that such a new Assyrian association/society will be independent from any political and religious groups so that it can serve and represent the Assyrians in Queensland on their way forward to success and prosperity and good citizenship in multicultural Queensland.

AUTHOR PROFILES

BEITHAJI, Sargoun was born in the Janiza village some 14 km north of the city of Urmia in Iran. He began studying Assyrian history as a teenager his other passion for learning being accountancy. Before migrating to Australia in 1991 he worked for six years as an accountant with a major technical, vocational and training organisation. Sargoun holds a Bachelor of Business degree from Queensland University of Technology (QUT) majoring in Accountancy. After working with several accounting firms, he established Sargoun's Group of Accountants in Sunnybank. Later, he gained a Master of Leadership degree from the University of New England (UNE). Sargoun currently works with the Australian Public Service (APS) as an accountant/executive officer.

GARABET, Aram was born in Baghdad, Iraq, the youngest of four siblings. After completing high school in 1984 Aram completed a Diploma of Engineering in Metallurgy and Production at the Baghdad Institute of Technology. After relocating to Australia in 1996, Aram is now happy to call Queensland his home. Here he obtained a Trade Certificate in Electro Technology and in 2004 he became an electrical contractor participating in the delivery of a number of projects in Brisbane. He now co-owns and directs a Queensland-based electrical company, Tri-state Electrical and Communication. He is a former president of the Australian Assyrian Association in Queensland.

Australian South Sea Islanders

– Written by Belinda Arrow –

Australian South Sea Islanders are the descendants of the South Sea Islanders who were brought over to Australia between 1863 and 1904. Around 55,000 to 62,500 Islanders—they were also known as Melanesians—came from over eighty Pacific Islands, predominantly from Vanuatu and the Solomon Islands. Statistics indicate that during this period of time 64 per cent of all Islanders coming in were from Vanuatu and about 29 per cent from the Solomon Islands. The Islanders were primarily brought to Australia to work on sugar plantations and pastoral properties. These labourers were called ‘Kanakas’ (meaning ‘man’ in the singular) and their recruitment often involved being forcibly removed from their homes. The practice of kidnapping labour was known as ‘black birding’ where most of the recruits were persuaded, deceived or coerced. Most of the Islanders that were brought over to Australia were young boys and young men. There were comparatively few women and girls.

In past historical writings it has been specified that Sir Roberts Towns was the first Australia-based entrepreneur to recruit for work South Sea Islanders. However, the first documented initiator of this slave trade was Ben Boyd of Boydtown near Eden in Southern New South Wales. Already in 1847 he brought over 200 men from Tanna in Vanuatu to work on extensive pastoral properties. These men had no customary skill and were not acclimatised to the overnight freezing temperatures and as a result this experiment failed and all the men were shipped home.

On the 15th of August 1863 the *Don Juan*, a 100 tonne schooner owned by entrepreneur and parliamentarian Towns brought over to Australia 67 indentured servants from the New Hebrides and the Loyalty Islands. The purpose of bringing the Islanders to colonial Queensland was to put them to work on a 4000 acre cotton plantation along the Logan River in Townsville which he owned.

When the first Islanders came to Queensland there were no formal labour contracts to protect them from extreme exploitation by employees. In some cases, after being abducted they received no pay for their labour and were effectively treated as slaves. Later in the 1860s laws were passed to regulate labour trafficking into Queensland. An indentured labour system was established and contracts were made for a fixed period of three years. Many of these contracts were heavily weighted in favour of the employers.

To illustrate this, an Islander was unable to move from one plantation to another mid-contract, whereas a planter could transfer an Islander elsewhere without so much as consulting him or her. These contracts were considered to be legally binding by Europeans. However most of the Islanders had little understanding of the conditions of the contracts and many of them did not even speak English. The Islanders often signed work contract under duress and without a proper understanding the reality of their work contract.

Working on the plantations was harsh and most of the time the Islanders lived under less than desirable conditions. The Islanders were also subject to mental and physical abuse ranging from beatings, medical neglect, and withdrawal of food, deprivation of leisure time and even separation of married couples. They worked primarily from sun up to sun down, averaging about 12 hours per day with a break for an hour to an hour and half. They worked in gangs consisting of 10 to 12 people and each gang had a planter or overseer that would supervise them as they worked. It was not uncommon for an overseer to whip and beat Islanders if it was considered that they were not working hard enough.

From feedback passed down orally from generation to generation, we can deduce that the food rations provided for the Islanders were in line with a very traditional European diet consisting of mutton, potatoes, bread, tea and sugar. The Islanders were not used to the European diet and some of them began to suffer health problems. It has been suggested that the Islanders were paid six pounds twice yearly. This sum of money represents only a fraction of what European workers received. Furthermore, Europeans were not subjected to much racial discrimination and they received better treatment when at work in the fields. In contrast to the European workers the Islanders had very few opportunities for improving their painful lives.

By the 1890s the colonial government of the day realised that the labour force of the ‘Kanakas’ was numerically increasing as the booming sugar industry along the east coast of Australia also employed Islanders. A growing fear emerged among mainstream Queenslanders in regard to a possible emergence of a black underclass and what it would represent to the outside world. Racist attitudes were further fuelled by the introduction of the White Australia policy. The government of the day was determined to

stop the human trade between South Sea Islands and Queensland. The White Australia policy along with the Pacific Islander Act terminated the intake of South Sea Islanders and also barred other non-European migrants from seeking work and settlement in Queensland and Australia. The White Australia policy and the Act marked for the South Sea Islanders in Queensland the beginning of deportation. Other non-Europeans were also negatively affected by the White Australia policy and had to leave Australia. The restrictions now placed on the Islanders who managed to remain in Queensland threatened their livelihood.

Deportation occurred from 1904 and finished officially in 1908. Of the 9,324 Islanders in Queensland in 1901 only 1,654 were given permission to stay. They were allowed to remain in Queensland because they were born in Australia or held a Certificate of Exemption. The White Australia policy and the Act became major events in Australian history. It can be asserted that the Islanders now succumbed to more scrutiny under the new legislation and many of them became even more impoverished than before. The Islanders who stayed on were subjected to continued discrimination in areas of employment, accommodation and access to government services. Discriminatory and punitive laws were now in place affecting their lives. Many years before them their Indigenous brothers and sisters had already experienced a wide range of disadvantages formulated through government policy.

In the 1970s, a black civil rights movement began in Australia and a political organisation for the Islanders emerged. The Australian South Sea Islander United Council (ASSIUC) represented the Islanders and lobbied the Commonwealth and Queensland Governments for the recognition of Australian South Sea Islanders as a distinct ethnic group. Nothing came of this movement up until just over two decades ago when the Human Rights and Equal Opportunity Commission Report identified discrimination in employment, education, housing, loans, and services towards the Islanders. In 1994 the Commonwealth government recognised the Australian South Sea Islanders as a distinct community. The Queensland Government followed suit in 2000 when it issued a formal recognition statement which declared the Islanders as a distinct cultural group. In 2001 an action plan was introduced.

Following the formal recognition of the Australian South Sea Islanders by the state government a number of initiatives were set in place which were designed to support and facilitate the needs of the Islanders. One such initiative is the Australian South Sea Islander Foundation Scholarship which has been designed to support Australian South Sea Islanders wishing to undertake tertiary study. There are also many South Sea Islander organisations throughout Queensland which demonstrate the newly gained societal vibrancy of a once timid and forgotten people.

Today there are many well-known leaders in the Australian South Sea Islander community who want to be identified as Australian South Sea Islanders. Former international rugby star Mal Meninga is currently Queensland's best known coach. He played Rugby League in the Australian and Queensland teams and became a Canberra Immortal. Mal is also the patron of the Australian South Sea Islander Foundation Scholarship. Others sporting icons with Australian South Sea Islander backgrounds include Gordon Tallis and Baeden Choppy. Prominent ASSI female role models and civil rights activists include Faith Bandler and Bonita Mabo, Eddie Mabo's widow who was awarded the AO (Order of Australia) on Australia Day. The Australian South Sea Islander leadership is increasingly concerned with caring for and reviving the cultural heritage of their predecessors who came to Queensland during hard times.

There are a lot of other less famous people who have done so much for their community. Warren (Joe) Leo is just one of these deserving men who contributed considerably to the Australian South Sea Islander community. He also has a remarkable record as a volunteer worker for the wider community. His efforts have been rewarded with the Order of Australia Medal.

The work undertaken in Queensland by the Australian South Sea Islander leadership is well reflected in the presence and the growth of many Australian South Sea Islander community associations. There are now Australian South Sea Islander organisations based in Rockhampton, Brisbane, Mackay, Bundaberg, Ayr, Harvey Bay and Bowen. These associations are concerned with a great variety of Australian South Sea Islander issues including advocacy, family linking, culture, housing, health, education, employment and social well-being.

The year 2013 marked the 150th anniversary of the arrival of the first group of Australian South Sea Islanders on the Don Juan. This anniversary gave Australian South Sea Islanders an opportunity to share with the wider community their history and their presence as a significant Queensland community.

From the top of far North Queensland, through to the Queensland border with New South Wales, Australian South Sea Islander organisations have held a wide range of events, including presenting displays of art works, storytelling, music performances and other cultural activities intended to showcase their community during this momentous year.

Australian South Sea Islander people are a people of resilience, courage and determination. Their struggle in the late nineteenth and most of the twentieth century against discrimination, callousness, and ignorance has made them even more determined to become equal citizens in multicultural Queensland and Australia. Following the formal recognition of Australian South Sea Islanders as a community a decade ago, the Australian South Sea Islanders in Queensland have gone forward in the right direction. The foundations put in place by the Islanders' forebears have provided the important building blocks for future generations.

AUTHOR PROFILE

ARROW, Belinda is the daughter of Trevor and Wilma Arrow (née Bobongie, dec.). Both of her parents' families descend from Vanuatu and Solomon Island heritage. Belinda studied at James Cook University where she completed an Arts degree and is now in the third year of a Law degree. Belinda works currently for the Department of Communities – Disability Services, and has so throughout both of her degrees. 'My South Sea Island heritage will be an important part of my life and I will always be thankful for those who have paved the way providing me with choice, equal rights and opportunities.'

Austrians

– *Written by Franz Pinz* –

Austria is a predominantly alpine country slightly larger than Tasmania with 8.5 million people, located in the centre of Europe. Its official language is German. The old Imperial capital, Vienna, with 1.6 million people is the country's largest city.

Austria provides an historic example of considerable interest in terms of ethnic diversity. Over its 600 years, the Hapsburg Empire comprised numerous ethnic and language groups within its shifting boundaries. Since the Middle Ages, Austria has been the eastern outpost of Christian Europe along a shifting military border against the Ottoman Empire. It is difficult to understand what a major cultural, economic and political fault line separated these realms.

Austria is Latin for the Indo-Germanic term meaning 'eastern' which evolved into the Germanic *Osttan* or *Ostarrichi*, Austria's first name in 996. Medieval writers translated this name into Latin as *Austria*, which shifted its meaning to 'south' and was, as such, used for the Great South Land, *terra australis* which became Australia.

The last decades of the Austro-Hungarian Empire and especially the capital, Vienna, provide the best historic model of ethnic diversity. Vienna had a larger population than today owing to an enormous influx of people from the non-German speaking provinces. From there came more than a quarter of the population, which is about the same proportion as Australia's overseas-born population. The largest language groups had their own cultural and sport organisations and for a time even their own schools. Most of the immigrants were workers and trades people. After 1945 their children progressed into the professions, management and government.

The beginning of the twentieth century was a time of great social, political and cultural change. With the advantage of hindsight, Central Europe and Vienna are now recognised as very important catalysts in this process, and immigration played a considerable part. Ideas travel with people, and people develop new insights with novel experiences.

Migrants added to the richness and complexity of the cultural and social fabric. The Viennese dialect provides a good example of this multicultural tapestry with its idiomatic richness drawn from the numerous languages spoken in the lands of the monarchy. New ideas often originate by challenging the status quo. A conservative 600-year-old monarchy and the even older religious

institutions represented obstacles to change. On the other hand, the political and social framework provided possibilities for excellence in education; for a vibrant, stimulating cultural life, and enough support and space to allow the germination of new ideas.

Austrian immigration to Queensland

Until 1938 there was practically no group immigration of Austrians to Australia. Austria actively discouraged emigration until 1867, after which time the principle of freedom of movement was enshrined in the constitution. Most Austrian emigrants came from the poorer eastern parts of the monarchy, but only 0.3 per cent chose Australia as their destination. In 1901 when the number of prospective emigrants from Austria rose considerably, it was Australia that made the entry of non-English immigrants more difficult. From the beginning of World War I until 1925, Australia was closed to potential immigrants from Austria or Hungary as their countries were allied to Germany during the war.

Early official statistical sources about Austrian emigration have largely been destroyed in Austria. Migrant data collected by the receiver country Australia remained unreliable as there was constant confusion between Austria and Germany. Until the end of the monarchy in 1919, Australian statistics labeled all immigrants from the Empire as Austrians. Thereafter, they were assigned the nationality of the new states. Based on various sources, by 1918 about 5,000 to 6,000 first-or second-generation Austro-Hungarians lived in Australia. In 1910, 23 Austro-Hungarians came to Australia while 250,000 chose the United States and 17,000 Canada.

Early settlers in Queensland

Johann Christian Bruennich, a chemist, was born in Gorizia, now in Italy. He was brought up in Bohemia and studied in Switzerland. A chance meeting with the physician J.J. Mueller, who had returned from Queensland, prompted Bruennich to emigrate in 1885. He became manager of a sugar refinery at Bulimba (Brisbane) and in 1887 manager of the Colonial Sugar Refinery in Mackay. In 1897 he was appointed Government Agricultural Chemist in the Queensland Department of Agriculture and lecturer in chemistry at the Agricultural College in Gatton.

The Viennese Anton Breinl, a doctor specialising in tropical medicine, became the first director of the Australian Institute of Tropical Medicine in Townsville. In 1910 he was awarded the prestigious Mary Kingsley Medal. Although naturalised in 1914, he was later pressured into resigning from the Institute but continued to run a private practice in Townsville for another 20 years. He was highly regarded not only in his medical field but also as a linguist and accomplished violinist.

There were hardly any immigrants from Austria arriving between 1925 and 1938, an exception being William Puregger, one of the founders of Musica Viva in Brisbane.

Refugees (1938–1945)

The first wave of immigrants came as a result of Hitler's annexation of Austria in 1938. By 1942 more than 2,000 refugees had arrived. Immediately after the war another 2,000 Austrians arrived from Shanghai and other places where they had survived the war. The members of the Vienna Mozart Boys' Choir happened to be on tour in Australia at the outbreak of the war. After the war, all but two decided to remain in Australia. One of them, Stefan Haag, pursued a career in music. He became director of the Elizabethan Theatre Trust and moved later to Queensland, where he became director of the Opera School at the Brisbane Conservatorium of Music.

Most of the refugees were professionals and artists but doctors and lawyers were unable to practice their professions and many went into manufacturing, trade or agriculture. Some of the manufacturing businesses developed over time into nationally recognised brand names.

Coming from a cosmopolitan environment the refugees preferred to stay in Sydney and Melbourne. A few were attracted to the tropical lifestyle in Queensland. Paul Kamsler, who established himself as a businessman in North Queensland, owns among other businesses the Pacific International Hotel in Cairns and serves as Austria's Honorary Consul in North Queensland.

The most lasting legacy from this group of immigrants is probably in the arts and especially music, the prime example being Richard Goldner's Sydney music group,

which developed into the country's largest concert organisation, Musica Viva.

In Brisbane, the most outstanding Austrian musician was the conductor Georg Tintner (1917–1999). Just appointed assistant conductor at the Vienna Volksoper, he had to leave Vienna in 1939 and went first to New Zealand. He moved to Australia in 1954 where he joined the Elizabethan Opera in Sydney and after a short interlude in South Africa and England, he returned in 1973 to the Australian Opera. A musical pioneer in Australia, he set high standards for opera performances, although he never gained any significant appointments. His alternative personal lifestyle did not ingratiate him to the musical establishment of the day. He made a lasting contribution to Queensland's musical life as the chief conductor of the Queensland Theatre Orchestra - then the Queensland Philharmonic Orchestra - from its beginning in 1977 until 1987.

The ten Queensland years were his longest engagement. He conducted in a manner that communicated the essence of the music rather than the mere beating of time, and Georg Tintner had a particular genius for inspiring gifted young musicians. In 1987 with no offers from Australian orchestras, he took up an appointment in Canada. He returned regularly to Queensland, to conduct and teach at the Conservatorium. In his eighties he achieved international fame with his Naxos recordings of all the Bruckner symphonies, a composer he had especially loved since childhood.

Gertrude and Karl Langer made a lasting contribution to the cultural life of Brisbane over four decades. Gertrude was Australia's longest serving art critic writing for *The Courier-Mail* from the 1950s until her death in 1984. Both were longstanding officials of the Queensland Art Gallery Society and of the Queensland Division of the Arts Council. Karl was a prominent architect and town planner. New in Brisbane, he wrote an influential book, *Subtropical housing*. Many of his early ideas for Brisbane, such as the City Mall and the emphasis on the river, although ignored at the time, have now been adopted. In 1947 he was invited to offer ideas for the planning of Sydney and made his most important suggestion: the scrapping of the tram sheds at Fort Macquarie and the erection of an opera house, with a seaside esplanade and gardens around it.

The Viennese Barbara Turnbull moved from Melbourne to Toowoomba where she was offered a position as a German language teacher and as a tutor in German delivered in the external studies mode by the University of Queensland. Her career on the stage of Vienna was cut short by political developments. In Queensland, together with her husband Bill, she toured throughout the Sunshine State with their puppet theatre for the Arts Council. Barbara's collection of puppets is on display in the Performing Arts Museum at South Bank, Brisbane.

Post-World War II migrants

The second wave of migrants from Austria arrived in the 1950s under the Assisted Passage Scheme. Between 1947 and 1962, about 16,000 Austrians arrived in Australia. Generally young people they came mostly from the Bundeslander provinces and saw little economic future in postwar Austria. Most of them were skilled or semi-skilled builders, carpenters, painters, plumbers, and chefs. Their skills were in demand, and they were successful in their fields of expertise. They spread out after initial settlement in Sydney and Melbourne and moved interstate occasionally choosing to live in small cities and towns. This generation of migrants constitutes the majority of Austrians in Queensland. Many of them started businesses and became quite successful over the years. Otto Ponweiser is one of the leading tailors for politicians and business people. Gerhard Schoendorfer developed a café and cake business in the Redlands Shire. Now he adds to Australia's export earnings by exporting Linzer Torten to Asia. Stefan Goetzinger, the son of a smallgoods manufacturer in Lower Austria, supplies large hotels with quality sausages from his factory at the Gold Coast. Bread from the Gold Coast-based Karl's Exhibition Bakery is sold all over Brisbane. Its owner, Karl Raberger, established a new business in 1988, when he 'retired' to Queensland from Melbourne.

Other trades represented are carpentry and furniture making, plastering, manufacturing of blinds, and building. Even typical Australian business concerns like the marketing of opals are in capable Austrian hands. Opals Down Under, on the highway to the Sunshine Coast, is owned by Immo Stein from Salzburg who came to Queensland after spending years in Coober Pedy. Another example of this adventurer type is Rob Bredl, the Australian-born son of Austrian immigrants, who followed in the footsteps of his crocodile hunting father

and made a name as "barefoot bushman", documentary film maker, and owner of the Blue Planet Wildlife Park near Airlie Beach.

Austrians are also represented in the service industries. The veterinarian Dr Hans Winter taught generations of students at the University of Queensland. The psychologist Dr Elke Niedermüller teaches German to the vocal students at the Conservatorium. She has also been teaching French and German at the Institute of Modern Languages at the University of Queensland for fifteen years. In 2007 H. Peter Soyer from the Medical University in Graz joined the University of Queensland as the Inaugural Chair for the new Dermatology Research Centre.

If one field can be singled out, it is the hospitality and food industry. Austria's world-class expertise in these areas and its excellent educational facilities are globally recognised. All the large Australian hotel chains employ Austrian managers and chefs.

Present immigration

The favourable economic and political conditions in Austria currently ranked amongst the top 10 countries in the world for living standards and conditions – reduces the economic incentive for permanent emigration to Australia.

The census figures over the last 20 years show the number of Austrians settling in Australia as fairly stable at around 100 per year. At present there are around 18,000 Austrians in Australia, about 2,800 in Queensland. The overall number declined steadily over the last decades, reflecting an ageing migrant population.

On the other hand, the number of temporary visitors has increased. Around 18,000 Austrians visit Australia each year for reasons such as holidays, visits to friends and relatives, business, attendance at conferences and study. Permanent immigrants are mainly recruited from this pool of visitors. Professionals or business people who can pursue their global activities from anywhere in the world, or are in semi-retirement, find Queensland's lifestyle and facilities especially attractive. A recent example is Austria's best tennis player, Thomas Muster, who maintained a residence in Noosa for a decade until 2011.

Austrians generally blend into the Australian community quite easily. They do not constitute an easily identifiable group of migrants; the second generation is practically unidentifiable. This is not only because of their small numbers but also because of certain basic attitudes they share. The most striking is their easy going mentality. This mentality goes together with a degree of fatalism as aptly expressed in the terms 'lucky country' and 'Insel der Seligen' (Isle of the Blessed), indicating unearned good luck.

Austrian community organisations

The history of Austrian community organisations in Queensland is a very recent one, due to the small size of the community, the lack of a geographic centre, and the historic relationship with the German community. When the first waves of Austrian immigrants arrived, they found German Societies already in place, which provided social contact and cultural activities. Among the latter, much of the music, dances and special events such as the Oktoberfest originate from southern Germany (Bavaria), which is culturally more closely related to Austria than to northern Germany.

Small societies in regional centres are often called German-Austrian Societies. In other cases such as in Brisbane, Austrians simply integrate into the German Societies. At Radio 4EB the German Austrian programming group is somewhat of an oddity as it is the only group comprising two independent countries.

In Brisbane the Austrian Society Queensland was established in 1990 with the energetic Tyrolean Elfi Massey-Vallazza as founding president. Its intentions from the beginning were twofold: firstly, to provide a specific focal point for Austrians and people from the wider community with an interest in Austria; secondly, to deepen the contact between the two countries and promote Austrian culture and business. A range of social functions catering for a variety of tastes was quickly established. Austrian National Day on 26 October is celebrated with a social function. Quite successful is an annual 'Heurigen', the wine tasting, traditionally held at the vineyards and a Viennese Ball.

From 1996 the Austrian Society Queensland continued with the social agendas under Karin Kuno, the daughter of Rolf Kuno, a pre-war immigrant to

Brisbane, whilst Elfi Massey pursued the business agenda first through the Austrian Business Council (Queensland) and then via the Australian Council for Europe. The formation of the two societies in the large population centre of Queensland coincided with the establishment of the Austrian Association of Australasia in 1989, an umbrella organisation of Austrian Societies in Australia and New Zealand. Its aim is the coordination of activities and contacts with Austrian official organisations. The Austrian Government realises the potential of the numerous Austrians living abroad.

Queensland benefited quite considerably from this increased cooperation with the well-established Austrian clubs in Sydney and Melbourne. This was especially obvious in the area of cultural events. Tours of Austrian music groups had been regularly organised from Melbourne but had never included Queensland. Now it became possible to bring them also to Queensland for the benefit of the local Austrians and the wider community. Over the years there have been repeated appearances of the Vienna Boys' Choir, a national tour of the St Florian Boys' Choir, and amateur orchestras and theatre groups and various solo artists.

Economic relations between Austria and Queensland

In 2011 Austria was Australia's 41st largest merchandise trading partner with Austria being the stronger partner in the relationship. Since 2008, however, Australia's exports to Austria have steadily increased. The main trade area between Australia and Austria is in tourism and the number of Austrian students in Australia is growing. In 2010–11, 18,000 Austrian tourists visited Australia and 574 Austrian students arrived in Australia to pursue their studies

The structure of Austria's economy is dominated by small and middle-sized businesses often conducted in the form of family businesses. The strength of the smaller companies lies in traditional high quality consumer products such as food, clothing, and household goods. The other area is high quality, innovative technical products and expertise, such as specialised machinery, engineering, chemical, technology, and computer applications. Austrian companies license the manufacturing of their products to Australian companies; for example, the standard

rifle of the Australian army is a model from the Steyr Werke in Upper Austria. The only Austrian company with regional headquarters in Brisbane is Casino Austria International Ltd. From Brisbane it manages casinos on four continents and numerous cruise ships. In 1996 the Reef Hotel and Casino in Cairns were opened.

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AUTHOR PROFILE

PINZ, Franz was born and educated in Vienna, Austria. He took Bachelor of Science (BSc) and Doctor of Philosophy (PhD) degrees in geology, from the University of Vienna, and worked for a number of years in his profession. He has a keen interest in music; and when he met his future Australian-born wife, Margaret, a professional violinist, he decided to migrate to Australia in 1984. He has worked as information professional in engineering and mining companies as well as various libraries. Currently he is science librarian at Griffith University. He became co-founder of the Austrian Society of Queensland and has worked for the Australia-based German language newspaper *Die Woche*. A keen sports person, he has played team handball and run marathons. Currently he keeps fit as soccer referee, and hopes for an Over 60 soccer league.

Azerbaijanis

– Written by Tural Mammadov –

Baku with over 2 million people is the capital city of Azerbaijan. When in 2011 Azerbaijan won the European song contest, Eurovision, the internationally most widely watched TV show, most Europeans had to reach for a map to discover the exact location of Baku and Azerbaijan by the Caspian Sea and Azerbaijanis at home or living in many parts of the world, including Australia, broke out into jubilation over their country's musical success and recognition.

In 1920 Azerbaijan was incorporated into the Soviet Union, and regained its national independence in 1991. Some 95 per cent of the residents are Muslims and the Azerbaijani language belongs to the Turkic family of languages also in use in neighbouring countries. As a consequence of the collapse of the former USSR and by regaining national sovereignty, public attitudes concerning the lives of individuals and their society changed dramatically. Azerbaijanis wanted to become part of the ongoing processes of modernization and globalization. Their country is richly endowed in energy and mineral resources and oil and agriculture have remained the country's key industries.

Only a small number of Azerbaijanis have so far settled in Australia and if they arrived before 1991 they were classified as migrants from the Soviet Union. Only a handful of Azerbaijani families have so far settled in the Brisbane region. Some few of the Azerbaijanis now living in Queensland came to Australia as international students and on graduation from local educational institutions they were able to remain here permanently, particularly when qualifying in disciplines needed by the Australian economy. Some of the students were obliged to return to their country of origin because they were sent here on binding scholarship contracts.

Young Azerbaijanis at home and abroad freely acknowledge that their lives and attitudes have been increasingly influenced by the West and many of them have willingly adopted the globalised consumer culture. Yet in the home country national traditions continue to be appreciated and preserved – music, folk dances, art and cuisine. Azerbaijanis in Australia have a particular affection for their cuisine. In the absence of local shops managed by Azerbaijanis, they buy the ingredients for specific Azerbaijani dishes from Turkish and Middle Eastern shops. They tend

to meet socially with people from countries in close proximity to Azerbaijan. They feel particularly at ease when being with Turkish people and Russians. In fact they feel comfortable with Australia's multicultural society and the underlying policy guidelines.

The Soviet era also had a permanent influence on the Azerbaijani mind as young and old people could travel to different parts of the Soviet Union and learn from the many different cultures. Consequently, Muslim Azerbaijanis were able to adopt a Western streak of tolerance and open-mindedness towards people who live lives quite different from their own fellow citizens. Mainstream Azerbaijani Muslims are moderate in views and some even drink alcohol in moderation. At the mosque, when at home or abroad, they enjoy meeting men from many different countries and backgrounds. "Our dream is for a good career and a happy and satisfying life for the family."

Australia's commitment to national multiculturalism has reduced discriminatory attitudes and practices towards migrants with culturally and linguistically different backgrounds. Young men and women at universities throughout the world are now constantly exposed to multiculturalism and people mixing. Azerbaijanis greatly value access to tertiary education and those with a degree from the home country take great pride when they also graduate from an English-speaking overseas country, such as Australia. They also appreciate the fact an Australian degree has helped many of their former fellow country men and women as they were able to follow up their successful studies with an Australian career job and permanent residency. Dreams were fulfilled.

AUTHOR PROFILE

MAMMADOV Tural arrived in Australia in 2007 and after a stay in Sydney a decision was taken to transfer to Brisbane, a smaller subtropical city with a peaceful and slower pace of life than Sydney. His wife arrived much earlier in Australia and has also an Azerbaijani ethnic background though she is a Christian. Unlike most of the Azerbaijanis who tend to enroll in postgraduate degrees at Australian universities, Tural's first degree was taken in Queensland. He had studied English in Azerbaijan where he completed high school.
