The Macedonian Diaspora in Australia: Current and Potential Links with the Homeland

Report of an Australian Research Council Linkage Project

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Table of contents

List of tables

List of charts

Executive Summary

Introduction

The purpose of this report is to present the findings of a survey and focus group of the Macedonian Diaspora in Australia designed to explore the extent and nature of diaspora linkages with the Macedonian homeland. Age and place of birth were the two levels of analysis adopted in this research, with the aim of identifying differences that may exist in terms of engagement and identification with the homeland according to these two variables.

Given the diversity of the Macedonian Diaspora, and inherent difficulties in identifying a representative sample of a diaspora, the research findings cannot be generalised across all those who identify as being part of the Macedonian Diaspora. The results do, however, provide insights and trends in relation to diaspora connections with the homeland particularly as the findings appear to resonate with the broader literature on Macedonia and the Macedonian Diaspora.

Macedonian Community and Survey Respondent Characteristics

An on-line survey of the Macedonian Diaspora was conducted in 2011, and using a snowball technique, was disseminated through community networks. A total of 1083 responses were received, of which 864 were in English and 219 in Macedonian. The key characteristics of respondents were compared to the characteristics of the Australian Macedonian population based on Australian Bureau of Statistics 2006 Census data, and as discussed below, the survey sample is partially representative of the broader community.

The survey was successful in gaining geographical representation of the community with responses coming from New South Wales (43.5 per cent ABS, 31.8 per cent survey), Victoria (45.1 per cent ABS, 40.5 per cent survey) and West Australia (7.3 per cent ABS, 17.6 per cent survey). On most other measures, however, the characteristics of the survey respondents were not closely aligned with the broader community. The survey respondents are considerably younger than the general community with the largest group of respondents being in the 35 – 39 year old age group compared to the general population where the largest group of the population is between 55 – 59 years old. The survey sample was also skewed towards male respondents with less than one third (31 per cent or 274) being female respondents. This is at odds with the general population which is almost equal in gender balance (50.7 per cent male/49.3 per cent female).

Compared to the general population, the survey respondents were more highly educated than the general population. For example, 15.5 per cent of respondents had postgraduate qualifications compared to 3.9 per cent of the general population. In a similar vein, there was an over-representation of professional workers (30 per cent survey/7 per cent ABS) and an under-representation of lesser skilled occupational works. For example, the survey included 3 per cent 'machinery operators and drivers' compared to 19 per cent representation in the general population. Similarly, the household income of survey respondents was also high compared with Census data on the general population. As the following table shows, survey respondents are under-represented in the low household income brackets and over-represented in the income brackets above $125,000 per year.

Based on the above comparisons between the Australian Census data and the Macedonian sample collected, the sample might be regarded as 'elite'. While this is a limitation, the findings are analysed with this in mind, as well as in the context that 'elites' have a major impact in shaping and determining community directions, policies and leadership within the community. Furthermore, the need to include both non-professional and female representation was considered an important element of the focus groups to ensure input and 'voice' from these under-represented community segments.

Summary of Key Findings

The major reason for migration to Australia was 'to seek a better quality of life' (37.5 per cent). This result was surprising given the conflicts in the Balkans were during the 1970-1990s and only 12.5 per cent of survey respondents identified 'escaping from conflict' as a primary driver for migration. This result suggests that both 'pull' and 'push' factors were in operation, however the 'pull' to Australia had a greater influence than the 'push' from Macedonia in explaining migration.

Uptake of Australian citizenship is high within the Macedonia community. While just under half of the survey respondents were born in Australia, 93 per cent of respondents were Australian citizens or dual citizens, with the 64 per cent of the non-citizens aiming to take out Australian citizenship. These figures are consistent with the 2006 Census data which indicate a 93.5 per cent rate of Australian citizenship for those born in Macedonia.

Macedonian identity and feeling close to Macedonia is strong. In terms of personal identity, 90 per cent described being Macedonian as part of their identity, and 86.5 per cent described themselves as being either "very close" or "close" in their feelings towards Macedonia.

A difference in how people define their identity and their feeling of closeness to Macedonia emerges when age and place of birth is considered:
- For the 28 per cent (200 respondents) who describe themselves as Macedonian-Australian, more were born overseas (56 per cent) compared to Australian born (42.50 per cent);
- For the 29 per cent (203 respondents) who described themselves as Australian-Macedonian, the majority (72.5 per cent) were born in Australia; and
- Those who report feeling "very close" to Macedonia are more likely to be born overseas (56 per cent) than in Australia (43 per cent), and those who report feeling "close" are more likely to be Australian born (56 per cent) than overseas born (43 per cent).

Personal familiarity as a result of visits to Macedonia and the inter-related factor of having family in Macedonia are the two main reasons that explain the high degree of affinity with the homeland. Appreciation for the physical beauty of Macedonia and its lifestyle also explain the degree of affinity towards the homeland. Overall, the reported close feeling towards the homeland is strongly influenced by their personal ties and experiences.

Macedonian language skills and use is very high amongst the Macedonian community in Australia. The majority of respondents speak, read and write Macedonian either 'Very well' or 'Well'. Very few respondents indicate that they had no Macedonian language or literacy skills. Macedonian is the first language of use for the majority of respondents (55 per cent) and the second language used for a sizeable minority (44 per cent). A majority of respondents (93 per cent) indicate they speak English 'Well' or 'Very well'.

Macedonian language skills are strong for both those born in Australia and those born overseas. A difference does, however, emerge in reading and writing skills between the Australia and overseas born Macedonians. Of those born in Australia, 61 per cent can read and 53 per cent can write Macedonian 'Well' or 'Very well', but these figures rise to over 80 per cent for the overseas born.

Given the relatively recent migration to Australia, the widespread knowledge and use of Macedonian language is not surprising. The question is whether this will diminish as native Macedonian speakers pass away and subsequent generations of ethnic Macedonians are born in Australia.

Visitation rates to Macedonia are high, with over 90 per cent of the respondents having visited their homeland with 71 per cent having done so in the last five years. In addition to the frequency of visits, 50 per cent of those who visited in the last five years have done so for a period of one to six months duration. Those born overseas were more likely to visit more often. Of the ten per cent of respondents who indicate they have not visited, a majority of these are Australian born (71 per cent).

There is a clear link between family, identity and holidaying in Macedonia, because for many visitors all three factors, the ability to visits friends, family and have a holiday, are the reasons they visit Macedonia. Visiting family and friends is the main motive expressed (81 per cent) for visiting Macedonia, but holidays are also a significant factor (64 per cent). The pattern of this visitation to the homeland seems set to continue, with 89 per cent of respondents expecting to visit in the next five years and 64 per cent expecting to do so for a period of one to six months durations. Future visitation patterns were similar for both the Australian and overseas born, and both those aged over and under 40 years.

The desire to visit Macedonia and the practice of doing so remains very high across all age groups. This is important as visits appear to reinforce Macedonian identity. These findings highlight the potential of diaspora tourism as a vehicle for economic development opportunities for Macedonia.

Property ownership in Macedonia is high with 47 per cent of respondents owning land or property in Macedonia and 22 per cent indicating that they stayed in their own or their family's property when they visited Macedonia. Of the majority of the 47 per cent of respondents who owned land or property in Macedonia, 65 per cent were born overseas.

The high degree of property ownership is explained by several factors. For some it reflects an emotional tie to the homeland and identity with it, with people wanting to own a 'bit of the land' and have a place to call their own. However, other practical considerations come into play, such as the fact that property purchases in Macedonia are seen as a good investment and also offer retirement opportunities. Whatever the reason, the effect is to enhance ties through greater investment in, and visits to Macedonia. Property ownership provides a vehicle for a transnational life and provides a means of living in two places.

Living in Macedonia either permanently or temporarily is an aspiration of 40.5 per cent of respondents. This interest is considerably higher for the overseas born, but interest in living in Macedonia is similar for those aged over and under 40.

The major reasons for wanting to live either permanently or temporarily in Macedonia included factors such as a love of the lifestyle, the country and the desire to reconnect with family and/or to ensure that children are exposed to the culture and community. In contrast, the dominant reasons for not considering living in Macedonia included a perceived lack of employment and/or business opportunities, low salaries, perceived corruption or political unrest, poor services, and/or that the respondent was happily settled in Australia, where they had strong employment and family ties.

The culture and way of life in the homeland is a pull factor for the diaspora which suggests that there is scope to develop a formal strategy to encourage and facilitate temporary and permanent relocation of the diaspora to the homeland with all the brain circulation benefits that could potentially follow. While the skills and networks of the diaspora can assist the homelands economic development, little is being done to tap this interest.

Communication with friends and family in the homeland is maintained by multiple mediums of communication. Social media is clearly the main vehicle for most regular contact as it readily allows for daily communication and

the sharing of broader personal information such as photos and videos. People are also connecting beyond family and friends to link into broader cultural and social/political causes via Facebook and Facebook groups. Letters are used only for infrequent contact, but phone use remains high for all age groups. However, generational factors appear to affect the medium of communication chosen, with 70 per cent of those who use Facebook on a monthly basis or more frequently, are under 40.

Skype is highly favoured because, apart from being free, it has the benefit of allowing for visual communication which brings people closer together. For example, children in Australia are able to see aunts, uncles and cousins in Macedonian with whom they would not otherwise have direct contact. This in turn, is likely to add to the desire to visit, as well as the quality of those visits.

There appears to be a link between place of birth and frequency of communication with friends and family, where those born overseas report higher rates of contact.

Communication with business and professional contacts are numerically much lower than those with friends and family, but here too multiple means of communication are used, with Facebook providing the most frequent form of contact.

Macedonian media in Australia is both locally and Macedonian produced, with a high frequency of use of multiple media sources with a particular interest in Macedonian politics and current affairs, and for younger age groups, also sport. Media use is high across the Macedonian community, although those born overseas are less likely to follow Macedonian media than the Australian born.

There is extensive Macedonian media available in Australia, but most of that media adopts the Macedonian language. Younger Australian born Macedonians are thus less likely to make use of this media. Greater use of mediums such as Facebook are more likely to inform younger members of the community about what is taking place and to keep them involved, but there was little evidence of this being strategically developed by the community in Australia. There is a need for the Macedonian community to make current Macedonian issues more widely available, rather than relying on mediums such as SBS, whose Macedonian language daytime broadcasts do not reach many younger working members of the community.

Involvement in Macedonian organisations in Australia is a factor for 56 per of respondents but the extent of involvement remains unclear. While Macedonian community involvement is spread across a range of organisational types, a sizeable minority in the sample indicated that they are not formally involved in any organisational activity and no one particular type of communal life attracts a significant degree of personal involvement. Those under 40 are more likely to be involved in sporting and social organisations, at 62 per cent and 65 per cent respectively, compared with involvement rates of 37 per cent and 34 per cent respectively for those over 40. Those over 40 are more likely to be involved in charitable activity at a rate of 60 per cent, compared with 38 per cent of those under 40.

The rates of non-involvement were higher for those under 40 (47 per cent), than those over 40 (39 per cent). Frustration was expressed in the focus group about community organisations in Australia, which were considered by some to be the 'fiefdoms' of older members of the community which, together with the rumours about and between organisations, act as a deterrent to communal involvement. Another reason for lack of community participation was simply a lack of awareness about what options were available. As stated above, Macedonian media tends to present programs in Macedonian which would not only deter young people due to their less well developed language skills, but would also not serve the purpose of providing information about community affairs. Connecting youth to youth, and empowering youth may be more likely to harness involvement in the

Macedonian community, rather than expecting the youth to be involved in organisations run by older members of the community.

Many of the community organisations operating in Australia are failing to tap into and advance the heightened sense of Macedonian identification in the community. As a result, such organisations are failing the community in Australia. If these issues are addressed, community organisations are more likely to have an active and productive role in facilitating public diaspora engagement in the homeland and in Australia.

Involvement with activities related to Macedonia's social, economic or political wellbeing was important for 57 per cent of respondents. Those under 40 are less likely to be involved in community organisations related to Macedonia's social, economic or political wellbeing than those over 40.

Association and involvement with organised public life in Macedonia, including economic, social and political, was of a limited nature. The community does participate extensively in events featuring visiting dignitaries, artists or celebrities from Macedonia which would be considered by the local community as an important tool for engaging the community and an area for potential expansion. Such events are a "win win" as they involve the diaspora and enhance their identity and at the same time raise the potential for the homeland to involve the Diaspora in their public life.

Links beyond family, friends and business contacts in Macedonia were, according to 29 per cent of respondents, formed through other interests such as religious, communal, recreational and political affairs. While a minority concern, this suggests that organisational contacts facilitate networks that extend beyond family and friends. However, concern was expressed about the nature of such ties. There was also a feeling among some respondents that the diaspora were treated by homeland organisations purely as a source of funding rather than a meaningful partner, which is the type of relationship and collaboration the diaspora ideally sought.

Australian political policies in relation to Macedonia are an important consideration for the Macedonian diaspora. More than three quarters of respondents stated that the policies of Australian political parties in relation to Macedonia were either very important or important in terms of how they vote in Australian elections. Concern about Australian policy was similar for the overseas and Australian born and those aged over and under 40.

Interest in the political circumstances of the homeland is one distinct expression of Macedonian identity in Australia, but there is a disjuncture between conviction on these issues and the absence of action in relation to them.

The 'Roadmap for Advancing Australia-Macedonia Relations' is a community initiative that maps out key issues to be addressed by all relevant stakeholders in order to advance the bilateral relations between Australia and Macedonia and to improve the status of Macedonians in Australia. There was overwhelming support across all respondent age groups and the Australian and overseas born, for all measures proposed in the Roadmap to see the Australian Government do more to advance bilateral relations, with near unanimity on the need for Australia to recognise Macedonia's constitutional name without delay and to open an embassy in Macedonia.

The very high degree of conviction on political issues between Australia and Macedonia suggests that the community can increase its lobbying efforts on issues of its concern, primarily relating to name recognition and Australian diplomatic representation in Skopje. As long as these remain unaddressed, the Macedonian community in Australia will feel disadvantaged and discriminated against by the Australian Government. That the members of the Macedonian community consider these policies when they cast their votes in Australian elections is a factor the community could utilise to enhance their lobbying efforts.

Care giving responsibilities in Macedonia is reportedly a minor concern, with very low numbers of respondents indicating that they provide care for people in Macedonia despite almost all respondents having ties to friends and family in Macedonia. The major recipients of care were people's mothers, but this was a responsibility of only 27 respondents.

In terms of type of support given, there is virtually no personal and practical care, with most support being of a financial and emotional/moral nature. Here too, it is parents who are the main beneficiaries, although similar, but slightly lesser numbers also support extended family members (uncles, aunts, cousins) primarily by offering moral and emotional support. The frequency of financial and emotional support varies significantly according to the relationship between donor and recipient. While 28 per cent of respondents anticipate having obligations caring for friends or family in Macedonia in the future, the closer the relative the more likely the support is to be given on a regular basis.

Philanthropy and remittances to Macedonia is mostly directed to family, with very modest support for community or political causes. Both gifts and money are most frequently sent on special occasions. There is also a sizable group who commented that they send gifts (21 per cent) and money (18 per cent) 'Regularly throughout the year'. In terms of the extent of financial support, the majority of donations are less than $1000 with few above $10,000.

Despite relatively high total annual household income and strong identification with the homeland amongst the survey respondents, philanthropic activity is relatively low compared to income. It is to the family unit, rather than broader community organisations and homeland development causes, where such support is extended. Given the mistrust by respondents of official systems and organisations in Macedonia, philanthropy often occurs in a more informal way, often tied to the village from where people originate. The village remains an important element of identification with the homeland and developing philanthropic and other ties based on a village basis may be an option for a Macedonian diaspora strategy.

Given the economic resources of the community in Australia, the level and range of philanthropy to causes in the homeland, is clearly an area for potential development. This may be a matter for both developing a culture of giving among the diaspora and presenting more philanthropic receiving options in the homeland.

Business and professional ties with Macedonia was limited to 21 per cent of respondents or 133 individuals. A clear majority of these are overseas born (61 per cent) compared to Australian born (37 per cent), and respondents were similarly divided between those aged over and under 40. Only 4 per cent of respondents were involved in a Macedonian business organisation in Australia, and only 9.5 per cent said that their work involves interacting with Macedonia. Of those who did have business or professional contact with Macedonia, kin, identity and nationalistic factors, rather than pure business and professional reasons, are the primary driver for such ties. The fact that people have social capital in Macedonia, including language skills and networks, is an important factor explaining the diaspora's business and professional ties in the homeland.

There are several reasons that explain the lack of trade and business contacts with the homeland. One is the type of jobs in which the Macedonian community members are employed in Australia with only 6.5 per cent of respondents engaged in import/export businesses. There are also perceptions of corruption when dealing with Macedonia, particularly with Government agencies that have different business ethics than the diaspora in Australia. This generates considerable frustration with government bureaucracy. There was a feeling that the community in Australia have tried to develop business ties with Macedonia but the Government in Macedonia at best, does not assist and at worst, is an obstacle. Bureaucracy in Macedonia is a frustration to participants who

indicate that mechanisms and processes to facilitate trade are required both in Australia and Macedonia to overcome negative perceptions and experiences.

Despite the low level of business/professional interaction with the homeland and concerns about trading with homeland, there is a strong desire to engage in business and professional opportunities as indicated by the following findings:

- 40.5 per cent agree or strongly agree their future career will involve business or professional links with Macedonia;
- 53 per cent agree or strongly agree that they can facilitate business/professional opportunities in Macedonia;
- 48 per cent agree or strongly agree that there are business/professional opportunities for their company/institution in Macedonia or surrounding markets;
- 63 per cent agree or strongly agree they want to develop business/professional links between Macedonia and Australia; and
- 62 per cent agree or strongly agree they have a competitive edge in doing business/professional work in Macedonia because of their Macedonian background.

It follows that there is a desire by members of the diaspora to help the homeland by using their professional skills. There is clearly a strong belief in the potential for enhanced business/professional ties, but mechanisms to facilitate this are necessary to overcome negative perceptions and experiences.

There is clearly an enormous degree of social capital within the Macedonian diaspora in terms of language skills and networks that can enhance trade with the homeland. However, there is little evidence of this being utilised by either the Australian or Macedonian Governments. The data suggest that if vehicles were created for such engagement, the community would respond.

Concluding Observations

Members of the Macedonian diaspora are comfortable in, and have a sense of belonging in both Macedonia and Australia, with both countries featuring strongly in their personal identity. It is clear that transnationalism is a prominent feature of Macedonian life.

The duality of Macedonian identity is also manifest in their language use and skills, with high rates of fluency and literacy in both Macedonian and English. Use of Macedonian clearly reinforces Macedonian identity. This in turn facilitates access to Macedonian media, which itself further reinforces the Macedonian element in the person's identity.

These findings show that there are a number of means by which the Macedonian diaspora is reproduced. These include a high number of visits to the homeland, family ties and regular communication between the two countries. Engagement in this contact reinforces knowledge, care and identification with Macedonia. What is also evident is that the main driver of the diaspora's relationship with the homeland is strong family ties. This primarily explains visitation, communication and the emotional concerns and empathy. It is often the extended rather than nuclear family that ties the diaspora to the homeland, and as such the nature of the family unit and its status within Macedonian culture is arguably the most important driver in maintaining a diaspora-homeland relationship.

Along with visiting Macedonia, engagement with Macedonia media and personal communication provides the channels for sustaining diaspora-homeland ties. Social media also plays an important role in shaping the nature

of both private and public diaspora-homeland ties which is already being used widely for private communication, but is being increasingly used although this medium enjoys to access information about the public sphere.

Given the strength of family ties as well as competence in Macedonian language, there is clearly scope for greater involvement of the diaspora in and with the homeland. However, a major obstacle to meaningful public ties in the homeland are perceptions of corruption and a business and political culture that lacks the principles of transparent governance that the diaspora experience in Australia and now expect in their undertakings with the homeland. This is a major consideration in terms of developing effective strategic approaches to strengthening diaspora ties and encouraging investment and engagement with the homeland. Government, business and NGOs in Macedonia should be encouraged and supported to address governance issues in order to widen the scope of meaningful diaspora engagement in the homeland on multiple levels. This is particularly important in the development of trade and diaspora engagement in public life.

Findings also indicate that ties with Macedonia may be weakening for younger Australian-Macedonians born in Australia. This is evidenced by lower levels of engagement and identification than those born overseas, and a diminution in the depth and nature of ties is likely. This means that other models for engagement between this younger Australian born diaspora and the homeland are necessary if these ties are to be maintained. Social media is one obvious tool that can be effectively utilised for this purpose.

There was also a class dimension to the findings where younger non-professional members of the community reported comparatively lower levels of identification with the homeland. In part, this is due to an inability to travel to Macedonia due to cost. Engagement of the non-professional segments of the diaspora is a further strategic consideration if diaspora engagement is to be maximised.

Overall, it is clear that it is the private considerations of family ties, and personal identity that drives diaspora relations, rather than more public concerns of business and professional exchange. At the same time, the diaspora is also driven by political concerns relating to the recognition of the Macedonian community within Australia and the desire to strengthen diplomatic relations between the two countries.

 This provides a very strong foundation for public bodies to maximise this personal interest in terms of economic, social, cultural and political engagement and benefits. However, evidence suggests the extent to which this occurs is less than its potential, and as such this represents a wasted opportunity for both Australia and Macedonia. The strong ties that exist between the Macedonian diaspora in Australia and their ethnic homeland provide a sound foundation for facilitating extensive social, economic, cultural and political ties. In order to leverage from these important close connections, greater strategic and practical efforts are required of the both the Macedonian community in Australia and the two respective Governments, as well as other relevant sectors in Australia and Macedonia.

Section 1: Background, Approach and Overview

1.1 Introduction

This report describes and discusses the results and findings of a survey and focus group discussion of the Macedonian diaspora in Australia. These were undertaken as part of a broader study funded by the Australian Research Council: *Australian Diasporas and Brain Gain: Current and Future Potential Transnational Relationships.* The investigation of the Macedonian Diaspora took place alongside research on the Italian, Tongan and Vietnamese Diasporas. Each diaspora is distinctive according to Cohen's (1997) typology that classifies diasporas as 'victim', 'labour', 'trade', 'imperial' and 'cultural' diasporas. One intention of the project was to generate potentially fruitful insights through comparisons between the four very different diasporas. The Macedonian Diaspora can be identified as both a victim and labour diaspora, but is distinct within that group in a myriad of ways that are discussed throughout. Of particular interest is that Macedonia is a recently independent, developing country providing a useful comparison with other diasporas.

The project was implemented in collaboration with a number of community partners, as well as between researchers from four universities including the University of Adelaide, the University of Western Australia, LaTrobe University and Victoria University as the administering university. Details of both the community partners and the collaborating researchers are listed in Appendix 1. However, a key feature of the project is the inter-disciplinary approach that brings together researchers with diverse disciplinary backgrounds including anthropology, political science, economics and geography. As such, the design of the project methods sought to capture multiple dimensions of what diasporas mean in the Australian context through the varied perspectives.

In this section, we are explicit about how we are informed by the literature and describe the characteristics of the Macedonian Diaspora in Australia. This section also explains the methods employed by the study and the results of a survey and focus group implemented with the Macedonian Diaspora. The report continues with a discussion of the research findings in relation to what it reveals about the extent to which the diaspora maintains ties with the homeland and why. This question is explored through a number of key themes that shape each of the following report sections: citizenship, identity and language; political and communal involvement; care-giving, remittances and philanthropy; and business and professional ties. The final section draws conclusions from the data and discusses themes of significance in relation to the potential for future transnational connections between the diaspora and the homeland.

1.2 Approach and the Literature

In the context of globalisation, the role of diasporas has been increasingly brought into focus as a potentially powerful and important social, economic and cultural phenomenon. What 'diaspora' actually means, however, is contested within the literature and there is varied usage of the term depending on the purpose for which it is used. At its simplest, the term refers to the scattering of people from their homelands into new communities across the globe (Braziel 2008 p. 24). Traditionally, 'diaspora' was used specifically to describe the exile of the Jews from their Holy Land and their dispersal throughout the world. Over recent decades, however, the term has been applied more widely and generally refers to, '…connection between groups across different nation states whose commonality derives from an original but maybe removed homeland' (Anthias 1998 p. 560). This connection may be restricted to those who have been forced from a homeland, in line with the term's earlier meaning. More broadly, 'diaspora' refers to a social condition, a form of consciousness or, as Waters describes, an embodiment of transnationalism (Waters 1995).

Almost by definition, the term is an obscure concept. Diasporas are informal in character and the effects of diasporas are intangible. They are also dynamic and changing and as Braziel (2008 p. 158) describes, they are… 'fractured sites of belonging, participation, disenfranchisement, identification or disidentifications'. Neither is the relationship between diasporas and globalisation necessarily clear in that they are not simply the product of globalisation processes, but have productive powers in themselves. Given the fluidity of the term, it is often used interchangeably with other terms such as 'transnationalism' or 'global capitalism' (Braziel 2008). It is also deployed within a political context, and as put forward by Lee (2006), the concept is 'flexible' in that it is commonly constructed strategically depending on the interests of a given diaspora. For example, in a major report comparing diaspora strategies internationally to inform Irish diaspora policy development, Aikins, Sands et al. (2009 p. 6) define the Irish diaspora as, '…a global tribe united by history, culture and shared experiences and networked through technology'. Besides the use of the term 'tribe', this report also refers to the 'Global Irish' and the 'Irish diaspora' interchangeably, building a narrative that conveys a strong sense of connection between the diaspora and the homeland as part of a policy objective to harness the attention, money and knowledge towards Ireland.

Combined, these factors mean that the term diaspora is one that is often used loosely within the literature and is applied not only to those that maintain connections with a national homeland, but to a range of collectives and phenomena that have formed through global and transnational movement including such groupings as student (Asmar 2005), intellectual (Teferra 2005; Welch 2008) and management diasporas (Tung 2008; Kitching, Smallbone et al. 2009). Despite these vagaries and problems, there have been progressive attempts to usefully define the term for the purpose of analysis.

In an attempt to deal with the definitional problems arising from the increasingly wide and loose use of the term diaspora, Butler (2001) brings together key areas of agreement amongst diaspora scholars to propose a definition that is both useful in making clear distinctions between diasporas and other groups as well as to be able to compare one diaspora from another so that the processes that form diasporas can be discerned. This definition identifies four key features (Butler 2001 p. 192). These include:

1) Dispersal from an original homeland to a minimum of two or more destinations;
2) The sustained relationship to an actual or imagined homeland;
3) A self-awareness of the group's identity that binds the dispersed people not only to the homeland but to each other as well; and
4) The diaspora's existence over at least two generations.

A further discussion within the literature is around making distinctions between 'classical' diasporas most commonly exemplified by the Jewish diaspora, and contemporary diasporas (Butler 2001; Hugo 2006). For the purposes of this project, Cohen's typology of diasporas provides a useful framework for distinguishing not only between more recent diasporas than those that have longer history, but also those that have formed as an outcome of varied political, economic and social conditions and circumstances (Cohen, 1997 p. x). Cohen's 'types' includes the five categories of victim, labour, trade, imperial and cultural diasporas. While this typology is not intended as a rigid or tidy summation of all diasporas, it is a useful characterisation for the diaspora project which has selected diasporas partly for their differences and on the assumption that much will be revealed by comparing the characteristics of different types.

According to Cohen's (1997) typology, victim diasporas are characterised by the catastrophic origins of dispersal from homelands and where people left homelands as refugees. The Jewish, Sudanese and Vietnamese diasporas exemplify this type. Labour diasporas refer to those that left homelands due to a lack of economic opportunities and in search of work, and Indian and Pacific diasporas are current representations of this type.

Within this category, Cohen (1997 p. xii) also refers to powerful nation states that establish overseas as part of an imperial quest. The British are identified as being particularly characteristic of establishing overseas settlements. Trade diasporas describe '...networks of proactive merchants who transport, buy and sell their good over long distances...' (Cohen 1997 p. xii). Examples include Chinese, Lebanese and Indian diasporas whose dispersal is largely an outcome of selling goods overseas. In addition, there is a category of 'cultural diasporas' which is identified as important due to the fragmented and postcolonial nature of diasporas that are tied more by lifestyle, literature, political ideas and music than by permanent migration. Caribbean diasporas are used by Cohen (1997) but in the Australian context, Pacific Island diasporas might also by typified by culture as much as being a labour diaspora. Overall, the intent of the typology is to provide a taxonomy for theorising the nature, influence and impacts of diasporas within a given context. The following section explores how diasporas are discussed within diverse bodies of literature and why they have come into focus across a number of public policy realms.

1.3 Diasporas and Public Policy

Due to their character as a phenomenon with multiple dimensions, capacities and formations, diasporas have been explored through diverse bodies of literature in response to emerging public policy imperatives. While there are relationships between each of the dimensions identified below, diasporas are not limited to, but are increasingly seen as, an important mechanism for:

- enhancing international economic development and 'brain circulation' within and between knowledge economies as well as being a source of remittances and investment in the homeland through tourism (Saxenian 2005);
- a site of political organisation for or against the interests of homeland governments or as advocates for the interests of the diaspora in Australia and/or in other receiving countries (Sheffer 2003);
- a vehicle for the provision of transnational care and welfare (Baldassar, Baldock et al. 2007; Shain 2007); and,
- the maintenance of culture, language and religious practices generating both freedoms and restraints for its members and host communities (Lee 2003).

Each of these policy dimensions are of interest to this study and the approach to the research was guided by the need for attention to the mix of implications. The most obvious of which is the economic dimensions of diasporas, their formation and impacts.

Economic

The importance of understanding diasporas in terms of their economic impact through remittances, trade, investment, employment and entrepreneurship is the most clear reason for investigating diasporas from the point of view of government and industry. As Braziel (2008 p. 37) points out, 'The Global Commission on International Migration reports that economic migrants add $240 billion annually to the economies of their home countries, while spending more than $2 trillion in their host nations'. This interest is intensified by the emergence of the 'knowledge economy' and the importance of human capital in the development of any one nation. As Brown and Lauder (2006 p. 50) describe,

> The dominant view today is that we have entered a global knowledge economy, driven by the
> application of new technologies and collapsing barriers to international trade and investment,
> accelerating the evolutionary path from a low to a high skills economy. Becker (2002) has depicted an

'age of human capital', where the prosperity of individuals and nations rests on the skills, knowledge and enterprise of all rather than the elite few that drove industrial capitalism in the twentieth century.

In line with this economic transition, 'brain drain' has been a long held preoccupation and perceived threat by many governments (Beine, Docquier et al. 2001; Schiff 2005; Hugo 2006). The threat, and one which remains a major issue particularly in poorer countries, is the net loss of the most skilled 'brains' necessary for the functioning and development of services and industry. This loss is also a major loss of investment in education. 'Brain gain' describes the benefits that accrue to receiving countries that are able to encourage and attract skilled migrants in ways that can match labour market demands and support economic growth. Brown and Lauder (2006) refer to 'magnet economies' such the USA, Canada, Australia, the UK, France, Germany and New Zealand that are able to offer better conditions and opportunities for work and study.

The idea of 'brain circulation' has emerged in critique of 'brain drain/gain' and the central assumption that emigration is necessarily one way and permanent, or a net gain or loss to any one nation (Saxenian 2002, 2005). 'Brain circulation' encompasses the ways in which there are potential 'win/win' outcomes of emigration through remittances, and knowledge transfer in terms of enhanced skills, personal connections and ideas for innovation and trade associated with return migration (Vinokur 2006). Further, it brings into focus new and increasingly common forms of migration that are often temporary, pendular or circulatory in movement. These movements can be an outcome of employment of multinational contracting arrangements, international student migration or a host of other forms of mobility that are increasingly common in a globalised economy.

The 'diaspora effect' is seen as one example of how brain circulation can have a positive effect through further enhancing the transfer of knowledge. Dispersed nationals abroad can act as a conduit for flows of knowledge and information back to the home country, and social and other links increase the probability that knowledge will continue to flow back even after individuals move back or move away. In studies of the 'high skilled', the effect is that diaspora networks can play a critical role in developing science, technology and innovation in the sending countries (OECD 2008).

Rauch (2003) notes that diasporas promote trade, investment and knowledge transfer by two mechanisms. First, diasporas create trusting trading partners which is particularly important in a weak international legal environment. Second, diasporas possess valuable market information in both home and host countries. This builds on Cohen's (1969) idea who argues that diasporas build trust by establishing "moral communities" with commercial bonds similar to those bonds that exist within extended families. Thus, diaspora networks can promote trade and knowledge exchange because economic agents are familiar with the market needs in their host and origin countries. They can provide important information to foreign investors, which may otherwise be difficult or costly to obtain. In addition, they reduce communication barriers. Migrants know the language, culture, laws and the business practices of their home country. In sum, diaspora networks reduce transaction costs of international economic activities.

Governments world-wide have implemented diverse strategies in order to harness the potential for knowledge transfer, trade opportunities and international collaboration of expatriates overseas with varying degrees of success. Such strategies have varied according to context, and for poorer countries, the dominant approach has been to develop incentives and inducements for skilled emigrants to return home. As Larner (2007) documents, such strategies have not met with great success and the approach generally has shifted to trying to stay connected with the diaspora through physical and technologically enhanced networks and incentives to return for short periods. Nonetheless, Johnson and Sedaca (2004) provide a useful compendium of diaspora-development linkages and associated programmatic activities, challenges and possible policy implications. Overall, the

diaspora emanating from any one nation or homeland is seen as a rich site of human capital essential for the economic development within the knowledge economy.

Political

A key related theme, both of the broader project and within the literature, surrounds the political dimensions of diasporas and the potential influence that diasporas can wield both in the country of settlement but also on homeland governments (Sheffer 2003). Accordingly, one theme in the literature is concerned with the election of homeland governments and the influence of the diasporic vote on who is elected to power (Cutler 2001). Most notably in recent years, was the deciding influence of the diaspora vote on the 2008 Italian elections (Carli 2008). There is also exploration in the literature of how diasporas seek to bring about favourable policies for their homelands in the receiving countries (The Economist 2003). This is explored as both an opportunity, through building positive international relations through diaspora networks, or a threat to national integration (Brown 2000). The extent of influence of the diaspora is of particular and growing importance given the potential of communication technologies to strengthen diasporas, whereas previously their influence declined in correlation with distance from the homeland and the degree of global dispersion of its members (The Economist 2003). At a broader political economic level, the literature is concerned with the movements of diasporas and their influence on broader homeland political conflict and power relations, as well of those of receiving countries (Cutler 2001). At a political science level, the politics of diaspora represent a challenge to theories of political organisation and development. As Sandler (2003) explores, the Jewish Diaspora exemplifies the difficulties in defining the scope and influence of the Jewish diaspora. Since 1948 one could speak of a Jewish state, a Jewish nation, a Jewish diaspora, a Jewish people, Jewish communities, and both Jewish national and international or transnational organisations, all existing concurrently. Sandler (2003) conceptualises the Jewish Diaspora as encompassing unique interests and power, a distinct structure of interdependence, and a normative value system. While the political and economic literature explores the significance and meanings of diasporas in its tangible, measureable and public impacts, there is a growing body of literature that approaches the topic as a private phenomenon emanating through cultural and kinship structures and relationships.

Kinship

The theme of kinship is explored through the fields of anthropology, history and political science that identify family, blood line, religious or ethnic connections as the central driver of diaspora formation, processes and maintenance. This is an emerging field of research that critiques the preoccupation with the 'macro' and utilitarian dimensions of diasporas that are concerned primarily with the 'rational choice' elements of diasporas and their motivations for connection with a diaspora and homeland. Such a preoccupation disguises the very powerful non-economic factors that are highly influential in decision making about transnational movement and migration. Baldassar (2007) for example, focuses on the migrancy of ageing and examines the competing attachments that people have to diverse people and places within families. Through this lens,

> '…it becomes clear that many non-economic factors are highly influential in decisions to migrate…it can be hard to disentangle political, socio-cultural and economic reasons to move, and that migrants are involved in a wide range of 'transnational' activities as migratory movements are not discrete, unilateral or linear.' (Baldassar 2007 p. 280)

Shain (2007) similarly highlights how both subjective and objective factors shape transnational identity and the communal politics of the Jewish diaspora, and works from the idea that '…kinship affinities and loyalties remain the hallmark of organized politics and conflict' (2007 p. 2). Shain (2007) argues that kinship elements have been largely neglected in traditional international relations scholarship, which bases its understanding of state behaviour on limited assumptions about a state's identity and interests. In a similar vein, Lee (2003) explores the

tensions and strength of the formation of a Tongan identity in Australia and the maintenance of diasporic links with a broader Tongan and Polynesian diaspora that is tenuously connected to the actual homeland. Such tensions are reproduced through strong kinship, communal, religious and political affiliations that are enmeshed with economic imperatives.

Overall, the theme of this literature is to emphasise the various layers of transnational movement that is only partially driven by 'rational economic decision-making'. The intention is to build a holistic and often 'bottom up' perspective of the character of diasporas and the mechanisms that drive their formation.

Inter-Disciplinary Perspective

The approach to this study has been informed broadly by each of these disciplinary insights. Diasporas are understood as people who are dispersed across the globe yet are linked by a connection to a common homeland which may or may not continue to exist. These links are generated through entangled combinations of common histories, kinship ties and obligations, political interests, economic imperatives, cultural and ethnic identity and language. In both a global and local context, diasporas play a role in shaping the political, economic and social landscape and have powers that are both intangible and often benign, yet often significant and pervasive in their impact on Australia's connections with other world regions, flows of global finance, domestic and international politics and the cultural character of local and regional communities. In a period of unprecedented mobility, diasporas play an important role in shaping identity, economic transactions, international relations and transnational care networks. A key objective of this project is to explore the nature and extent of transnational ties of four selected diasporas in Australia. This report is specifically focused on the Tongan diaspora and the findings of a survey of this group. Before discussing the actual survey, the following section gives some background about Macedonia and the Macedonian Diaspora in Australia.

1.4 Macedonia and the Macedonian Diaspora in Australia

Macedonia

Macedonia is one of the oldest recorded states in European civilisation, with a history, identity and culture dating back to the eighth century B.C. It was the last state in Europe to fall under the Roman Empire and has since been ruled by many foreign powers. Some people from the geographic area of Macedonia define themselves not as Macedonians but as Serbians, Greeks, Bulgarians, Albanians or Roma. Macedonia was under military occupation by the Ottoman Empire for 550 years until it was partitioned in 1912 and 1913 as a result of the Balkan Wars, with the area known as Macedonia becoming spread across Serbia, Greece, Bulgaria and Albania. Macedonians living as minorities in these territories were exposed to forced assimilation, torture and cultural genocide.

The Republic of Macedonia as it exists today is based on the republic established as part of the Yugoslav Federation in 1944, which after World War II was a State of the Yugoslav Federation with Skopje as its capital. The Socialist Republic of Macedonia was a constituent state of the Yugoslav federation, along with Slovenia, Croatia, Serbia, Bosnia-Herzegovina and Montenegro. At the break up of that federation in about 1990, each constituent state declared independence, drafted a democratic constitution, held elections, and became a parliamentary democracy. The Republic of Macedonia declared its independence on 8 September 1991.

The Republic shares borders with Albania in the East, Greece to the south, Bulgaria to the west and Serbia to the north, covering an area of approximately 25,000 square kilometres of largely mountainous country and has a population of about 2.25 million. Many Macedonians live outside of their homeland. Some have settled in neighbouring European states such as Germany, Switzerland, Italy, France, Belgium, Netherlands, Sweden and

Denmark.   In the USA there are about 500,000 people who have Macedonian heritage. According to the 2006 Canadian census, 37,050 people claimed Macedonian heritage.[1]

Macedonian Migration to Australia

The first of a series of waves of Macedonian immigrants to Australia arrived during the first half of the twentieth century from northern Greece. Sizeable Macedonian immigration to Australia began in the 1920s when quotas imposed by the USA limited migration. Most of these early migrants to Australia were itinerant labourers from peasant backgrounds. Since the second half of the twentieth century most Macedonian immigrants have come from the former Yugoslavian Republic of Macedonia or the present day Republic. During the Greek Civil War (1946-49) many Macedonians and Greeks fought with the communist-led partisans against the Greek dictatorial regime. Children under the age of 15 were often sent to other Eastern European countries and, when the partisans withdrew to Albania, relatives in Australia arranged for their migration to Australia. This was the context of the significant spike in migration in the late 1950s and early 1960s. The year 1960 also marked a wave of significant migration from the then Socialist Republic of Yugoslavia. In the decades that followed, Australia attracted skilled migrants with their families. These migrants quickly proceeded to engage in a wide range of business and white collar professions.

According to the ABS (2006), there are 83,963 Macedonians in Australia. The largest concentration of Macedonian communities can be found in Victoria (Melbourne, Geelong, Shepparton), in New South Wales (Sydney, Wollongong, Newcastle, Queanbeyan), Western Australia (Perth, Geraldton), South Australia (Adelaide) and Queensland (Brisbane and the Gold Coast). For a range of reasons, this number is widely understood as an under-estimation of the actual size of the Macedonian diaspora. This is in part due to the reluctance of some Macedonians born in Greece, to identify as Macedonian-speaking due to Greek/Macedonian tensions. Primarily, however, Australian census data does not accurately capture the ethnic background of the community in Australia as it only identifies one second language of census respondents. As a result, if a person is multi-lingual, and in the case of Macedonians this might include English, Greek, Albanian as well as Macedonian, only one language other than English will be identified. As Jupp (2001 p. 577) notes, these factors combined mean that we can assume that the Macedonian population in Australia is around twice as great as official statistics would suggest.

The Macedonian Community in Australia

Community associations began to grow as a result of the sizeable Macedonian community. One of the first was the *Edinstvo* (Unity) Cultural and Soccer Club established in Perth in 1939. By 1946 the Australia-wide Macedonian-Australian People's League was established and in the proceeding decades, community organisations and infrastructure were further developed, creating the opportunity to establish a Cultural and Community Centre in Perth in 1968 and in Melbourne in 1981. Furthermore, the 1990s saw development in organised Macedonian community life in Australia with community centres flourishing in the Melbourne suburbs of Sunshine, Preston and Epping. State committees, such as the Macedonian Community Council of Melbourne and Victoria, oversaw and coordinated Macedonian activity in the different Australian states.

The Macedonian community is well served by locally produced media. The flagship Macedonian newspaper, *Makedonska Iskra* (Macedonian Spark), was first published in Perth in 1946. Today, the Melbourne-based *Australian Macedonian Weekly* is the main community newspaper and has been in circulation since 1986. The other major newspaper is Today/*Denes* which has been published since 1991. Macedonian radio programs also feature on SBS, 3ZZZ, as well as non-stop Macedonian radio networks in Perth, Wollongong, Newcastle and

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[1] Demographic and geographic information from various sources including the online United Central Intelligence Agency (CIA) Fact book, www.cia.gov/library/publications/the-world-factbook.

Melbourne. Macedonian TV programs can be watched on SBS TV, Channel 31 as well as through satellite TV. Social media is another very important source of information and knowledge transfer.

Today, first and second generation Australians of Macedonian descent continue to value the Macedonian language and customs and often travel to Macedonia for holidays. Being Macedonian is a significant facet of their identity and, as such, issues concerning Macedonia and its treatment are of special interest to Australian Macedonians. This is evidenced by the continuation of traditions handed down from their families including the celebration of patron-saint holidays and the teaching of the Macedonian language. The Macedonian language is taught at primary and secondary levels in some key suburbs with high-density Macedonian populations across Australia. Macquarie University also offers a Bachelor of Arts with a major in Macedonian language and studies. Macedonian cultural life in Australia is organised by cultural, artistic, musical and literary associations. The Macedonian associations organise dance, music and theatrical events, festivals, concerts and literary launches. They also participate in mainstream events such as the Moomba Festival in Melbourne and the Multicultural Festival in Canberra.

Religious Life in Australia

According to the 2006 ABS Census, the majority of Macedonians (87 per cent) are associated with the Macedonian Orthodox Church (MOC). The Macedonian people have a long and proud tradition of meeting their spiritual needs through the Christian Orthodox faith. Macedonian Christian Orthodox Churches and Jewish synagogues were permitted to operate during the Ottoman period. Since the Balkan Wars of 1912/1913 the Macedonian churches were taken over by the occupying nations. It was only with the recognition of Macedonia as a republic within the Yugoslav Federation, that the process of forming an independent national Macedonian Orthodox Church (MOC) was established. The MOC received formal status in 1967.

Prior to the establishment of the MOC, some Macedonians attended Bulgarian, Greek, Serbian and Russian Orthodox churches. This practice of religious affiliation carried on into Australia until the first parish of the MOC was established in Melbourne in 1960. The establishment of the MOC in Fitzroy was not only an emotional and exciting moment for the Macedonians of Australia, it was also significant in the history of the Macedonian diaspora and Australian multiculturalism as the church was the first parish to be established outside of the homeland anywhere in the world. There are now close to 30 MOCs and monasteries throughout Australia.

Diaspora Politics and Australian-Macedonian relations

With the collapse of Yugoslavia and the emergence of an independent Macedonia, the Macedonian community in Australia, like elsewhere in the diaspora, became more involved in the politics of the homeland, often at the behest of competing homeland politicians. In June 2011, Australian Macedonians with Macedonian passports voted in the Macedonian elections. An Australian Macedonian, Mr. Miki Dodevski, was elected as the inaugural diaspora representative in the Macedonian Parliament.

As a sizeable diaspora, the community in Australia has an important role in the homeland-diaspora politics of Macedonia and in promoting closer bilateral relations between Australia and Macedonia. This has been reflected with the formation in Australia and in North America of advocacy groups such as the United Macedonian Diaspora, the Australian Macedonian Human Rights Committee and the Macedonian Human Rights Movement International. This is an example of a greater diaspora consciousness on the part of the Macedonian community and a greater degree of political conviction and direction.

1.5 Method and Results

A survey, focus group and interviews were conducted as methods to gather data that could inform responses to the core research questions about the extent and character of diaspora ties to the homeland. This section describes the methodological design, implementation and limitations.

The Survey

The survey of the Macedonian Diaspora was designed as one of four surveys for each of the diasporas included in the study, including the Italian, Tongan and Vietnamese Diasporas. As much as possible, each of the surveys included common questions to enable the comparison between diasporas, although each was customised in order to ensure relevance to the specific community. Both and English and Macedonian language version of the survey was disseminated.

The survey was designed as an online survey using 'Survey Monkey'. The questionnaire included 57 questions that included a mix of open and closed questions. The questionnaire was organized into five sections:
- Background information about the respondent such as age, gender, income, education and migration history;
- Household information such as household size, migration characteristics, reasons for migration and languages spoken;
- Citizenship and relationships with Macedonia including questions relating to identity, citizenship status and frequency and motivation for visits to Macedonia;
- Links with Macedonia including questions about family connections in Macedonia, methods of staying in touch with Macedonia, visitors from Macedonia, ways of staying in touch with Macedonian politics, media and culture and involvement with Macedonian organizations and political engagement with Macedonia;
- Family and financial support including questions on care responsibilities for people in Macedonia, and remittances to and from Macedonia; and
- Business and professional links with Macedonia and questions about professional or trade relationships with Macedonia.

Using a snowball method (Bickman and Rog 2008), the survey was distributed in July 2010 as widely as possible through the networks of the United Macedonian Diaspora using email listings, electronic newsletters and personal networks with the request to complete the survey as well as to forward it on to broader networks and family members. Email distribution was posted through university 'globals' to students and staff, through the newsletter of the Victorian Multicultural Commission (VMC), through ethnic youth services networks and other personal contacts of the research team. The survey was promoted through local newspapers, through Migrant Resource Centres and through SBS radio. The 'Survey of the Macedonian Diaspora and Links with Macedonia' was promoted through a process which in the marketing literature is called 'AIDA' i.e. raising awareness, interest, desire and action on the part of target groups. Awareness, interest and action was generated through multiple channels including interviews on SBS Radio Macedonia program, articles in the Australian Macedonian Weekly and Today/*Denes* newspapers, contact data bases held by the United Macedonian Diaspora and its social networks in the community including email lists. Social media like Facebook was employed to generate a very high response rate from younger members of the Macedonia community.

The distribution of the survey was guided by the research team Partner Investigator Ordan Andreevksi, a representative of the United Macedonian Diaspora in Australia. Ordan Andreevski, Director of Australian Outreach with the United Macedonian Diaspora, facilitated the survey dissemination due to his extensive

networks, Macedonian language skills, profile within the community and his academic and professional background that enabled communication across all segments of the Macedonian community. Following completion of the data collection process, 1083 responses were received, of which 864 were in English and 219 in Macedonian. This was more than double the research project target of 500 responses, an indication the level of interest in homeland affairs by the Macedonian Diaspora in Australia.

There were a number of limitations in the survey method that need to be considered in the analysis of the results. First, being an online survey was a deterrent to sections of the community with lesser access to, and literacy in, the use of the internet. This is particularly the case for older sections of the community. As indicated by some of the survey responses, it was also quite long (taking approximately 20 minutes to complete) and there was a high rate of non-completions. A further problem with the snowballing technique was that its reach was limited to particular networks. For example, given the involvement of the UMD in the project, responses are likely to be biased towards those who already have an interest in diaspora affairs. To overcome the language barriers that exist with some sections of the Australian Macedonian community, the survey was translated into Macedonian. Respondents had the option of selecting English or Macedonian for completing the survey.

Women were also under-represented in the online survey with only 25 per cent of responses. Furthermore, the survey was more popular with respondents who had completed undergraduate and postgraduate studies, as opposed to those with secondary or trade qualifications, who are less accustomed to research of this kind. This problem was partly addressed through the focus group and interviews which ensured representation of women and people without higher education qualifications.

Due to these limitations, and the lack of a representative sample, there is no claim that the survey findings can be generalised across all people of Macedonian background living in Australia or Melbourne. At the same time, the results do contain findings from 1083 people who identify at least partly as being Macedonian or of Macedonian background. At minimum, these views capture a range of experiences, characteristics and opinions, as well as assist in shaping questions for further exploration. It is also questionable that, given the very intangible nature of 'diaspora' in itself, a representative sample is actually possible. As such, and in line with critical realist methodology (Porpora 2001), the findings of the survey are treated not so much as 'facts' but, alongside the relevant literature and qualitative methods, as indications of trends and clues about the character of the Macedonian diaspora in Australia. It is in this light that the results of the survey are discussed within this report.

The Focus Group

A focus group discussion was held with a group of twelve people who were of Macedonian background. Nine of the twelve participants were born in Macedonia and three were born in Australia. Participants were invited through the networks of the United Macedonian Diaspora and included six women as a measure to off-set the underrepresentation of women in the survey responses. Consistent with the broader aims of the project, the intent was also to identify future directions for diasporas, so four of the participants were age 30–39 and three of the participants were in 20–29 age group. No one in the group was older than 60 years. Selection of the focus group was also designed to include greater representation of non-professional workers who were under-represented in the survey. Accordingly, three of the participants had completed tertiary studies, six had trade or secondary school qualifications and three were university students. Of this group, three were professionals, six work as trades persons or in administration and three were full time university students. The focus group was held in the evening at the City campus of Victoria University over two hours. The group was led by Chief Investigator Associate Professor Danny Ben-Moshe, with the assistance of Partner Investigator Mr Ordan Andreevski.

The focus group discussion was guided by a series of broad and open-ended questions that were guided by the core themes of the research and were intended to generate discussion that would assist in both explaining and verifying the survey results. These questions are included as Attachment 3, but in summary, core questions included:

- How close do you feel towards Macedonia and why?
- How important is it to you to maintain your connection to Macedonia and why?
- How frequently do you visit and why?
- What is your Macedonian language use and why?
- What forms of communication do you use to communicate with the homeland and why?
- Do you have business contacts in Macedonia, if not why not and what would be required for you to establish such ties?
- Are you involved in organisations? Which ones and why, or if not why not?

The focus group discussion was recorded, transcribed and analysed according to the themes guiding this study. The focus group discussion is drawn upon throughout this report to generate a deeper understanding of the survey results.

1.6 Survey Respondent Characteristics

This section describes the key characteristics of the survey respondents in summary form before drawing on the results in detail in the following sections. Of particular concern, is the extent to which the characteristics of respondents reflected the characteristics of the Australian population that are either Macedonian born or of Macedonian ancestry. The following section reports on the major demographic characteristics of the respondents and where possible, compares this with ABS data from the 2006 Census. The Census data combines three categories of Census respondents: those with a Macedonian ancestry, those born in Macedonia, and those who speak Macedonian at home.

Geographic Distribution

Respondents were asked to provide a postcode which are grouped according to state as shown in Table 1.1 below (Q 2.3). With respect to the 805 respondents who answered this question, New South Wales is under-represented and Western Australia over-represented.

Table 1.1 Respondents and Census data by postcode

	Survey frequency	Survey %	ABS frequency	ABS %
NSW	256	31.8	17,675	43.5
VIC	326	40.5	18,323	45.1
QLD	14	1.7	847	2.1
SA	30	3.7	401	1
WA	142	17.6	2988	7.3
Other	37	4.6		

1.7 Age and Gender

The following chart compares the age of the Australian Macedonian population from the 2006 census with the age profile of the survey respondents. As the chart shows, the survey respondents are considerably younger than the general community, with the largest group of respondents being in the 35-39 year age group compared to the general population where the largest group of the population is between 55-59 years old.

Chart 1.1 ABS 2006 Census data on age compared to diaspora survey respondent profile (%)
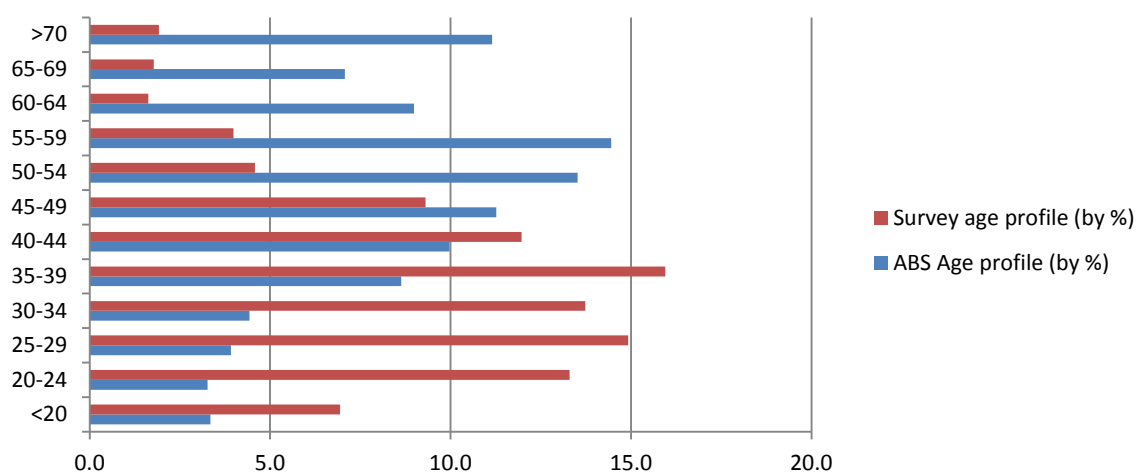
The survey results were also heavily skewed towards male respondents with less than one third (31 per cent or 274) female respondents. This is at odds with the general population where the population is almost equal by gender (50.7 per cent Male/49.3 per cent Female). As stated earlier, specific consideration was given to ensure greater participation of women in the Macedonian focus group.

1.8 Education

Compared to the general population, the survey respondents were disproportionately more highly educated, as shown in Table 1.2.

Table 1.2 Highest level of education of general population (ABS data) and survey respondents

	% Survey respondents	%ABS Census 2006
Postgraduate qualification	15.5	3.9
Bachelor degree level	33.2	20.7
Non-university trade, technical or professional qualification	18.8	20.4
Secondary school	26.4	55
Other	6.1	

1.9 Employment

As shown in Table 1.2, white collar workers were over-represented and non-professional workers under-represented. (A specific effort was thus undertaken to ensure non-professional representation in the focus group.)

Table 1.3 Respondents and Census data by employment type

	Survey %	ABS %
Manager	15	7
Professional	30	8
Technicians and trades workers	16	13
Community and personal service	2	4.5
Clerical and administrative	10	10.5
Sales	7.5	7
Machinery operators and drivers	3	19
Labourers	5	30.5

1.10 Household Information and Income

A series of questions were asked relating to the respondent's household characteristics. The findings showed that the majority of respondents lived in households of 3-6 members (92 per cent), with 51 per cent of respondents describing their household as a nuclear family, or extended family household (17%) (Q. 3.1). In line with education levels and occupational status, the household income of survey respondents is also high compared with Census data on the general population. As Table 1.3 shows, survey respondents are under-represented in the lower household income brackets and over-represented in the income brackets above $125,000 per year.

Table 1.4 Annual household income: Survey respondents compared to ABS Census data

Annual household Income	% Survey	% ABS Census
(1) < $30,000	4.3	15.9
(2) $30,001 - $60,000	8.2	33.0
(3) $60,001 - $90,000	12.7	19.5
(4) $90,001 - $125,000	14.9	18.9
(5) $125,001 - $200,000	14.0	10.7
(6) > $200,000	8.3	2.0
No response	37.7	
Grand total	100.0	100.0

1.11 Place of Birth, Migration History and Motivation

Respondents were asked to identify their country of birth and 891 respondents completed the question. The largest group (48 per cent) were born in Australia, followed by the Republic of Macedonia (42 per cent). Only 46 respondents (5 per cent) indicated they were born in Greece and 39 (4 per cent) indicated they were born in 'other' countries.

Of the 52 per cent (466) respondents not born in Australia, 378 identified a year of arrival (Q.2.2). Arrival dates were grouped according to decade and as shown in the following table, the largest group of respondents arrived between 1990 and 1999 (30 per cent) followed by those who arrived in the 1970s (22 per cent).

Chart 1.2: Per cent of migrant respondent by year of arrival in Australia

■	Prior to 1950
■	1950-1959
■	1960-1969
■	1970-1979
■	1980-1989
■	1990-1999
■	2000-today
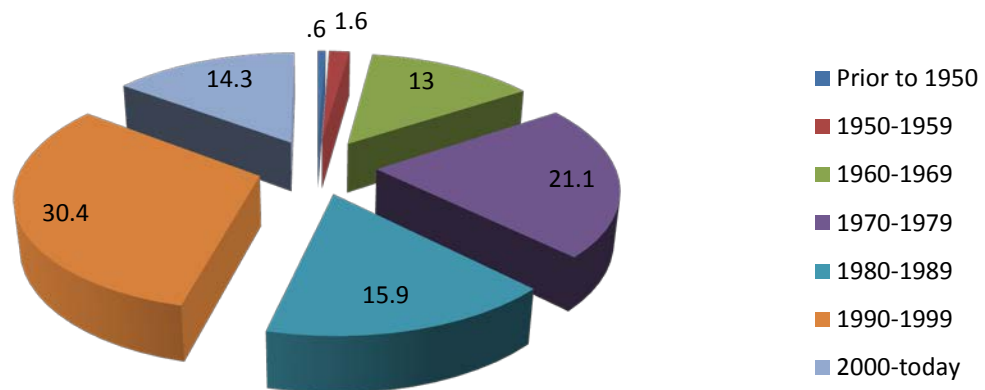
1.12 Conclusion

The literature demonstrates the growing importance of diasporas and the Macedonian Diaspora has particular significance with a long history in Australia. Both a survey and a focus group were implemented to gather data about the character of ties maintained between both the homeland and the diaspora in Australia. The survey was particularly successful in generating a large number of responses but comparisons with ABS data showed that there were some important differences between the Macedonian sample and the general Macedonian population in Australia. To address this problem, measures were taken in selecting focus group participants to ensure that groups under-represented in the survey data were invited as participants.

The following section draws on the survey and focus group data to respond to the initial purpose of the survey; that is, to identify the extent of diaspora connections with the homeland and how these are maintained. This is discussed with reference to key variables identified as important in shaping differences in relation to the sense of connection with Macedonia as the homeland. In particular, we focus on the differences between Macedonians who were born in Macedonia or overseas and those who were born in Australia. We are also interested in the differences between generations and compare responses between those who are younger and older than 40 years old. While these are central, we also consider the role of having family and/or property in Macedonia as well as other demographics including education, employment and citizenship. The next section presents the responses to questions relating to identity and language use.

Section 2: Citizenship, Identity and Language

This section of the report explores how the identity of the Macedonian diaspora is manifest in terms of citizenship, identity and language use.

2.1 Migration and Citizenship

Although the single largest decade of migration was the 1990s during which there was the Balkan War, only 12.5 per cent of survey respondents identified escaping from conflict and seeking physical security as a primary driver for migration to Australia, compared to 37.5 per cent seeking a better quality of life (Q3.6). This result suggests that both 'pull' and 'push' factors were in operation, however the 'pull' to Australia had a greater influence than the 'push' from Macedonia in explaining migration.

Uptake of Australian citizenship is high within the Macedonia community. While just under half of the survey respondents were born in Australia, 71 per cent of respondents were Australian citizens with another 22 per cent being dual citizens (Q. 4.1). Of the minority who were not Australian citizens, 64 per cent said they would like to become citizens (Q. 4.2). These figures are consistent with the 2006 Census data which had a 93.5 per cent rate of Australian citizenship by those born in Macedonia.

2.2 Identity and Feelings Towards Macedonia

Asked how they described their identity (Q 4.3), of 710 respondents, an overwhelming majority of 90 per cent included Macedonian as part of their identity, as is shown in the following chart:

Chart 2.1 How do you describe your identity?
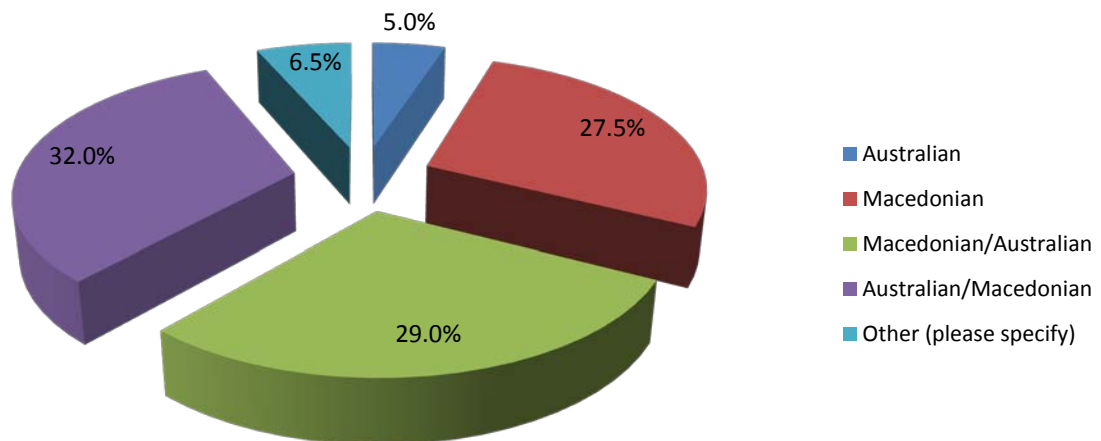
Of the 6.5 per cent of the 710 respondents who chose the 'other' option, 12 identified as being Greek.

The following findings suggest a relationship between place of birth and identity:
- For the 4.34 per cent (31 respondents) who described their identity as "Australian", the majority (77 %) were born in Australia;

- For the 33 per cent (236 respondents) who described themselves just as Macedonian the majority (67 per cent) were born overseas;
- For the 28 per cent (200 respondents) who described themselves as Macedonian-Australian, more were born overseas (56 per cent) compared to Australian born (42.50 per cent); and,
- For 29 per cent (203 respondents) who described themselves as Australian-Macedonian, the majority (72.5 per cent) were born in Australia.

Of those under 40 years of age, 91 per cent defined themselves as having a Macedonian identity. A large proportion (31 per cent) defined their identity as just Macedonian, 29 per cent Macedonian/Australian and 31 per cent Australian/Macedonian.

Irrespective of where the exact emphasis of identity is placed, discussion from the focus group made it clear that members of the Macedonian community are comfortable in, and have a sense of belonging to, both Macedonia and Australia, with both being strong elements in their personal identity. As one woman said,

> ...my mum's side is here and my dad's side everyone is there, and I lived there when I was young, I was probably five to nine. So whether I'm here or there, I've adapted to both of them, so I'm home here and when I go there I feel like I'm at home.

It was also clear how transnationalism was a prominent feature of Macedonian life. Almost all the participants in the focus group, whether born in Australia or Macedonia, whether under 40 or over 40, spent considerable time in both Australia and Macedonia. A woman in her thirties put it this way:

> I've been born there, and over 20 years here now living in Melbourne, and I'm still very close with family. I've got properties in Macedonia as well, I've got cousins and whatever left behind, I grew up there, went to school there, came here, and that's it. I've been back three times since then in 20 years.
> I'm born here, was school here through primary school, my parents decided to move back to Macedonia, so I actually lived there, and then we returned here, finished off primary school, went into high school, then I did TAFE and the rest whatever. So I actually didn't go back to Macedonia for 25 years, and I went back there two years.

A man in his thirties explained he came to Australia in 1992,

> But the love for the homeland, I can't explain it, and I had to go back. In 1995 I moved back to Macedonia, only for another four years, and in the meantime I got married and in 1999 I came back again.

He was about to move back to Macedonia again.

Irrespective of how people emphasised their identity, an overwhelming majority of 86.5 per cent in the survey described themselves as being either "very close" or "close" in their feelings towards Macedonia (Q. 4.4). This bodes well for building a diaspora strategy and facilitating engagement with the homeland given the strong sense of connection to the homeland. It might be noted that those who reported feeling "very close" to Macedonia are more likely to be born overseas (56 per cent) than in Australia (43 per cent), and those who stated feeling "close" (rather than "very close') are more likely to be Australian born (56 per cent) than born overseas (43 per cent). When asked to explain why they felt close to Macedonia, the focus group responded that personal familiarity with the country and having family there were the two main reasons. Family connections are pivotal in explaining so

many elements in the Macedonian diaspora's relationship with the homeland. One twenty year old male was asked why he watched so much Macedonian media rather than AFL, and he responded,

All my family is in Macedonia, so I have no relatives in Australia.

By family he was referring to extended family, so these extended family ties are fundamental to the Macedonian diaspora-homeland relationship. As one Australian born Macedonian woman in her thirties explained,

I think as being Macedonian, we value our family, and not just our immediate family, but also relatives, as opposed to other cultures here.

Indeed, all the focus group participants, whether born in Australia or overseas and whatever their age, had friends and family in Macedonia.

Another important factor explaining the feeling of closeness is an affinity for the physical beauty of the place and its lifestyle. As the same lady in her thirties said:

I come from a beautiful place in Macedonia, the town that I'm from, and just grew up there and enjoyed all my days there, just atmosphere, the nature, and all the beautiful things that Macedonia all around provides.

Many of these impressions are based on firsthand experience and memories from youth. Indicative of this was the following comment,

Although I don't maintain any relationships with friends that I met through school, I did live there and some of my greatest memories growing up as a child were actually in Macedonia, the freedom, and I knew when we came back here we just didn't have that kind of freedom.

Another factor associated with the high degree of closeness towards the homeland is the high visitation rate, a subject discussed in following sections. There is a clear link between closeness and visits.

Despite the high identification with Macedonia, it is important to recognise that there are factors that mitigate against this. As one lady in her thirties explained in the focus groups,

I'm actually married, but I'm married to a non-Macedonian. So I think my connection wavers because I am married to a non-Macedonian, I do have kids, and so they don't speak Macedonian…. Going through school, I think at some point my parents were quite strong with making sure that we identified ourselves as Macedonian, but I think as you are growing up you tend to rebel against that as well, so I think there were points as we were growing up that we probably didn't identify…we tried not to identify with the culture

Other focus group participants expressed concern at broader disinterest in the homeland by younger members of the community. One man in his thirties who has a building business employing many non-professional Macedonians put it this way,

The boys that have worked for me, the younger generations, the Macedonians, the youth, I don't know what to say about them, I've got no comment about them, no interest whatsoever. The majority of the

youth that I have they will say 'I'm really not that interested in the Macedonian community', or 'I'm too busy'.

Most focus group participants agreed with this sentiment.

Another participant explained the gap in ties with the homeland amongst youth as a result of the evolving status of family life in Australia,

My parents when they came here because mostly there were new migrants and couldn't speak the language, they used to cluster together, and the Macedonian community would cluster together. But whereas now the first generation that were born here, they don't get that community, because you're the kid, you were going out with your parents, because you had to go out with them you couldn't stay at home. So I think the communities are being I guess separated, because children like me, you are in Australia and you deal with friends who probably are not Macedonian, there's no immediate tieback to the community.

Overall, it is clear that the Macedonian diaspora feel close towards their homeland, however this connection is waning with younger generations.

2.3 Language Skills and Use

Another important indicator of identity was the extent to which Macedonian was spoken by the respondents. Three questions were asked about Macedonian language and literacy. Knowledge and use of Macedonian is found to be very high amongst the Macedonian community in Australia. The majority of respondents indicated they speak, read and write Macedonian either 'Very well' or 'Well'. In contrast, very few respondents said that they had no Macedonian language or literacy skills.

Macedonian is the first language of use for the majority of respondents (55 per cent) and the second language used for a sizeable minority (44 per cent) (Q. 3.8). The large majority of respondents (93 per cent) stated they spoke English 'Well' or 'Very well' (Q. 3.9). Consistent with the high levels of education noted above, there is also a very high level of literacy in Macedonian amongst the respondents with 75 per cent reading Macedonian 'Well' or 'Very well' and 66 per cent writing Macedonian 'Well' or 'Very well'.

Macedonian language skills are strong for both those born in Australia and overseas with over 90 per cent indicating they speak Macedonian 'well' or 'very well'. A difference does, however, emerge in reading and writing skills between the Australia and overseas born. Of those born in Australia, 61 per cent can read and 53 per cent can write Macedonian 'well' or 'very well', but these figures rise to over 80 per cent for the overseas born.

Age does not make a significant difference to language use. Of those under over and under 40, from both the Australian and overseas born, over 90 per cent of both spoke Macedonian 'Well' or 'Very well', over 70 per cent read Macedonian 'Well' or 'Very well', over 60 per cent write Macedonian 'Well' or 'Very well'.

The survey considered the way participants spoke to and were spoken to in Macedonian by their immediate family. The results are shown in Chart 2.2.

Chart 2.2 Languages spoken within the family (frequency)

Legend:
- Other
- A mixture of English, Macedonian and/or Albanian
- Always or mostly Albanian
- Always or mostly Macedonian
- Always or mostly English
- Not applicable
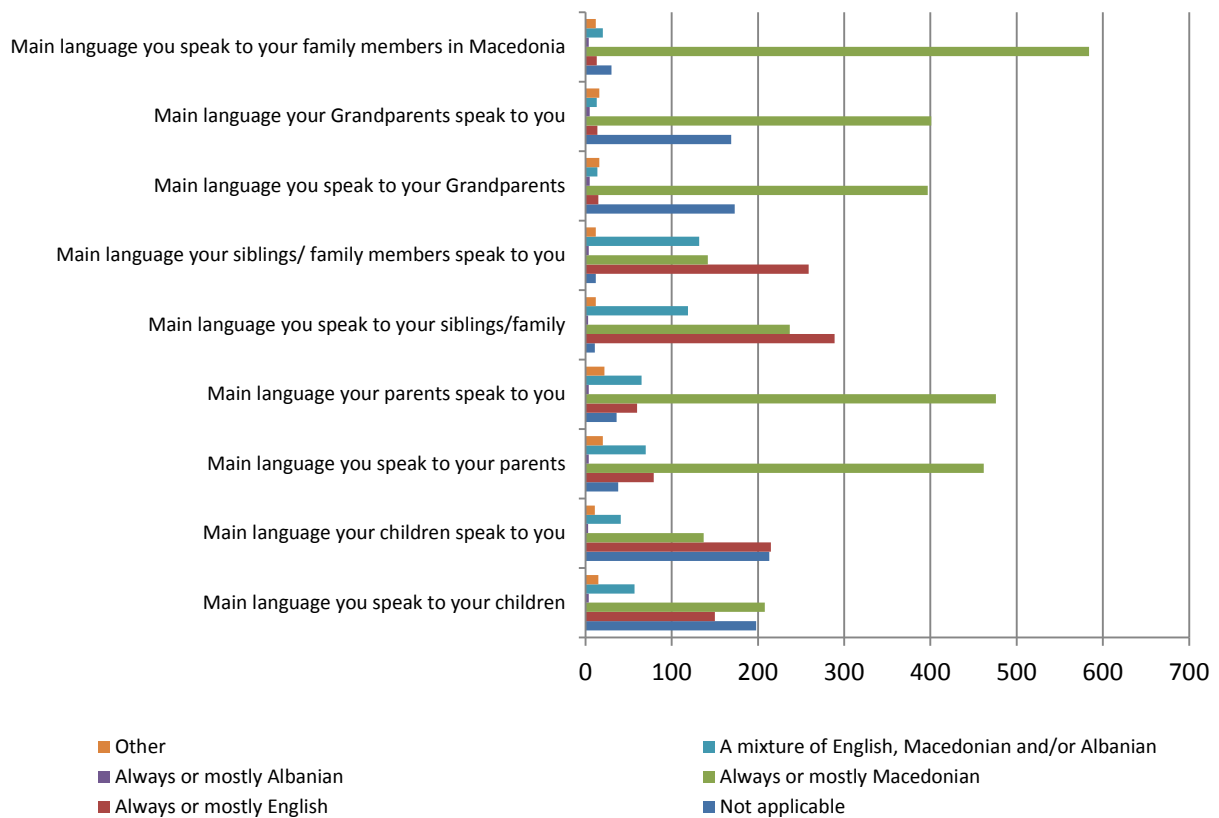
In terms of the language people spoke to their children, 150 respondents (24 per cent) always spoke in English and 208 respondents (33 per cent) always in Macedonian. In terms of the main language children spoke to their parents, 215 respondents (35 per cent) always spoke English and 137 (22 per cent) always Macedonian.

Use of Macedonian clearly reinforces Macedonian identity. As one 20 year old male explained, very close feelings towards Macedonia is associated with language use. This in turn facilitates access to Macedonian media which itself further reinforces the sense of Macedonian identity.

> *How well do I feel with Macedonia? I would tick like I ticked on the survey, quite high. For the reason that I speak Macedonian at home fluently, so that's the only language that we speak at home. I watch Macedonian television, so direct from the Republic of Macedonia via satellite; I read Macedonian media on printed form and via the internet; I am on Skype or other Blackberry messaging people in Macedonian. I listen to the Macedonian media here in Australia, so that's on our SBS provider. And for that reason I would classify myself in that bracket of having connections or feeling Macedonian.*

This 20 year old went on to explain the link between language and identity,

> *The rule that I was brought up is you speak Macedonian in our home. Outside home obviously you speak whatever you want, but in the home we'll speak Macedonian. And I am grateful for that because I'm fluent in both languages. If I didn't have that, I'd be saying 'I'm Macedonian but I don't know how to speak Macedonian'.*

Given the relatively recent migration to Australia, the widespread knowledge and use of Macedonian is not surprising. The question is whether this will diminish as native Macedonian speakers pass away and subsequent generations of ethnic Macedonians are born in Australia. This was addressed in the focus group by asking participants if they have or expected to have children, what language they would speak to them. Most replied that they would, or do, speak to their children in Macedonian or a mix of Macedonian and English.

One Australian born respondent in her twenties explained why she would speak to their children in both English and Macedonian,

> *Because I'm Macedonian, pretty much. I've got family there, my parents speak Macedonian, so I wouldn't want them to forget it.*

One mother lamented the fact that she didn't speak to her children in Macedonian because she was raised in Australia so English was her first language,

> *It would have been nice for them to just know another language, and I think it would have been nice for them, when they talk to my relatives overseas or they're able to talk to my relatives overseas. They can say 'hello, how are you' in Macedonian, that's about it.*

An indication of possible trends in language use was provided by a grandfather who said his son speaks Macedonian very well, because he speaks to him in Macedonian as well as having sent him to Saturday language school. His grandson who was born here, however, and only speaks a little bit of Macedonian.

Overall, given the fact that almost half the total survey respondents were born in Australia (Q. 2.1), the knowledge and maintenance of the Macedonian language is clearly strong, but there are signs that this could weaken over time.

2.4 Summary of Citizenship, Identity and Language

While much of the survey and focus group included questions that have relevance to questions relating to identity, those that are discussed above are more specifically aimed to gaining a sense of the extent to which respondents identify as Macedonian. Reflecting on three indicators, feelings of closeness to Macedonia, personal identity and Macedonian language use, it is clear that the sense of Macedonian identity is very strong.

The following section explores the extent to which ties are maintained with the homeland. This is discussed primarily through looking at patterns of visitation to Macedonia, property ownership in Macedonia, modes and frequency of communication with Macedonia and engagement with Macedonian media.

Section 3: Personal Ties With The Homeland: Visits, Communications And Media Use

This section explores the survey findings in relation to personal ties with Macedonia as indicated by questions relating to:

- Visits to Macedonia – both actual and intended;
- Desire to live in Macedonia;
- Property ownership in Macedonia;
- Communication with Macedonia – frequency and mode; and,
- Macedonian media use

3.1 Visits to the Homeland: Frequency and Motivation

Visitation rates to Macedonia are high, with over 90 per cent of the respondents having visited their homeland (Q4.5), and 71 per cent having done so in the last five years (Q4.5).

In terms of frequency of respondent visits:

- Six per cent visited annually, and a majority of these (64 per cent) were born overseas;
- 42 per cent visit every 2-3 years, and a majority of these (55 per cent) were born overseas;
- 25 per cent visited when there was a need or occasion, and a majority of these (55 per cent) were overseas born; and,
- Ten per cent have not visited, and a majority of these (71 per cent) are Australian born.

Over 50 per cent of those under 40 visit between several times a year and every two to three years. The figure is similar for those over 40, demonstrating a strong connection across all ages. The period of time spent in Macedonia is also significant. Fifty per cent of those who visited in the last five years have done so for between 1-6 months in total (Q. 4.6). Visitation rates are similar for the Australian and overseas born, but respondents were less likely to visit Macedonia if they were born in Australia. Of the 29 per cent of respondents who have not visited Macedonia in the last five years, 59 per cent were Australia-born.

The survey also included a multiple response question asking respondents to list all their reasons for visiting Macedonia and 613 respondents (81 per cent) listed reasons associated with family and friends (Q5.7). While the motive to visit family and friends was higher for the overseas rather than Australian born, the difference was not large. It followed that, when asked where they stayed when they visited, eight per cent stayed with friends and 79 per cent family, and that proportion was virtually the same for the overseas and Australian born.

Family is clearly a major factor driving visits to Macedonia. However, holidays are also a significant motive for 64 per cent of respondents who were evenly divided between the Australian and overseas born (Q5.7). Of the 18 per cent who stayed in hotels, the majority (59 per cent) were Australian born. It is likely that the Australian born are opting for commercial accommodation because their ties with friends and family in Macedonia are less intimate than those members of the Australian diaspora born in Macedonia.

There is a clear link between family, identity and holidaying in Macedonia. A major theme in open ended responses about why people visit Macedonia is related to the desire to reconnect with family history, to show children the Macedonian culture and to reconnect with 'roots'. The following quotes were typical of this theme (Q 4.6):

To visit family for the first time and to see where my heritage is from.

Holiday with grandparents who showed me my family roots and heritage.

Family, to see my heritage of my forefathers etc.

I went to Macedonia to meet family, see the beautiful country and connect with the country and it's history as I'm very patriotic.

To bury my fathers ashes in the town where he was born...Gevgelija.

To see where my parents came from and experience the Macedonian culture.

To introduce my children to family in Macedonia and to give them an opportunity to see the country of birth of their father and grandparents.

Holidays to see relatives and place where my husband and parents were born.

To visit many of my relatives, also my birthplace, to show my children where I was born, where my ancestry have been born and died. The huge family tree there is there. Also to show them all the history and many nice places there to see, to create some ties for them to want to go back there in the future for a holiday.

To visit close relatives and friends, to show my birthplace to my children, for my children to experience life in Macedonia and to get to know their cousins.

The pattern of visitations to the homeland seems set to continue, with 89 per cent of respondents expecting to visit in the next five years and 64 per cent expecting to do so for between one and six months (Q 4.7). These figures were similar for both the Australian and overseas born and those aged over and under 40 years. The desire and practice of visiting Macedonia remains very high. Asked in the focus group if they could go to Tuscany or Seville instead of Macedonia, would they do so, a man in his thirties responded:

I wouldn't go. If I get some spare time which I do in a couple of years, the first place I will go is Macedonia. It doesn't cross my mind to go anywhere else.

There was a general consensus with this comment. Asked why, this man explained:

It just pulls me to go there, just because I've been born there maybe I don't know, just the love of the place, like I said maybe because I've still got family there, uncles, aunties, and I've also recently just bought more property there

From this and other responses it seems that family, familiarity, fond memories and property ownership all explain the desire to visit the homeland. Of course this does not mean that Australian Macedonians will not go to other European destinations. Rather, Macedonia will always be the focus of visits to Europe. As one woman over 40 explained,

I've probably returned maybe every second year and I'm usually somewhere in Europe, but I always manage to stop, at least even for a week or two. Whether that be visiting relatives, or close relatives that are still left there, but also new friends.

Interviews with non-professional workers indicate that visits to the homeland may not be as frequent or as viable for this sector of the community. The female non-professional interviewee born in Australia had never visited Macedonian despite her deep sense of Macedonian identity. Her Macedonian born husband, a factory worker, has visited the homeland twice in 30 years. As she said "we're constrained by work and money", something she said was also the reason why many of their friends had not visited Macedonian or only did so very infrequently. The relationship between income and frequency of visits was confirmed by the non-professional grandfather who had been back to the country he emigrated from three times in 40 years. As he explained,

It's very expensive travelling. If it was closer I'd go every year. The problem is I'm working and the same is true for many tradespeople I work with. It's different if you have a job that pays you to take holiday and pays you well. My wife is also working as a hospital orderly so she can't go.

Consistent with the nature of visits described above, when asked to describe where they stayed when they visited Macedonia, 411 (79%) stayed with family, 71 (8%) with friends, 192 (23%) in their own or their family's home, with a minority of 152 staying in a hotel or other temporary accommodation. Staying with friends, family or family accommodation further reinforces the personal ties to the homeland and distinguishes it from visiting another country as a regular tourist.

Overall, we can conclude that family, friends and holidays, and often a combination of all three, form the primary motivation to visit and high visitation rates seem set to continue reinforcing the (visitor's) Macedonian identity.

3.2 Living in the Homeland

Beyond visiting Macedonia, a significant minority of 40.5 per cent of respondents expressed an interest in living in Macedonia permanently or temporarily, although those born in Australia are less likely to want to live in Macedonia than those born overseas (Q. 4.8). Of the 12.5 per cent of respondents who expressed an intention to live permanently in Macedonia almost three quarters were born overseas. Of the 28 per cent who indicted interest in living in Macedonia temporally, a majority of 58 per cent were born overseas. Interest in living in Macedonia was similar for those aged over and under 40.

The focus group reflected a clear desire to live for some portion of their lives in Macedonia. Of the 12 participants all wanted to live in Macedonia in one form or other. As one Australian born lady in her thirties expressed,

I love the place. I mean as I think you mentioned, I would rather go back to Macedonia than go holidaying in Italy or France or further out – in fact I would probably see myself living there.

Similarly, a man in his thirties spoke about spending six months a year there when he is older,

If my kids are all situated perfect, they've all gone to school, married and living happy wherever they are, I wouldn't mind doing it. If my kids aren't in the right circumstances and they need my help to be around them and whatever, I can't make that type of decision to say look I'm not going to be around you, I'd rather be in Macedonia relaxing down the lake, beautiful fishing every day, while they are struggling here, I wouldn't do it.

The desire to live there is so strong that even the middle aged non-professional female interviewee who has never visited Macedonia said *"I'll definitely get to go back. I wouldn't mind retiring there".*

Reasons for wanting to live either permanently or temporarily in Macedonia were predominantly due to a love of the lifestyle, the country and the desire to reconnect with family and/or to ensure that children are exposed to the culture and community. The following open ended response is typical of this rationale:

I love the culture, history, lifestyle, opportunity and family. I am Macedonian. It feels like a part of me belongs there.

Lifestyle remains a significant pull factor in wanting to live in Macedonia. As one man in his thirties, who was deciding to move his family (with Australian born children), back to Macedonia, expressed:

In the morning at 7 o'clock especially in the school holidays, no one is touching, no one is going to harm them. And that freedom, we haven't got it here. It doesn't matter how much money you are going to make, doesn't matter how much all the best toys you can buy for the kids, the freedom is not there (in Australia).

The quote above expresses some complex feelings that are difficult to interpret due to the intangibility of what is meant by 'freedom'. On the surface, it suggests that the respondent feels safe, or comfortable in Macedonia in ways that are not experienced elsewhere, due to the feeling of close connection and cultural belonging.

In contrast, the dominant reasons for not considering living in Macedonia was due to a perceived lack of employment and/or business opportunities, perceived corruption or political unrest, and/or that the respondent was happily settled in Australia, where they had strong employment and family ties. The following quotes are illustrative of these themes.

It is a wonderful place to visit on holidays, but it is very hard to live there on a permanent basis as there is a lack of employment opportunities.

They have very low wages and many corporate people are openly corrupt.

I would like to spend more time in Macedonia but simply due to the conditions and government corruption, I would not last very long there. Having been born and raised in Australia, I am very much accustomed to the great conditions in this country.

(I am) well established in Australia over many decades, permanent home and career is in Australia. (It) does not make sense to return now with children that have been raised and educated in Australia. Very little prospects (in Macedonia).

Salaries were a major reason mentioned in the focus group as a deterrent to living in Macedonia. As one focus group participant explained,

I would say that once you finish university like I would, just the standard of pay that I would get here compared to there is a big difference. And that's the only thing, and I would say for now it's the only thing that is not allowing me to go back.

Services are another factor that mitigate against people living in Macedonia. As one man in his thirties who was on the cusp of moving back to Macedonia with his young children said,

> *Even with money, you can't get proper healthcare, except in Skopje.*

A non-professional interviewee who migrated to Australia surmised,

> *Going back is OK for those of us born in Macedonia, but the for those born here, the Aussies, it's more difficult as the lifestyle is different and they are more comfortable here.*

While the desire to live in Macedonia is strong, findings from the survey and the focus group suggest that, in practice, few thought they really would. This is explained by two main factors, economics and the Macedonian political situation. As a woman in her twenties put it,

> *The reason I would like to live there is because I love my country. That's where I was born, so I feel the connectedness, I feel that Macedonian was my first language, and all my family is there, all my parents are there as well, my parents live there and that's why I would like to. However, since my education, I've finished university here, and almost all my education has been overseas, I do feel connected to the western mentality.*

Macedonians seem to be in a perpetual dilemma caught between the pros and cons of both their home and host land, or as the grandfather interviewee put it, "my body is here but my mind is there". One middle aged female non-professional summed up the dilemma, "it's hard to decide whether to go there or stay here as I have family and roots there and family and roots here".

The dilemma of where to live was encapsulated by one of the non-professional interviewees now in his forties who came to Australia in his twenties who reflected,

> *I miss my friends there but if I leave here now I'll miss my friends here. What I miss from there is the lifestyle, here everyone is rushing, everyone is under pressure. But over there the problem is money but that's the only problem, apart from that life is more relaxed and people are happier and friendlier.*

Family was a major factor in deciding where to live. The non-professional interviewee in his forties said, *If it were up to me I'd go back to Macedonia, but I have children now and they have roots here.* A similar sentiment was expressed by another non-professional interviewee who said, *I'd like to go back and live in Macedonia tomorrow, but I have my grandchildren here.*

Overall, while respondents expressed an idealized view of living in the homeland, and strongly drawn by Macedonian culture and language, few actually believe that it is possible to return to live. This is due to practical issues such as a lack of employment opportunities, concerns about political stability and a perceived lack of services such as health care. Ultimately, Australian born children and grandchildren who choose to remain in Australia are a main reason that prevents parents and grandparents from permanent relocation back to Macedonia.

3.3 Property Ownership in Macedonia

The survey sought information on where respondents stayed when they went to Macedonia. Out of 889 respondents 22 per cent said they stayed in their own or their family's property (Q 5.8). Further, 47 per cent of

respondents own land or property in Macedonia. A majority of those who own land or property In Macedonia were born overseas (65 per cent).   This high degree of property ownership seems to reflect and represent a physical connection to the land that reinforces the emotional tie discussed above.

Reasons for property ownership in the homeland was further discussed in the focus group in which 10 of 12 participants owned (or their family owned) a property or land in Macedonia. One participant explained their property purchase as follows,

> *It was a purely romantic idea, I just wanted to have a piece of the turf where I was born and where I grew up, and it was with the intention of using it when I go back there in the future to spend more time. I wanted my own little cubby hole there basically.*

This was a dominant sentiment, with another saying,

> *I just bought it for the love of it as well. Just for when I go there I just wanted to have something more.*

While emotion may be the reason to initially purchase these properties, the effect is to enhance practical ties through more visits and the nature of those visits. As one participant explained,

> *If we have a house there, we're going to get more; if you have a house, because you don't have a home to go to, whereas for example myself if I go I have a home. It doesn't matter if it hasn't been lived there for a number of years, it's still yours and you clean it up and it's home.*

These homes provided a reason to go to Macedonia. One man explained his purchase of a home in Macedonia,

> *Pretty much if I was to live there, I've got something to do.*

There was a consensus amongst the focus group participants that identification with and sense of belonging in Macedonia is somehow greater if you own a physical home. A property in the homeland appears to both facilitate and represent another layer of connection to Macedonia.

> *I think it's good when, well we haven't got kids yet, but when we have our kids, if we do have a house there, we can show them this is our house too, it's like the same one we have here. And I feel when you show this they will have more connection, language and all these things, I think it makes a difference.*

Property appears to serve a symbolic as well as practical role, with a non-professional interviewee saying even though their family home is empty she would not consider selling it as *"...it's part of our heritage".* These physical assets in the homeland appear to be a tangible manifestation of the emotional connection members of the diaspora feel towards their homeland.

Property ownership seemed to embody the transnational nature of the diasporas existence, a way of living in two places. As one participant said,

> *Wherever I'm going to stay, whether it's Australia or America or Macedonia, I still would like to have something there, and I will have something there because my parents have a property there. I would always like to come back or live there, so I actually haven't made up my mind yet.*

A woman in her forties explained,

> *So I've purchased a property there with the intention of one day having retirement and no longer working, I'll be able to use that as a stepping stone for staying a few months in Macedonia, then travel around Europe, but use that as a base. Because in the summer I love it. It's a fabulous life.*

One man in his thirties explained he had brought some property there.

> *So I just thought I'd invest more in Macedonia, and hopefully one day I can go back there and live, five, ten years maybe, and still come back here.*

Participants also clearly rejected the notion of staying in hotels which were found to be qualitatively different to staying in their own or their family home. One person put it this way,

> *... because it's your own home, you can spend as much time as you want, whenever you want.*

While emotional considerations were a major reason for property investment, it is also expected to yield financial returns. One man explained his acquisitions in the following way,

> *In 2000, Bulgaria and Romania they did join the European Union. Their property market, or the value of their houses whatever, as soon as they joined the European Union, risen 200%.*

There was a consensus in the focus group that buying homes in Macedonia is a good financial investment.

3.4 Communications with the Homeland

A series of survey questions asked about communications with Macedonia with the objective to identify both the motivation for staying in touch as well as the mode and frequency. This included asking questions about communications with family and friends, business and professional contacts and with contacts formed through other interests (e.g. recreational, political, charitable, etc.). The survey also included questions about keeping up with Macedonian media.

Communication with Family and Friends

Multiple mediums of communication are used by members of the Macedonian community to stay in touch with friends and family in the homeland, as is shown in the following chart.

Chart 3.1 How do you stay in touch with family and friends? (frequency)

Legend:
- Not at all
- If there is a need/ every few years
- Once a year
- Monthly/ several times a year
- Weekly/ several times a month
- Daily/ several times a week
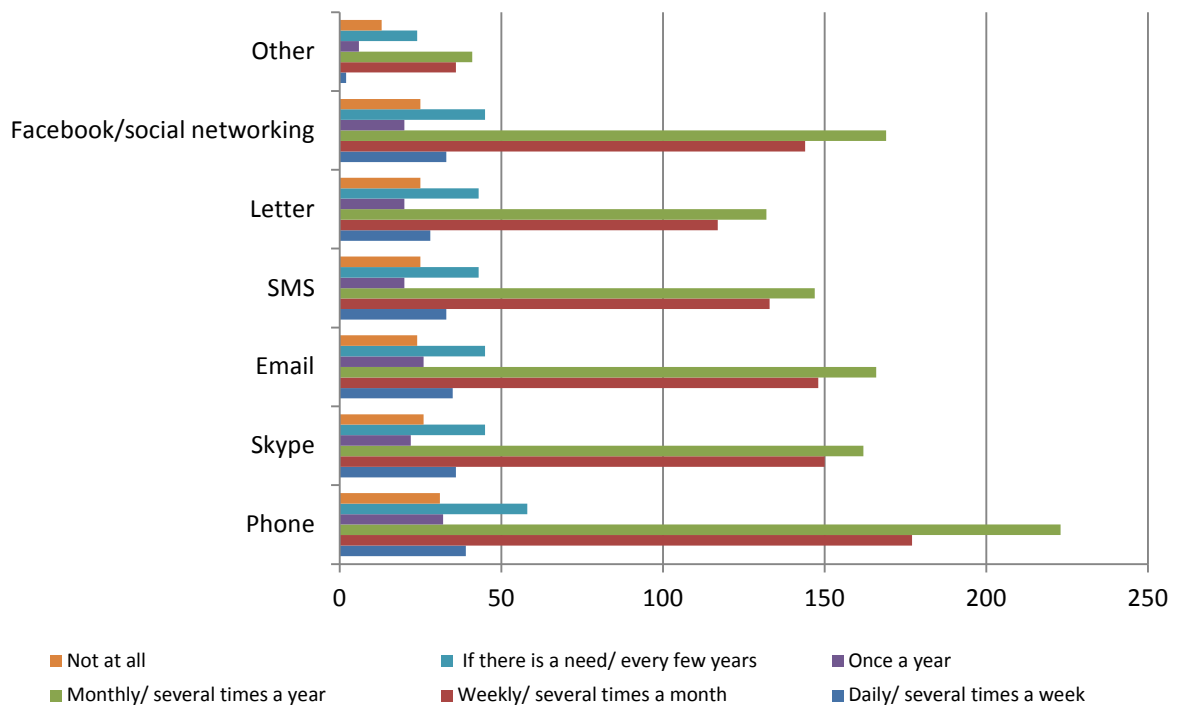
Social media is clearly the main vehicle for most regular contact, with letters, by contrast, being used only for infrequent contact. Interestingly, use of phone remains high and is similar for those aged over and under 40. However, generational factors appear to effect the medium of communication chosen, with 70 per cent (N=186) of those who use Facebook on a daily, several times a weekly or monthly basis, are under 40. There also appears to be a link between place of birth and frequency of communication with friends and family, with higher rates of contact for those born overseas. For example, 69 per cent of those who use Facebook daily, several times a week/several times a month are born overseas (N=186). Overall, communication with the homeland remains high and ongoing for both the Australian and overseas born and those aged over and under 40.

From the focus group, it also became clear that staying in contact with family members was the driver for media use, with mediums such as Facebook allowing for daily communication. High phone use was explained in the following way in the focus group,

> *You can hear their voices when you talk, and it's quicker as well, and probably if you write something you can't see the Facebook, the other person, yeah Skype, but it's different compared to the phone connection.*

The focus group participants also made clear that the attraction of Skype is its visual dimension. As one woman explained,

> *My 65-year-old uncle who is in Macedonia, God bless him, both of his sons are IT techys and they hooked him up with Skype and he's constantly calling them. But he gets to see my kids, he's never seen my kids. I love to video link him because on the phone, they would have never seen my kids.*

41

These homeland communications reinforce the ties to Macedonia and facilitate even greater personal ties which, in turn, influences the desire to visit, as explained by this woman,

> *I speak to my cousins as well and they know them, they recognise them (the children), and I'm hoping next year we will go there, and they'll recognise them.*

She expanded on the way Skype allowed for experiencing events in the two countries from afar. She attended a family wedding in Macedonia without her husband or children,

> *At the wedding I've got a mini laptop. I took that laptop and my Mum, Uncle, Aunt, from here all got together at some ungodly hour, about 5 o'clock or something in the morning at my Uncle's house, and we Skyped the entire wedding. And they got to watch it and it was fantastic, because I literally went around at the wedding and people said hello and they were so excited. And then we did the same thing for my cousin's daughter's christening in Melbourne. We Skyped it to my Uncle, and we put him up on the big screen at the christening. We have a strong family connection, and I think that's probably what makes it…*

In terms of Facebook, a 20 year old commented on how it allowed for greater ties beyond one liners,

> *With Facebook I get to show them photos and things like that, and the difference which I like Skype more is like if you tell them something good, at least you can see their facial reaction, instead of writing on social media 'lol' or 'haha, that's good'. So Facebook and things like that I like it because I can show them photos, videos, and I can upload and then they watch it. However, Skype I like better than the phone because a) it's free, and b) I can see them. So that's the two different media. On Facebook I wouldn't say 'I'm eating sushi', that's not the reason I'm using Facebook for other people to; I'm using Facebook so I can share my photos with them instead of sending them via the post.*

Facebook clearly enhances personal ties, but it also serves broader homeland purposes, such as promoting discussions with friends and family in Australian and Macedonia following the posting of political updates and links. As one man said,

> *I'll know every minute what's happening in Macedonia and I'll know if someone's done something here in Melbourne. Breaking news.*

People are also connecting through Facebook cultural, political and welfare causes. Of the twelve people in the focus group seven were friends of Facebook groups associated with Macedonia. As one participant explained,

> *I've noticed that there's a growing number of campaigns that are run on Facebook, very successfully I might say, and one particular campaign is 'I Love Macedonia', and the good thing about it is you come across all sorts of things, it's not just political stuff, but there's music, there's all sorts of comedy, all sorts of good things about Macedonia.*

One 20 year old participant explained how he used Facebook to further his practical engagement in Macedonia.

> *I study medicine, so I am interested in the medical field. I would like to be a paediatrician, so I was interested when I found out on Facebook that there's an organisation called The First Children's Embassy, and that was in Macedonia. So I contacted them, and when I returned to Macedonia, I spent some time with them…so I get updates from them via Facebook on their official Facebook page, and it's*

Twitter page. So obviously Twitter is another medium that I use. So with things like that, like I Love Macedonia, so I get not just political themes, because I can get that from every corner, I like to also see the cultural aspect of Macedonia, so obviously the music scene, the film industry. So that's where I get my updates from too.

Facebook also leads to broader ties in Macedonia, with focus group participants explaining how they used it to find people in Macedonia and how, when they made new friends on their visits to Macedonia, they could maintain the friendship. Video chat on Facebook was also seen to play a similar role as Skype.

Communication with Business and Professional Contacts

Levels of communication with business and professional contacts are numerically much lower than those with friends and family (Q. 5.4). Yet here too multiple means of communication are used, as shown in Chart 3.2 below.

Chart 3.2 Mode and frequency of communication with business and professional contacts (frequency)
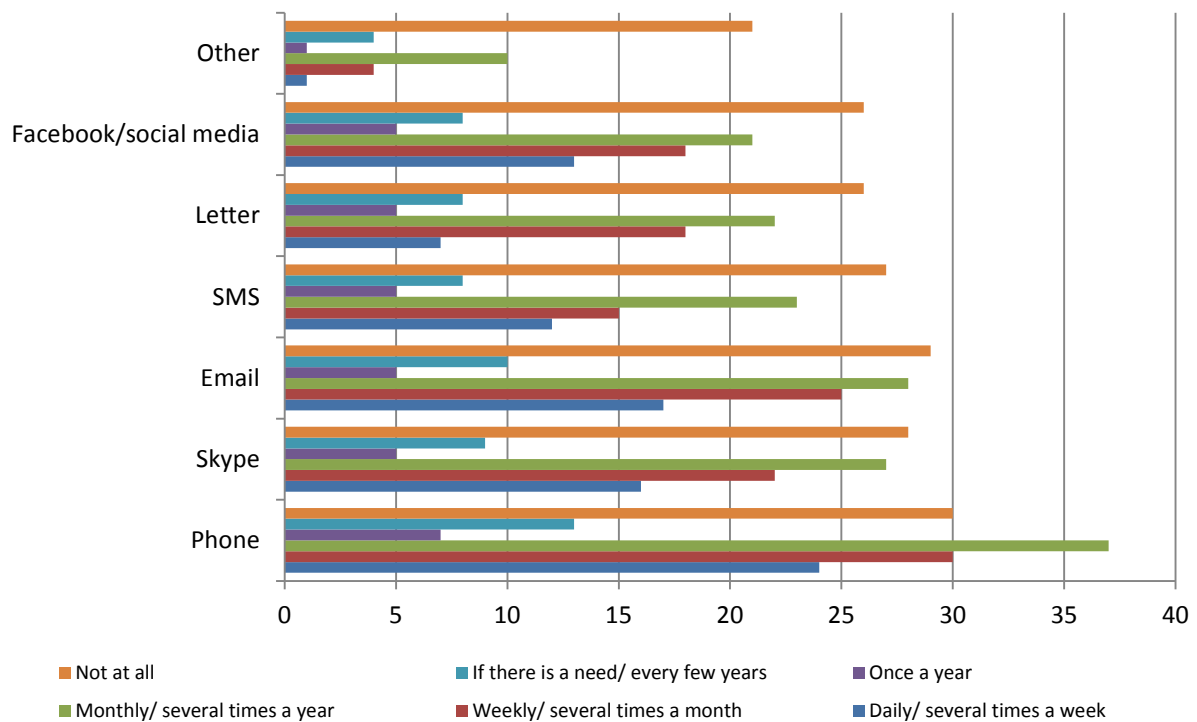
Communication With Contacts Formed Through Other Interests in Macedonia

Only 173 respondents said they had contacts in Macedonia through other interests such as religious, recreational and political interests (Q5.5), but for this cohort the means of communication were similar to family, friend and business contacts. This is provided in Chart 3.3 below.

Chart 3.3 Mode and frequency of communication with contacts with your interests in Macedonian such as religious, recreational or political? (frequency)
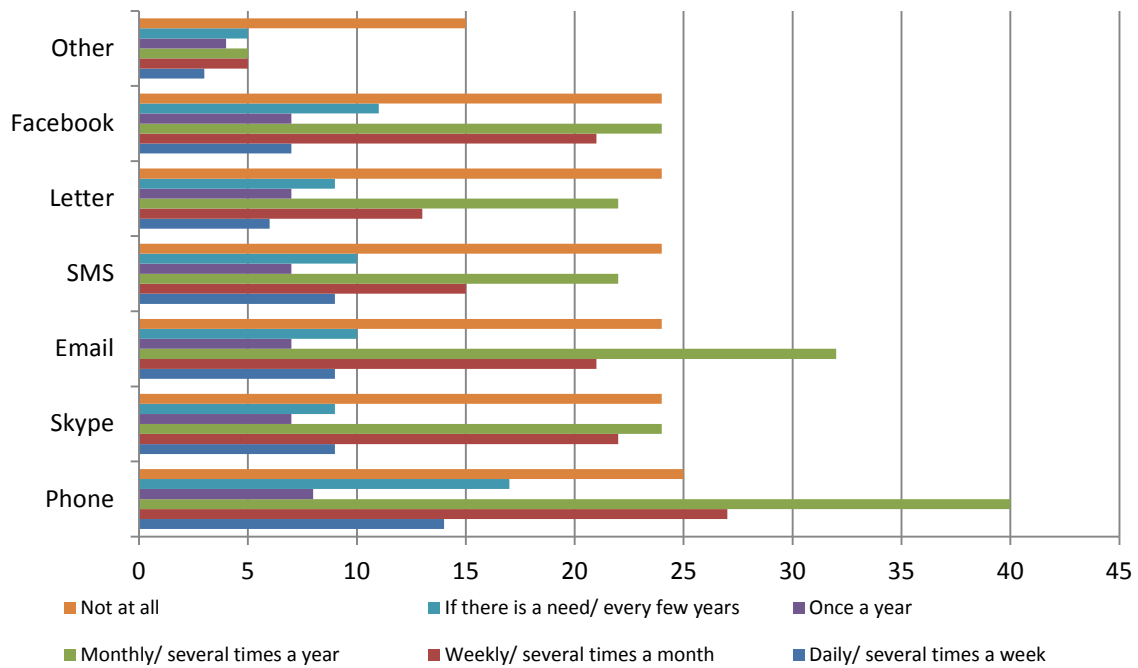
Overall, across all groups communicated with the homeland – family, friends, business, professionals and others, multiple media are used, with Facebook providing the most frequent form of contact.

3.5 Macedonian Media Use

The Australian Macedonian community has access to a rich variety of locally produced and Macedonian produced information and media content, enabling consumers to easily learn about issues in Macedonia and in the diaspora. We asked about the frequency with which respondents access media from and about Macedonia (Q. 5.10) and the results are provided in the following chart:

Chart 3.4 Frequency of media use

Legend: ■ Never ■ 3-6 times/year or rarely ■ 2-3 times/month or monthly ■ Daily or several times/week or weekly

Chart categories (top to bottom):
- Receive Macedonian information through email contacts
- Read and/or contribute to Macedonian based internet sites such as blogs or on-line newsletters
- Listen to Macedonian radia produced in Australia
- Listen to radio from Macedonia
- Buy and/or listen to music from Macedonia
- Attend events featuring dignitaries, artists or celebraties from Macedonia
- Watch Macedonian films at the cinema, on television, on line or on DVD
- Watch Macedonian television
- Read Macedonian newspapers published in Australia
- Read newspapers from Macedonia

The findings show there is a high frequency of use of multiple media sources: media from Macedonian, Macedonian media in Australia, and personal contacts. It is clear that both locally produced as well as homeland produced media are important sources of information for the Macedonian community.

The largest single category of accessing information from Macedonia was attending "events featuring dignitaries, artists or celebrities from Macedonia". While by definition these were offered several times a year, the response rate suggests that this is an important vehicle for reaching and involving the community in Australia.

There was no great differences in the responses when cross-tabulated by those born in Australia and overseas, but the overseas born were more likely to engage with Macedonian communication on a daily basis. Respondents were given four options as to why they used media from Macedonia (Q5.11). The reasons given by the 615 respondents to this question are provided in the following chart.

Chart 3.5 Reasons for following Macedonian media (frequency)
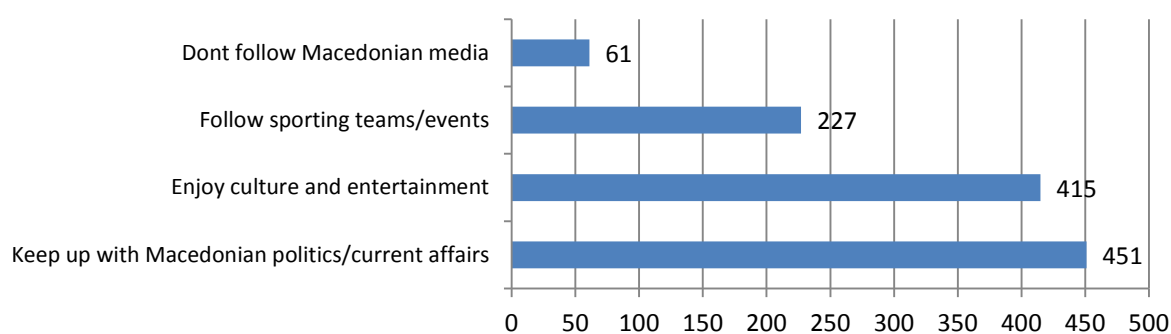
As Chart 3.5 makes clear, keeping up to date with culture and politics was a significant factor. The responses for political, cultural and sporting options were similar for the Australian and overseas born Macedonians. Of the 60 respondents who don't follow the Macedonian media, the majority (35) are Australian born.

Media use is high across the Macedonian community, although higher for those under 40. Of the 449 respondents who said they used the media to keep up with Macedonian politics and current affairs, 57 per cent were under 40. Of the 412 respondents who said they used media to enjoy culture and entertainment from Macedonia, 58 per cent were younger than 40 years, and of the 225 respondents who used media to following sporting teams and events from Macedonia, 66 per cent were under 40.

3.6 Summary of Visits and Communications with Macedonia

This section discussed survey findings relating to personal ties with Macedonia, including visits to Macedonia, intentions about visiting or living in Macedonia in future, property ownership in Macedonia, communication with people in Macedonia, and use of Macedonian media. Again, the personal ties are strong, generally due to family and friends who live in Macedonia. Only 10 per cent of respondents say that they do not visit Macedonia. A sizeable minority, 40.5 per cent, are interested in living in Macedonia. There is also significant communication with people in Macedonia, and social media has a high impact on the nature and extent of those communications, but traditional communication modes, such as phones, remain important. The Macedonian diaspora has access to a wide range of Macedonian media from the homeland and in Australia, and this is used widely to keep informed on political and cultural affairs.

Section 4: Political and Communal Involvement

The following section draws together survey findings that relate to the general theme of 'political and communal involvement'. In particular, we draw from findings that stem from questions relating to the respondent's involvement in political or community activities, their interest in political events in Macedonia, their contact with people through their political or community interests and the importance placed on government policy in relation to Macedonia.

4.1 Involvement in Macedonian Organisations in Australia

Asked if they were involved with a Macedonian organisation in Australia (Q5.13), a majority of 56 per cent of 601 respondents answered positively. The total multiple responses are shown in the following chart.

Chart 4.1 Are you involved in a Macedonian organisation in Australia?
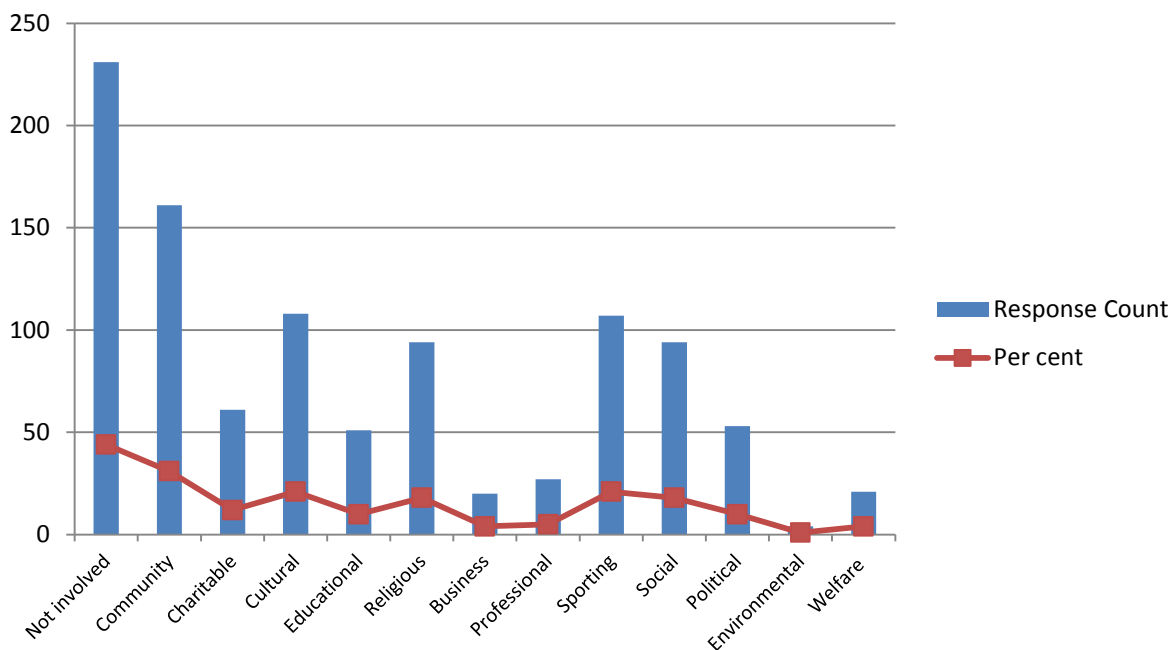
While Macedonian community involvement was spread across a range of organisational types, a sizeable minority were not formally involved in any organisational activity and no one type of communal life attracted a significant degree of personal involvement.

It appears that age had a bearing on which type of organisation respondents were involved in:

- Those under 40 were more likely to be involved in sporting and social organisations, at 62 per cent and 65 per cent respectively, compared with involvement rates of 37 per cent and 34 per cent respectively for those over 40; and,

- Those over 40 were more likely to be involved in charitable activity at a rate of 60 per cent, compared with 38 per cent of those under 40.

One notable finding was that 54 per cent of Australian born respondents and 55 per cent of those under 40 were involved in religious organisation compared to 46 per cent of those born overseas and 41 per cent of those over 40. Being involved in charitable work was more prevalent in the overseas born who were over 40. In terms of non-involvement, the rate was higher for those under 40 (47 per cent), than those over 40 (39 per cent). It followed that involvement was higher for those over 40 (61 per cent) than under 40 (53 per cent).

In the focus group a high degree of frustration was expressed about community organisations, which explains the lack of participation in them. Asked if people wanted to be involved, to do something for the community, one participant responded,

> I think so, but I think everyone wants the credit for it, and I think that's what he was trying to touch on with the communities. Like if you are doing something, well you are going to get the credit, I want the credit, so then I will start something else.

Another person said,

> I think people want credit, and that's why nothing gets done.

However, there was some dispute about whether both the above comments were generalisations, with the participants evenly divided on the issue.

Another reason for limited community participation expressed in the focus group was a lack of awareness about available community activities. The following was offered by one lady to explain her lack of involvement,

> Some of it probably comes back to maybe not necessarily have time. I work, I've got two kids, and I was going to uni up until just last month, so time is a factor. I'm also not aware of anything that's going on. As we were growing up I think we were closer connected. I mean there were all these dance groups and stuff... and I was involved in those. But then we grew up and you sort of do your own thing, so I don't do anything now.

Several participants expressed their frustration with older organisations run by older people, which have resources, but exist largely on paper. One person explained,

> I'm not involved but I was working as a volunteer worker as a community radio presenter. I tried to help and to make it better, but it seems to stay the same. The older generation want to stay as long as they can there, and don't want to make any difference.

Another man in his thirties explained his frustration with community structures,

> I used to be involved in a few organisations, and it's a bit hard to deal with some of the people. You give them an idea, and at the start everyone is excited, and then you start again. And competition is what kills our community, nothing else.

One person indicated that they were thinking of starting a Chamber of Commerce but gave up because of "rumours" in the community. Others concurred that "rumours" were a problem when it came to involvement in community life.

Efforts to involve young people in their own networks seemed to be successful. One 20 year old described how he became involved in the United Macedonian Diaspora's 'Generation M', explaining,

> *It's like a global network with all Macedonians that are sort of I guess in their youth...I opted for that because I get to speak with people that have my sense of thought, so my generation, and honestly every generation has a different opinion. So speaking with your generation it's much easier to communicate, because you are all on the same thinking pattern, and trying to speak with someone that has a different thought, a different generation mentality, and that's why.*

Connecting youth to youth, and empowering youth, may be more likely to harness involvement in the Macedonian community, rather than expecting the youth to be involved in organisations run by older members of the community.

One reason for lack of community participation identified in the focus group was the lack of readily available information about what was going on. A former community leader explained,

> *The biggest problem, if the person or someone wants to learn about their community, he has to actually listen to the Macedonian community radios, or read the newspaper. We don't know where is the Macedonians, because Macedonians live in St Kilda, Caulfield, we live everywhere.*

While SBS radio was recognised as an important source of information about community events, its 4-5pm time slot meant a lot of potential listeners were working. The former head of an organisation pointed out that community newspapers carry a lot of information about activities but one Australian born participant responded,

> *I can read it but it will take me two hours to read the paper*

Others pointed to information being available through social media. However, summarising a general feeling in the room one participant stated,

> *The information is out there, it's just a matter of the person whether they want to do the investigation and research.*

Overall, it seems that the information on community activity is available if people take it upon themselves to look for it, but it is not readily available and is mostly in Macedonian. There seems to be a gap in information sources for those with a lesser sense of Macedonian identity and language fluency.

Finally, class factors may be another consideration effecting communal workers. Interviews with the non-professionals workers indicated that they were too busy working to have time for formal community involvement and they said this was also the case for most of their friends who were similarly employed in non-professional work. However, they were informally immersed in the Macedonian community and culture through the church and by frequenting places such as Macedonian restaurants where people would gather and discuss current affairs. Such informal forms of communal engagement may not be limited to older generations, with it being pointed out that many young Australian born Macedonians aged 20-35 spent their Friday, Saturday and Sunday nights at a Macedonian restaurant listening to traditional music and eating traditional food rather than spending

their weekends in mainstream nightclubs. However no empirical or observational research was undertaken to verify the extent of this informal communal participation by 20-35 year olds.

4.2 Involvement with Activities in Australia Related to Macedonia's Social, Economic or Political Wellbeing

Respondents were also asked if, in addition to organisational involvement, they had been involved in or taken any actions that were supportive of Macedonia's social, economic or political wellbeing. The results of 602 respondents are provided in the following chart.

Chart 4.2 Involvement with activities related to Macedonia's social, economic or political wellbeing
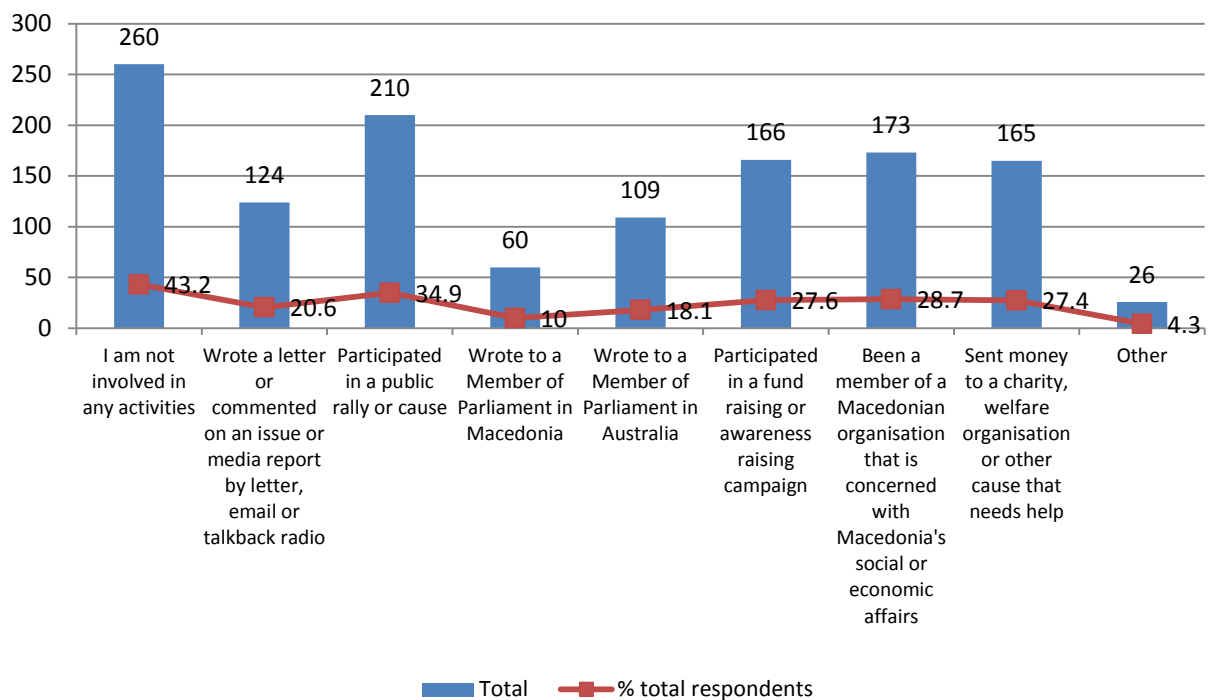
Consistent with the response about organisational involvement in Chart 4.2 above, 43 per cent said they were not involved in activities in Australia that are related to the social, economic and/or political affairs of Macedonia (Q5.12). Those under 40 were less likely to be involved than those over 40. Almost half (48 per cent) of those under 40 were not involved. Of the 62 per cent who were involved, engagement occurs across a wide range of political activities.

Links Beyond Family, Friends and Business Contacts in Macedonia

Respondents were asked if they have formed contacts in Macedonia through their other interests such as religious, communal, recreational and political affairs (Q5.5). Of 605 respondents, 29 per cent answered in the affirmative. This suggests that organisational contacts facilitate networks that extend beyond family and friends.

While organisational contacts may be made in Macedonia, frustration was expressed in the focus group about such contacts. For instance, the former leader of a Macedonian community organisation in Melbourne explained why he gave up on ties with organisations in Macedonia,

As soon as you get in touch, the first point is 'we need money'. I just want to actually work together on a project. These people are not interested about working, it's all about money.

4.3 Australian Politics and the Road Map

In relation to Australian politics, participants were asked how important the policies of Australian political parties are in relation to Macedonia in terms of how they vote in Australian elections. More than three quarters (77.6 per cent) of 618 respondents said these policies were either very important or important (Q. 5.14).

A series of questions were also asked in relation to the 'Roadmap for Advancing Australia-Macedonia Relations' (Q. 5.15). The Roadmap is a community initiative that maps out key issues to be addressed by all relevant stakeholders in order to advance the bilateral relations between Australia and Macedonia and to improve the status of Macedonians in Australia. It has been discussed on two occasions in the Australian Parliament with the Australia-Macedonia Parliamentary Friendship Group and other stakeholders in the House of Representatives and the Senate.

Not surprisingly, there was overwhelming support for all measures proposed that see the Australian Government do more to advance bilateral relations. On the most sensitive of political issues, that of name and recognition, the position of the Macedonian community was clear:

- Asked if Australia should recognise Macedonia's constitutional name without delay, 95 per cent agreed or strongly agreed;
- Asked if Australia should open an Embassy in Macedonian similar to that in Croatia, 94 per cent agreed or strongly agreed;
- Asked if Australia should open an Embassy in Macedonia, 94.1 per cent agreed or strongly agreed; and,
- Asked if Australia should sign and implement all the bilateral agreements which have been on stand-by for several years, 86.1 per cent agreed or strongly agreed.

Responses were similar for the overseas and Australian born and those aged over and under 40.

A theme of the focus group discussion was to elaborate on these views. One opinion expressed was to,

Get in touch with the Australian government to recognise our country as a normal country with a normal name, that's our biggest problem I can tell you. I can speak for all. That's what is killing us here.

This immediately led to an out pouring of similar sentiment. Another man added,

I speak Macedonian at home, Australia recognises that; Australia recognises that I'm Macedonian Orthodox – however, Australia doesn't recognise that my country is The Republic of Macedonia.

In comments that were clearly referring to the Greek community, participants continued,

I don't think anyone here has a problem, or the people in The Republic of Macedonia have a problem with the name, that's someone else's problem, let them deal with it, and I think Australia as a democratic country should respect everyone's right to self-determination which is the second charter of the United Nations.

The focus group participants made it abundantly clear, as did the survey, that the issue of name recognition was deeply felt and of paramount importance to the Macedonian community in Australia. It appears that the strong sense of identity with Macedonia and interest in its affairs, also leads to strong political position in relation to the policies of the Australian Government.

4.4 Summary of Political and Community Connections with Macedonia

The survey findings relating to the ties between the diaspora and Macedonia that stem from political and community engagement show a wide range of organisational involvement, although the nature and extent of that involvement varies according to the age of the respondents and whether they were born in Australia and overseas. There was a high degree of qualitative frustration expressed towards community organisations both in Australia and Macedonia. The community is politically mobilised and there is near unanimity on the need for the Australian Government to do more to recognise and engage with Macedonia.

The following section discusses the third theme of the survey questions which is around care-giving, remittances and philanthropy.

5. Care Giving, Remittances and Philanthropy

This section reports on the questions that relate to care, remittances and philanthropy. In particular, we draw from survey questions that relate to transnational care responsibilities, remittances sent to Macedonia and the motivations for this. We also draw on information gathered about visiting Macedonia and the motivations for returning to and spending time in Macedonia.

5.1 Care Giving for Friends, Family and Community Members in Macedonia

Data from others sections of this survey, such as visits, have demonstrated the extent of strong family ties Australian Macedonians have in their homeland. Section 6 of the survey specifically asked respondents to identify whether there is a person or people that they care for in Macedonia. They were also asked to indicate the frequency that they do this and what form this care takes.

Chart 5.1 Who is cared for and how (frequency)
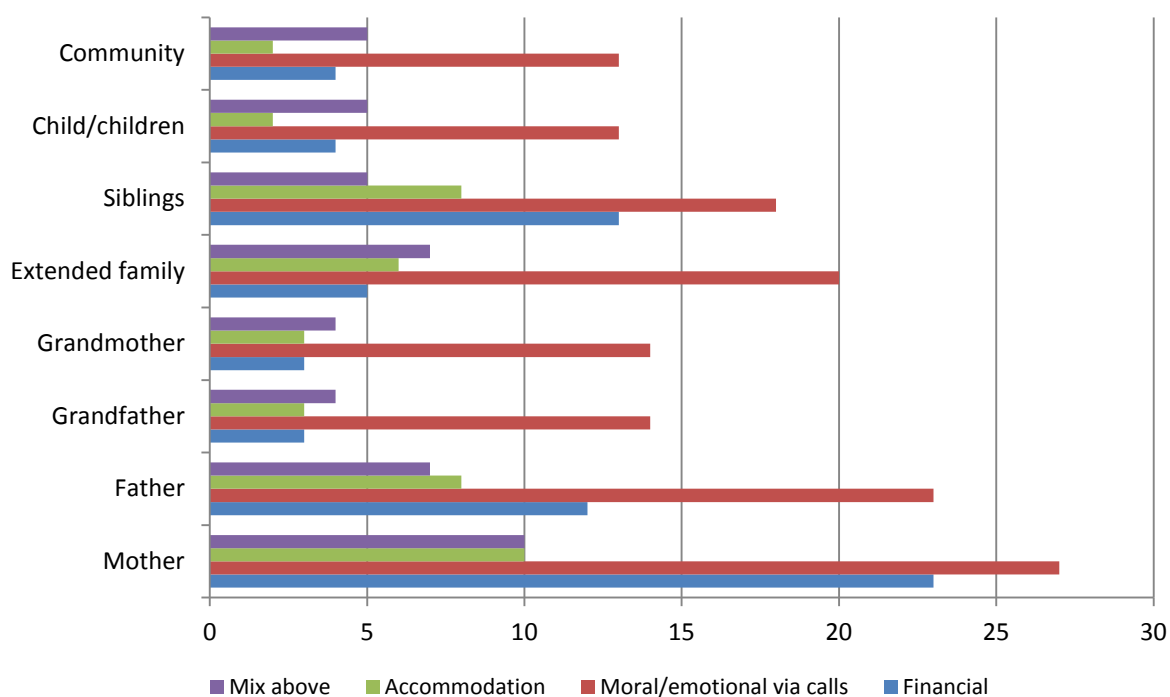
Overall, only very small numbers of respondents indicated that they provided care for people in Macedonia. The major recipients of care were people's mothers. Even in this case, only 27 respondents said that they provided moral or emotional care to their mothers. In terms of type of support, there was virtually no personal and practical care, with most support being of a financial and emotional/moral kind. Here too, it was parents who were the main beneficiaries. Slightly less numbers also supported extended family members (uncles, aunts, cousins) primarily by offering moral and emotional support. There were also 13 respondents who gave support to community members and friends. The results are shown in Chart 5.1 above.

Frequency of Providing Care

The frequency of providing financial and emotional support varies significantly according to whom this support is being directed (Q. 6.1). The closer the relative the more likely the support is to be given on a regular basis as is shown in the following chart.

Chart 5.2 Who is cared for and how often (frequency)
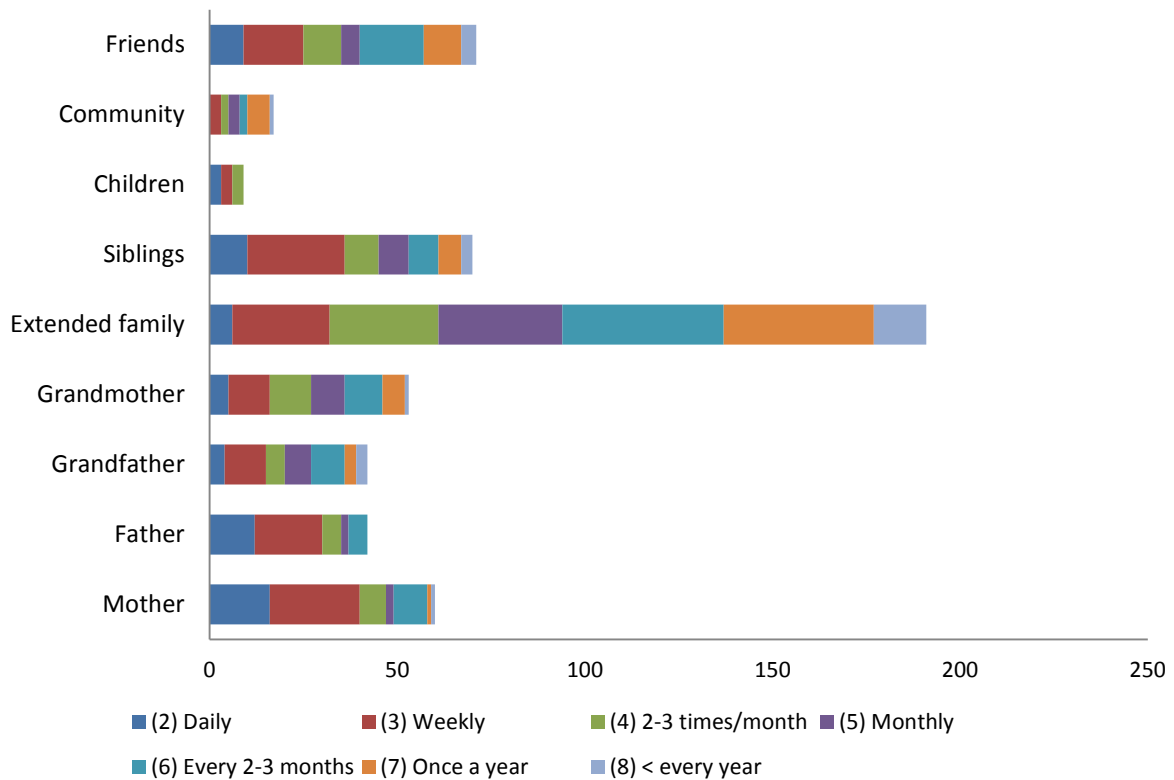
In terms of the role of care giving as a feature in the future of the diaspora's role and responsibility in the homeland, despite almost all respondents having ties to friends and family in Macedonia, only 28 per cent of 566 respondents anticipated having obligations caring for friends or family in Macedonia in the future (Q. 6.2).

5.2 Philanthropy and Remittances

Another important objective of the survey and the focus group was to identify the extent to which money is sent to the homeland and for what purposes. The survey included a number of questions relating to this objective. The first of these was about the frequency of sending gifts, money or goods to Macedonia. As Chart 5.3 shows, family is the focus of gift and financial support sent from Australia to Macedonia, with very modest support for a community or political cause.

Chart 5.3 Reasons for sending gifts and money to Macedonia (frequency)
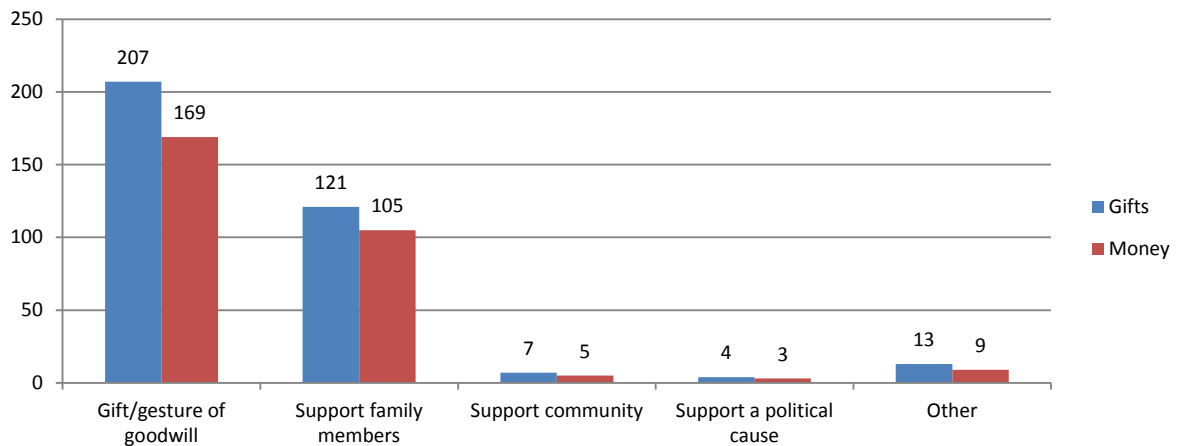
A related question was in relation to the frequency of sending gifts or money. Chart 5.4 shows that both gifts and money are most frequently sent on special occasions. There were also a sizable group who said that they send gifts (21%) and money (18%) 'regularly throughout the year'.

Chart 5.4 Frequency of sending gifts or money to Macedonia (frequency)
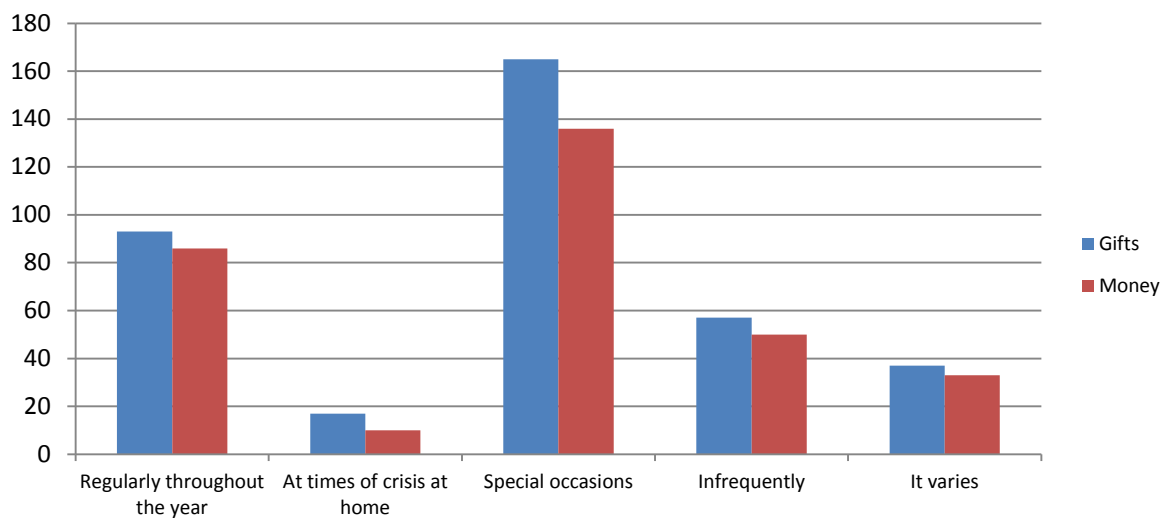
Sending money was not limited to those on higher incomes. All three non-professional interviewees said they sent money to family in Macedonia, usually when there was a need.

5.3 Who Receives Money and How Much?

Asked (Q. 6.5) who they sent money to and how much, only 27 people identified "a community or religious organisation". Most of this group were overseas born (20). In terms of the extent of financial support, the majority of donations were less than $1000 with few above $10,000. Responses are provided in the following chart.

Chart 5.6: Money sent and how much (frequency)
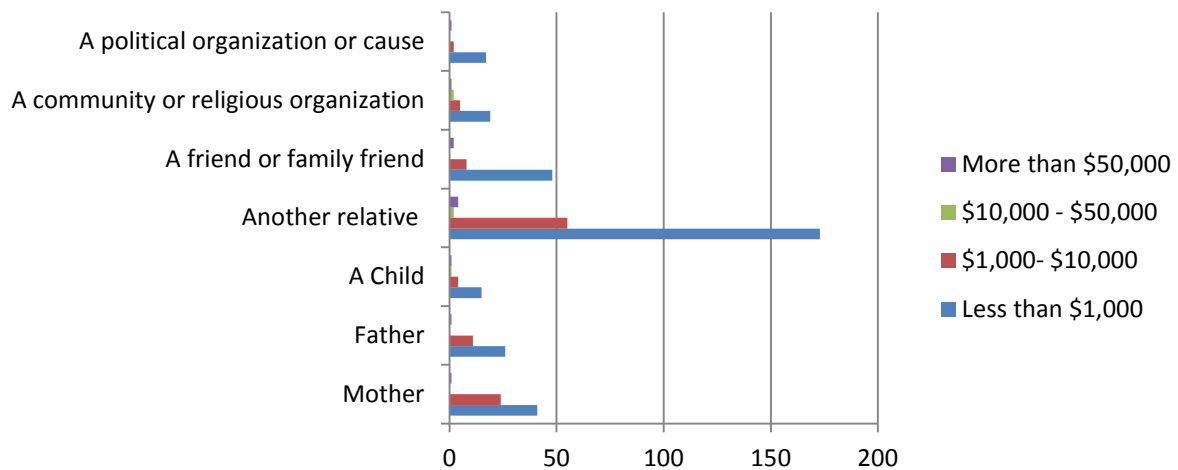
As the chart shows, the majority of philanthropy goes to family rather than public organisations and the majority of gifts are under $1000. The reasons for this were explored within the focus group.

Given the mistrust of official systems and organisations in Macedonia discussed earlier, it followed that philanthropy occurred in a more informal way, often through networks in the family village. As one participant explained,

> My father's been here for 40 years, and the village he comes from outside of Macedonia, in that village, although a lot of them do go back there in summer, but the people here in Melbourne have contributed a great deal financially back into that village to develop roads, or do whatever needs to be done in that aspect. And I think that's quite prevalent not in just his village.

He explained that rather than operating through formal channels,

> It's based on trust. I think most of the time it's based on trust, in that the money that goes there gets allocated. There's a person in the village that usually is like the head of the village in a way.

Another man gave another example,

> The church bell was broke in Macedonia, so they said 'guys, we need a new church bell', so they said 'either send money or send a church bell', so we said 'let's send them a church bell'. So we collected $10,000, we bought the church bell in India and sent it to Macedonia. Fantastic.

5.4 Summary of Caregiving, Remittances and Philanthropy

Despite relatively high total annual household income and strong identification with the homeland, patterns show that philanthropic activity is relatively low compared to income. Money is sent to family members, rather than broader community organisations and homeland development causes, although the village also remains a nucleus for support. The following section discusses the findings from the final theme of the survey which is related to business and professional connections.

Section 6: Business and Professional Ties

This section draws on survey findings related to how the diaspora is linked to Macedonia through business and professional connections. These questions relate to trade activities, interest in business/professional connections with Macedonia and the motivations for being involved in business/professional activities.

6.1 Business and Professional Contacts and Involvement

In contrast to the finding that the majority of respondents have contact with friends and family in Macedonia, only 21 per cent, or 133 individuals, have business or professional contacts in Macedonia (Q. 5.3). A majority of these are overseas born (61 per cent) compared to Australian born (37 per cent). Respondents were similarly divided between those aged over and under 40 years.

Formal involvement in Macedonian business organisations is very low, with only 4 per cent, or 24 of 601 respondents, being involved in a Macedonian business organisation in Australia (Q. 5.13). Similarly, only 9.5 per cent of 580 respondents, or 55 individuals, had work involving interactions with Macedonia (Q. 7.1). Of the slightly higher number of 60 respondents who described their work in Macedonia, 11 per cent stated they exported goods and/or services to Macedonia, 32 per cent imported goods and/or services from Macedonia, and 64 per cent stated they had other business/professional interactions with Macedonia (Q. 7.2.). Of these 60 individuals, a majority of 60 per cent were born overseas.

There are several reasons that explain the lack of trade and business contacts with the homeland. One factor is the types of employment in which the Macedonian community members are employed in Australia. Hence, when asked if they import/export good from countries other than Macedonia only 6.5 per cent answered in the affirmative (Q 7.3). However, other reasons were offered in the focus group.

A manufacturer complained he submitted tenders for contracts with the Macedonian Government, but,

> ...they keep disappearing. A couple of times my documents made it there and they want money on the side... you can't have a business or business relationship with any country if someone is asking for the money on the side.

This generated a wide discussion and consensus on corruption in the country, particularly when dealing with Government. Another participant put it this way,

> To be in a business relationship with Macedonia, you have to have someone in the government, some close people who is in the power, otherwise your business won't succeed. It's as simple as that.

Concerns were also expressed about "making sure the contracts are respected".

Different business ethics were clearly a factor undermining business ties between Macedonian and its Australian Diaspora. In the focus group several people spoke about "two different mindsets", the Western and the Macedonian. As one person put it,

> I think it's the two different mentalities...we have come to be accustomed to this lifestyle and in the Western world, how you go about doing business. I think Macedonia has a different mentality, and that's why it doesn't link up - the two different mentalities that we have here in Australia, and the

mentality that you have in Macedonia. And as some people are saying with corruption and things, that's just one thing – I just think it's the mentality of the people and how you do business here, is different to how you do business there.

Bureaucracy was a huge frustration. One man in the building industry said,

The Preston Council, if I go there and put my forms in and they say 'all right, you need the form A, B, C and D, lodge them in, and we'll give you this application to build at the back of your dwelling'. In Macedonia, it took 18 months. Eighteen months!

There was a feeling that the community in Australia has tried to develop business ties with Macedonia, but the Government in Macedonia does not help. One participant said,

The government has come to Australia and visited us here and they have promised us a lot of things. When I've gone back there and when I've bought or tried to open up something, they do not deliver.

Others, however, did express optimism,

I think the days of the Wild West in Macedonia are basically disappearing, simply because there's been a change of ownership from public sector to private sector. Therefore the private sector is a lot more focussed on delivering results, profits, otherwise they go out of business. And second, Macedonia has a strategic advantage in being part of the European Union, and that creates pressures on the state and the economy to meet European standards of business governance. So I think Macedonia is quickly learning the ropes, quickly changing its standards of governance and reporting and education, everything is changing in a good way.

When asked in the survey for major motivations for visiting Macedonia, 14 per cent of 613 respondents gave business or professional reasons (Q. 5.7). These figures were similar for the Australian and overseas born and those aged under and over 40. Of the 199 respondents who gave a reason for why they expect to spend time in Macedonia in the next five years, only 21 (11.4 per cent) cited business reasons (Q. 4.7).

Reasons for Business and Professional Ties

Those who did have business or professional contact with Macedonia (Q7.5) were asked why. The responses are in the following chart.

Chart 6.1 Motivations for business or professional ties (frequency)

Motivation	3) Unimportant or very unimportant	2) Neither important nor unimportant	1) Very important or important
It is important to my family and their opportunities and/or wellbeing	19	51	113
It gives me a reason to visit more often	23	48	108
I want to help the country economically	14	35	135
I have networks in Macedonia	16	53	108
I speak the language	12	33	136
Purely business/professional reasons that have nothing to do with my family history	20	70	87

As these responses provide, kin, identity and nationalistic factors, rather than pure business and professional reasons, are the primary drivers for maintaining business and professional ties with the homeland. The fact that people have social capital in Macedonia, including language skills and networks, is an important factor explaining the diaspora's business and professional ties in the homeland.

One business person summed up the perspective on trading with Macedonia by explaining that they dealt with Australian importers. So while they had no direct trade dealing with Macedonia, they hoped that as their business grew they would be able to do work directly with Macedonian exporters. They said this was because they have,

> ...connections and it will be cheaper. I know the people there and it's about trust and if you know people and they trust you, they skip the formalities.

Interest in Developing Business/Professional Ties in Macedonia

Despite the reported low level of current professional interaction with the homeland and concerns about trading with homeland, there is a strong desire to engage in business and professional ways.

- 40.5 per cent agree or strongly agree their future career will involve business or professional links with Macedonia;
- 53 per cent agree or strongly agree that they can facilitate business/professional opportunities in Macedonia;
- 48 per cent agree or strongly agree that there are business/professional opportunities for their company/institution in Macedonia or surrounding markets;
- 63 per cent agree or strongly agree they want to develop business/professional links between Macedonia and Australia; and,
- 62 per cent agree or strongly agree they have a competitive edge in doing business/professional work in Macedonia because of their Macedonian background.

It follows that there is a desire to help the country by people using their professional skills. One female accountant told the focus group,

> *I also see that Macedonia is a relatively young state, and I think people outside of Macedonia have a lot to contribute. I'd be happy to provide professional services, if there was a way of finding out who I can provide those services to.*

However, she went on to explain,

> *I've considered, but wouldn't have the faintest idea how to go about doing that. I mean I'll get on the internet to see if there's any opportunities for working in Macedonia, and of course there aren't, but I look at the European organisations that provide assistance to Macedonia, project work they do, to see if opportunities come up. I guess it's quite hard to come across, without actually having connections there to be able to do that.*

There is clearly a strong belief in the potential for enhanced business/professional ties, but frameworks and processes to facilitate this are required both in Australia and Macedonia to overcome negative perceptions and experiences.

Section 7: Summary and Concluding Observations

The purpose of this report has been to present the findings of a survey and focus group of the Macedonian diaspora in Australia designed to explore the extent and nature of ties with the Macedonian homeland. This section summarises the key findings and draws conclusions about the potential implications of the findings for further research and policy development. In doing so, we are careful about making generalisations based on the views of the participants in this study and are mindful of the limitations of the research methods, as well as the diversity of the Macedonian diaspora itself. As discussed in Section 1, the term 'diaspora' is an intangible and subjective term that defies measurement in part due to the reliance on self-identification as a means of diaspora classification. As a result, it is not possible to make definitive conclusions. Rather we interpret the results as providing insights and clues in relation to diaspora connections with the homeland. At the same time, our findings appear to show some very clear trends that resonate with the broader literature on Macedonia and the Macedonian Diaspora.

The Macedonian community in Australia was originally established as a labour/economic diaspora in the 1920s. More recently, and despite the conflict and instability in the Balkans, it can be described as a "quality of life" diaspora. This is a community whose migration and settlement is determined by the pull factor of economic and lifestyle opportunities in Australia, rather than being forced to leave Macedonia as such.

The Macedonian community has indeed made the most of the "quality of life" opportunities that Australia provides, as shown by the positive outcomes achieved in terms of professional and educational status. Macedonians feel very much at home in Australia, and their high uptake of Australia citizenship appears to reflect both practical considerations and their actual identity. This is a community that is comfortable in the two worlds that define diaspora: the old ethnic homeland and the newly settled diaspora.

The strong sense of belonging in Australia coexists with a very high degree of identification with the ethnic homeland which is central to the community's identity. This is manifest in multiple ways: high visitation rates with the homeland, the consumption of Macedonian media and high personal communication with the homeland.

The duality of Macedonian identity is also expressed through language use and skills with high rates of fluency and literacy in both Macedonian and English. Use of Macedonian clearly reinforces Macedonian identity. This in turn facilitates access to Macedonian media which itself further reinforces the Macedonian element in the person's identity.

Property ownership in Macedonia is another characteristic of the transnational nature of the diaspora. The high rate of property ownership in Macedonia by members of the diaspora also adds another deep layer of connection to the homeland. Given that such acquisitions were regarded as a good financial investment, this is a perhaps means by which to encourage investment in Macedonia that simultaneously serves to enhance the diasporas relationship with the homeland.

The main driver of the diaspora's relationship with the homeland is family ties. This primarily explains visitation, communication and the emotional concerns and empathy. It is often the extended rather than nuclear family with whom the diaspora have ties in the homeland, so the nature of the family unit and its status within Macedonian culture is arguably the most important element in maintaining a diaspora-homeland relationship.

Members of the diaspora often combine visiting family with having a holiday, with these holidays often have a "roots tourism" dimension. Such tourism can be further developed as a factor that will both maintain and enhance

ties between the diaspora and the homeland, and also assists in the homeland's economic development. A reverse side of this is family and friends in Macedonia visiting Australia, and this is something that will require Australian Government attention in term of the issuing of visas and diplomatic representation in Macedonia. Along with visits, mass media use and personal communication are a cornerstone of diaspora-homeland ties. Locally and overseas produced Macedonian language media is widely accessed by the community in Australia, often in order to keep up to date with political and current affairs developments in the homeland.

Social media is having a strong influence on the nature of both private and public diaspora-homeland ties. Facebook in particular, allows for ongoing contact with greater frequency. It allows the benefit of sharing broader information and mediums, such as photos and videos, that expands the scope of information exchange. Although this is a medium between individuals and is thus in the private realm, its impact often extends to the public realm of political and community organisation. Indeed, Facebook is a link not only between the Australian diasporas and the homeland, but also between the Macedonian diaspora in other countries.

Similar to Facebook, Skype is a new technology that has been actively embraced by the Macedonian Diaspora. It allows for visual as well as audio communication, enhancing the qualitative nature of the contact with the homeland. Thus it is not the only frequency of contact that Skype allows which enhances diaspora-homeland relations, but also the nature of the contact it facilitates.

Interest in the political circumstances of the homeland is one distinct expression of Macedonian identity in Australia. While all forms of media are used to share information of interest to the diaspora on political and current affairs, there is a disconnection between the level of concern expressed about these issues and the absence of action in relation to them.

The very high degree of conviction on political issues between Australia and Macedonia suggests that the community can increase its lobbying efforts on issues of concern, primarily relating to name recognition and Australian diplomatic representation in Skopje. As long as these issues remain unaddressed, the Macedonian community in Australia is likely to feel disadvantaged and discriminated against by the Australian Government. The fact that members of the Macedonian community tend to consider these policies when they cast their vote in Australian elections is a factor the community could utilise to enhance their lobbying efforts.

Given the importance of language and family ties, there is clearly scope for greater involvement of the diaspora with the homeland. One aspect of this, and a direct example of brain circulation, is Macedonians from Australia living and working permanently or temporarily in the homeland. A sizeable minority of survey respondents expressed such an interest, motivated by cultural and nationalistic factors, but little is being done to tap this interest. There is clearly scope to develop a formal strategy to encourage and facilitate such a return with all the brain circulation benefits that will follow.

While the skills and networks of the diaspora can assist the homeland's economic development, one barrier to the diaspora's permanent or temporary return to the homeland is the weak economic situation in the homeland where salary levels are low. Tax policy in relation to temporary or permanent diaspora returnees is an issue the Macedonian Government may want to consider to advance of this scenario. The culture and way of life in the homeland is a pull factor for the diaspora which the Government in Macedonia is failing to utilise as a mechanism to attract more members of the diaspora to live and work in the homeland.

A major obstacle to meaningful public ties in the homeland are perceptions of corruption and a business/political culture that lacks the principles of good governance experienced by the diaspora in Australia. Helping nurture

good governance in the homeland, which is a practice and value that the Macedonian community has appreciated while living in Australia is a meaningful contribution they can make to the homeland.

If more formal diaspora engagement in a wide array of public life, from commerce, to philanthropy is to be encouraged, government, business and NGOs in Macedonia will need to assure the diaspora that governance issues are addressed. Such measures would significantly enhance the potential for diaspora engagement in the homeland on multiple levels, such as trade, relocation and involvement on public life.

Flowing from the issues raised above, formal contact with business and professional associates remains very low. There was a feeling that the community in Australia has tried to develop business ties with Macedonia, but these efforts are not supported or facilitated.

Macedonian community organisations in Australia are clearly failing to attract and retain community members. Perceptions of such organisations being personal fiefdoms protected by the "old guard" who are unwilling to make way for younger members of the community threatens to disenfranchise many Macedonians, particularly younger Macedonians, from being associated with formal community life. Many of the community organisations operating in Australia are also failing to tap into and advance the high sense of Macedonian identification in the community, and as a result such organisation are failing the community in Australia. If these issues are addressed, community organisations can have a much more active and productive role in facilitating more public diaspora engagement in the homeland.

Association and involvement with organised public life in Macedonia, including in economic, social and political organisations, was of a limited nature. The community does participate extensively in events featuring visiting dignitaries, artists or celebrities from Macedonia so these should be considered by the local community as an important tool for engaging the community and an area for potential expansion. Such events are a "win win" as they involve the diaspora and enhance their identity and raise the potential for the homeland to involve the diaspora in their public life.

While there is extensive Macedonian media available in Australia, the fact that it is in Macedonian rather than English, mitigates against younger Australian born members of the community using it. Greater use of mediums such as Facebook are more likely to inform younger members of the community about what is taking place and to keep them involved, but there was little evidence of this being strategically developed by the community in Australia. There is a need for the Macedonian community to make it more widely available about what is going on in the community, rather than relying on mediums such as SBS Radio, whose Macedonian language daytime broadcasts do not reach many younger working members of the community.

Transnational care giving is not a strong feature of the Macedonian diaspora-homeland relationship despite almost all respondents having ties to friends and family in Macedonia. In terms of remittances and philanthropy, this was primarily limited to family and was not of significant financial amounts. Given the economic resources of the community in Australia, the level and range of philanthropy to causes in the Homeland is clearly an area for potential development. This may be a matter both for developing a culture of giving and frameworks for giving in the diaspora, but also presenting more philanthropic option in the homeland.

Given the mistrust of official systems and organisations in Macedonia discussed earlier, it follows that philanthropy occurred in a more informal way, often tied to the place where people originate from. The place of origin (city or village) remains an important element of identification with the homeland. Developing philanthropic and other ties based on this basis may be an option for a Macedonian diaspora strategy.

While business and professional ties with Macedonian are low, motivation to have trade and professional engagement with the homeland is high. These are driven by connections to kin, identity and a national pride, rather than pure business and professional reasons. There is clearly an enormous degree of social capital in terms of language skills and networks that the diaspora offers as a basis for enhancing trade with the homeland. However, there is little evidence of this being utilised by either the Australian or Macedonian Governments. The data suggest that were such frameworks created for such engagement, the community would respond and that organisational contacts would facilitate networks that extend beyond family and friends.

There was also a feeling that the community in Australia has tried to develop business ties with Macedonia, but the bureaucracy in Macedonia is an obstacle. Bureaucracy in Macedonia was a huge frustration to participants indicating that there is a need for the development of mechanisms to facilitate trade between to two countries in order to overcome negative perceptions and experiences.

Transnationalism is a prominent feature of Macedonian life. However, despite the high identification with being Macedonian it is important to recognise that there are factors that mitigate against this, including marriage between Macedonians and non-Macedonians which brings other cultures, languages and potentially homelands into the equation. While the survey suggested high identification by the diaspora, evidence was also provided that younger non-professional members of the community identify less. This is an area of potential further research, as well as being an issue the community needs to consider.

Two levels of analysis of this research were by age and place of birth with the aim of establishing what differences may exists in terms of engagement and identification with the homeland. Overall, it can be said that identification and engagement with the homeland is very high for those born in Australia and overseas and those aged over and under 40. However, given the relatively recent migration to Australia, the widespread knowledge and use of Macedonian is not surprising. The question is whether this will diminish as native Macedonian speakers pass away and subsequent generations of ethnic Macedonians are born in Australia. The findings also show that those born in Australia have lower levels of engagement and identification than those born overseas, and as subsequent generations are born in Australia and are further removed from the original migration in the homeland, a diminishing in depth and nature of these ties is likely. This means that other models for engagement between this younger Australian born diaspora and the homeland will need to be developed. Social media is one obvious tool that can be effectively utilised for this purpose. Innovative tourism packages customised to the diverse needs and expectations of the Australian Macedonian youth is another strategy for connecting them with Macedonia. These may include cultural, educational, adventure, environmental and other forms of tourism.

Recommendations

Recommendations for the Macedonian Community: The large, growing and thriving Macedonian Diaspora in Australia can improve its influence, status and capacity to deliver better social, economic and political outcomes in Australia and in Macedonia by uniting on a national level into a federal representative body or coalition which can work with all relevant stakeholders to deliver collective impact. This body should focus on influencing the public policy and resource allocation decisions by local, state and federal Government in Australia and in Macedonia. The representative body can prepare and deliver innovative strategies, systems, programs, projects, leaders, budgets and campaigns that address the most pressing challenges and opportunities facing the community and its relations with Australia and Macedonia.

The Macedonian community in Australia is well placed to deepen, broaden and constantly improve and innovate the links with Macedonia and Australian society. This can be achieved by building, innovating and supporting strong community organisations at local, state and federal and international levels. Strong Macedonian

community organisations can build a strong Macedonian community. Such organisations need ongoing investment of resources including financial and in-kind support.

Each Macedonia community organisation in Australia can make a positive contribution and collective impact through education, culture, sport, public diplomacy, business, trade, investment, volunteering, philanthropy and advocacy. Each organisation can work strategically on finding solutions to pressing public policy and community development issues.

Each Macedonian individual and family unit has the opportunity and responsibility to contribute to strengthening the links with Macedonia. Communities with clear objectives, determination and resilience can and do influence outcomes. If the Macedonian community retains hope and takes initiative by engaging its youth and its social networks, it can make a huge difference and bring about positive change.

Recommendations for the Australian Government and Parliament: The Australian Government and Parliament should address the legitimate needs and concerns of the Australian Macedonian community and develop closer relations with the community and the Republic of Macedonia. This can be achieved by implementing the 12 point Roadmap for Advancing Australia Macedonia Relations. This research project has shown that the Roadmap enjoys wide ranging approval from across the Macedonian community and its growing and influential supporters in the Australian Parliament, universities and think tanks and the media as well as from the Macedonian Government.

Recommendations for the Macedonian Government: The Macedonian Government and Parliament need to carefully examine the latest research literature and best practices used around the world for engaging with its Diaspora in Australia and beyond in meaningful, sustainable and mutually beneficial ways. The Australian Research Council project 'Diasporas in Australia: Current and Potential Links with the Homeland' provides valuable, timely, rigorous and relevant analysis and insights into the current and potential links the Macedonian Diaspora in Australia has with its Homeland. The Macedonian Government can significantly improve its strategic and operational capacity to engage with its Diaspora by selecting from the research literature and from world best practice models, programs and projects that can be modified to suit the culture and priorities of Macedonia and its Diaspora. The Macedonian Government should increase the:

- budget for Diaspora related research and operational projects running three or more years;
- budget for public diplomacy and Diaspora affairs;
- innovation and collaboration capabilities of its Ministry of Foreign Affairs and the Macedonian public service to work in partnership with the Diaspora and other key stakeholders such as international organisations, universities, think tanks, parliamentarians, the media and friendly Diasporas from across the world for long term mutual benefit;

The international conference Global Village 2012 www.globalvillage2012.org held in Jerusalem in June 2012 and hosted by the Israel Ministry of Public Diplomacy and Diaspora Affairs provided a framework which can help the Macedonian Government and its Diaspora to develop a Discussion Paper, Strategic Plan and a Research Agenda for addressing the following issues:

MACEDONIAN GOVERNMENT'S ROLE IN ENGAGING THE DIASPORA

What governmental institutional structures and policies are effective at mobilizing Diaspora goodwill and support? What changes need to be made in Macedonia?

- **Institutions:** What institutional structures are best suited for this purpose? What is the effective role of national ministries vs. departments within existing ministries or inter-agency bodies? Is Diaspora engagement more effective if conducted at the local government level? What role can consular and diplomatic networks play? How can returning migrants effectively represent Diaspora interests within governments? How can foreign nationals with Macedonian ancestry living abroad be represented in the Macedonian Parliament?
- **Policies:** How can governments facilitate Diaspora investment? When should governments take a more active rather than facilitative role? What voting rights, if any, should be extended to citizens living abroad?
- **Engagement:** How can Diaspora opinions and capacities be effectively integrated into national development plans? Do governments have a role in helping emigrant organizations increase their capacity? What role should destination country governments play vis-à-vis migrant organizations?
- **Trust-building:** How can governments build the trust of Diaspora organizations? How can they improve transparency and accountability to merit this trust?

DIASPORA SUPPORT FOR ECONOMIC DEVELOPMENT OF MACEDONIA

In most developing countries, remittance flows outstrip direct foreign investment. How can Diaspora communities provide opportunities for viable investments in the country of heritage?
- **Government policy:** What barriers should government seek to remove? What policies can attract and sustain such investments?
- **Leveraging Diaspora commitment:** If Diaspora investors are willing to take greater risks than non-Diaspora investors, should businesses and financial institutions ensure that these first movers achieve greater return on investment?
- **Diaspora skills:** What mechanisms facilitate leveraging the skills and commitment of emigrant professionals who want to contribute from their expertise in medicine, science, academia, technology and industry? Can Diaspora actors increase employment opportunities in significant ways? Are successful emigrants more or less likely to contribute their skills "back home"?
- **Household investments:** What actions can be taken at the household level to improve financial literacy, increase access to financial mechanisms, increase small business development opportunities and capacities to create sustained opportunities from remittance receipts?

DIASPORA PHILANTHROPY: HOW TO LEVERAGE THE PHILANTHROPIC POTENTIAL OF THE DIASPORA?

Many hometown associations aim to both meet the needs of newcomers and to support families and communities "back home". Many strive to amplify their impact beyond individual remittances through community oriented activities. How can Diaspora philanthropy increase in both scope and scale?
- **Charitable giving:** What are the traditions, cultural norms and values which encourage charitable giving? How can these be developed to create sustained support for Diaspora communities and their communities of origin?
- **Mobilizing:** Many Diasporas first mobilize at times of crisis. How can this be turned into a sustained source of country support? What examples can be provided of how Diaspora members organize themselves or how they organize on behalf of others?
- **Organizing and capacity-building:** What institutional structures allow for effective Diaspora organization, whether organized around a hometown, or federated/umbrella organizations? How can the many small, volunteer-run and passion-driven Diaspora organizations transition into established professional organizations - and should they do so?

- **Fundraising:** What effective methods have Diaspora groups found to raise funds – through events or campaigns; planting a tree or other money collection mechanisms; focusing on many donors vs. fewer wealthier donors; through programs which leverage matching funds through government or the business sector?

EFFECT OF INTEGRATION ON DIASPORAS

What is the relationship between integration in the destination country and migrant contributions to the country of origin? Remittances touted as development tools are monies not spent in countries of residence. Is there a trade-off between an effort to integrate and an effort to help families and communities left behind? Can they be complementary, and if so under what conditions?

- **Youth:** Under what conditions does a strong sense of connection to a previous generation's country of origin help or hinder immigrant or Diaspora youth succeed in their new home countries?
- **Philanthropy:** Hometown associations often assist new immigrants as well as the communities they left behind. Do these efforts impede successful local integration? What is the interaction between integration in the country of settlement and a development focus on the country of origin?
- **Lobbies:** Are Diaspora lobbying efforts on behalf of another country a sign of conflicted loyalties? Is successful integration a necessary pre-condition for successful Diaspora lobbying?
- **Business:** Is there a correlation between financial and employment success in the country of destination and Diaspora business efforts oriented towards the country of origin? What policies should countries of destination and origin consider to facilitate, maximize or capture the gains of Diaspora business efforts?

DIASPORA-HOMELAND POLITICS: LOBBYING AND REPRESENTATION

Diasporas can be powerful advocates in lobbying their country of settlement on behalf of or sometimes in opposition to the government of their country of origin. They may also lobby their country of origin to help meet their interests as migrants or to promote change in the country of ancestry. Either way, Diaspora voices can have an impact.

- **How it works:** What methods are effective in lobbying governments of the countries of settlement on behalf of Diasporas' country of origin? How does Diaspora integration affect lobbying?
- **Voice and representation:** How can migrants make their voices heard "back home" – through voting or advocating or funding particular political agendas? What are the pros and cons of allowing out-of-country voting? Are there mechanisms to hold Diaspora advocates accountable in the country of origin?
- **Benefits/risks:** What are the benefits and risks to Homelands as a result of Diaspora lobbying?

BUILDING TRUST, ACCOUNTABILITY AND MUTUALITY

Successful and sustainable Diaspora support depends on trust and accountability. Members of Diaspora want to be assured that their donations and investments reach their targets in their places of origin, and that the money is spent effectively. In turn, country of origin partners may suspect the motivations of Diaspora giving or worry about its sustainability.

- **Trust-building:** How can Diaspora organizations create and cultivate mutual trust amongst Diaspora members? What mechanisms increase transparency and ensure accountability within Diaspora organizations and within their partner organizations in the country of origin?
- **Cooperation:** How can diverse stakeholders in the Diaspora and country of origin jointly identify and prioritize needs, decide together how funds should be allocated and hold each other accountable for

results? How can Diaspora and country of origin actors increase understanding of each other's needs and capacities for mutual benefit?

- **Participation:** What are the possibilities and limitations of participatory methodologies in facilitating cooperation between key stakeholders in both Diaspora and the country of origin?

MEDIA AND COMMUNICATIONS

Technology, media and communications are pivotal to the growth of Diasporas. Decreased travel and communications costs and easily accessible information from and about countries of origin create continually relevant, vibrant and meaningful connect.

- **Immigrant media:** What is the role of immigrant media in sustaining ties to countries of origin? What can be learned from the evolution of immigrant media regarding the elements that facilitate or inhibit local integration?
- **Social networking:** As social networking transforms societies, how is it changing the way in which Diasporas connect to their countries of origin?
- **Reflecting v. creating:** To what extent do media provide a reflection for Diaspora communities to see and understand themselves, and to what extent can media and communication forms shape and even create community and identity?

DIASPORA CONTINUITY: COMMUNITY, IDENTITY, YOUTH ENGAGEMENT

Ensuring continuity of a Diaspora requires cultivation of the next generation and of vibrant community institutions, education, values that are articulated and meaningful traditions.

- **Building identity and community:** What are the core sources of identification for a Diaspora community - language, culture, music, history, religion, food, sport? What programs successfully build community? What is the connection between building the community and serving the community? In what ways does integration into destination countries affect identity formation and connection to communities or countries of origin?
- **Community diversity and unity:** How can a community maintain a Diaspora identity when it is composed of sub-groups based on multiple religions, ethnicities, geographical areas and languages? Sometimes diversity is divisive. How can cooperation be fostered?
- **Youth engagement:** What programs or techniques are most effective in engaging Diaspora youth and connecting them in meaningful and sustainable ways to their Diaspora community and country of origin? How can programs effectively integrate educational and experiential aspects in engaging and developing youth identity?
- **Country of origin policies and programs:** How can the country of origin effectively assist in strengthening its Diaspora communities – whether through building capacity of emigrant organizations, facilitating youth engagement, addressing the immediate and basic needs of migrants, facilitating return and reintegration options?

In conclusion, the research shows that the large, influential and resilient Macedonian Diaspora in Australia is very much interested in nurturing its Macedonian culture, language and identity as well as developing better quality personal, political, philanthropic and economic links with Macedonia. The research has identified gaps which need to be closed by the community as well as by the Australian and the Macedonian Government to harness the resources, goodwill and commitment of the Diaspora for greater public good.

Overall, strong connections with Macedonia are maintained through close personal ties built on kinship, ancestry and identity rather than through more formal or public institutions or business and professional interests. However, this provides a very strong foundation for the public to maximise this interest in economic, social, cultural and political terms. However, engagement is currently less than capacity which is a wasted opportunity for both Australia and Macedonia. The evidence gathered through this study shows that there are numerous opportunities and considerable potential for strengthening links between Australia and Macedonia to the mutual benefit of both countries.

Appendix 1: Survey of the Macedonian Diaspora in Australia: A Summary of Results

Section 2: Background Information

Q. 2.1 Country of birth

Country of Birth	Frequency	%
Australia	425	47.7
Republic of Macedonia	375	42
Aegean Macedonia	46	5.1
Other	45	5
Total	891	100

Graph 2.1 Country of Birth
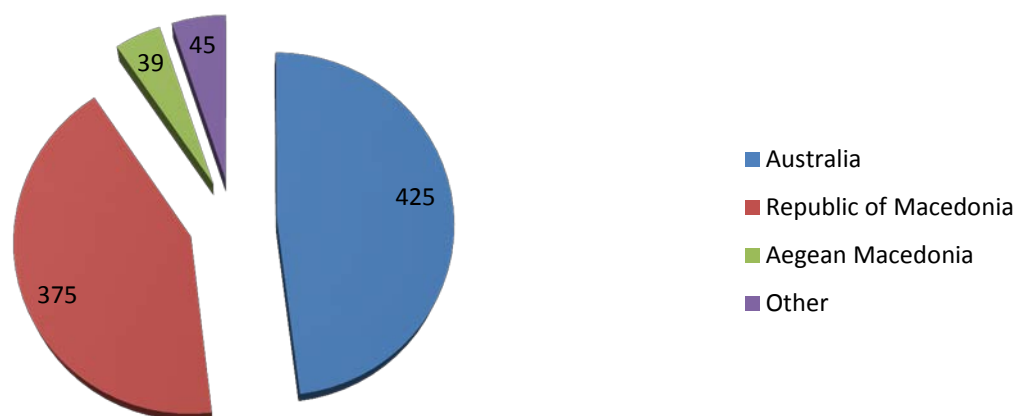
Q2.1a) Country of birth (other)

Legend:		Frequency	%
1	Australia	1	2.6
2	Macedonia	2	5.1
3	FYROM (including Vardaska)	6	15.4
4	Greek Macedonia	6	15.4
5	Greece	2	5.1
6	Canada/USA	6	15.4
7	Bosnia/Hercegovina/Yugoslavia/Serbia	3	7.7
8	Other European (England, Bulgaria, Sweden, Czech, Belgium, Slovenija, Croatia)	7	17.9
9	South Korea	1	2.6
10	Republic of Sierra Leone	1	2.6
11	Nonsense	4	10.3
	Total	39	100.0

Q. 2.2 If you were not born in Australia, what year did you arrive? Of those respondents who were not born in Australia, 378 identified a year of arrival. The years of arrival have been grouped according to decade as

shown in the following table.   The table shows that the largest group of respondents arrived between 1990 and 1999 (30.4 per cent) followed by those who arrived in the 1970s (22.1 per cent)

Year of Arrival	Frequency	%
Prior to 1950	2	.6
1950-1959	18	1.6
1960-1969	49	13
1970-1979	80	21.1
1980-1989	60	15.9
1990-1999	115	30.4
2000-today	54	14.3
Total responses	378	

Q. 2.3 Post code

Respondents were asked to provide a post-code which are grouped according to state as shown in Graph 2 below.   There were a large proportion of respondents who did not provide a post code, made typing errors or misread the question (28.5 per cent).   The largest group of respondents (40.5 per cent) live in Victoria (31 per cent), followed by NSW (31.8 per cent) and then West Australia (17.6 per cent).   Very small numbers of respondents live in Tasmania, Queensland and South Australia.

	Frequency	%
NSW	256	31.8
VIC	326	40.5
QLD	14	1.7
SA	30	3.7
WA	142	17.6
Nonsense/Other	37	4.6
Total	805	

Graph 2.2 Respondents by State of Residence
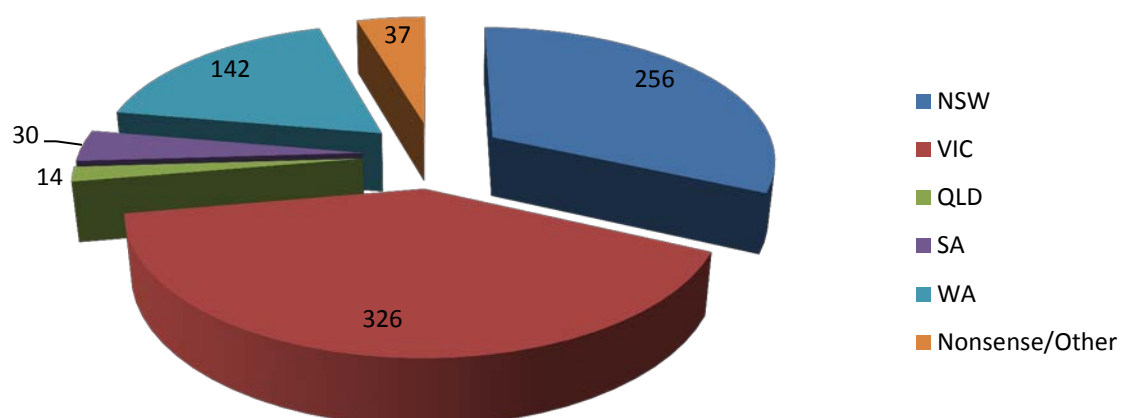
Q. 2.4 Gender

	Frequency	%
Male	607	68.9
Female	274	31.1
Total	**881**	

Q 2.5 Year of Birth

Year of birth	Frequency	%
1930-1939	9	1
1940-1949	28	3.2
1950-1959	77	8.9
1960-1969	147	17
1970-1979	259	30.1
1980-1989	231	26.9
1990-1999	12	1.4
Other/Uninterpretable	10	1.1
Total	**859**	

Q 2.6 Educational qualifications

	Total	%
Postgraduate degree	137	15.5
University degree	294	33.2
Non university trade, technical or professional	167	18.8
Secondary School	234	26.4
Primary School	14	1.6
Other	39	4.4
Total	885	

Graph 2.5 Educational qualifications
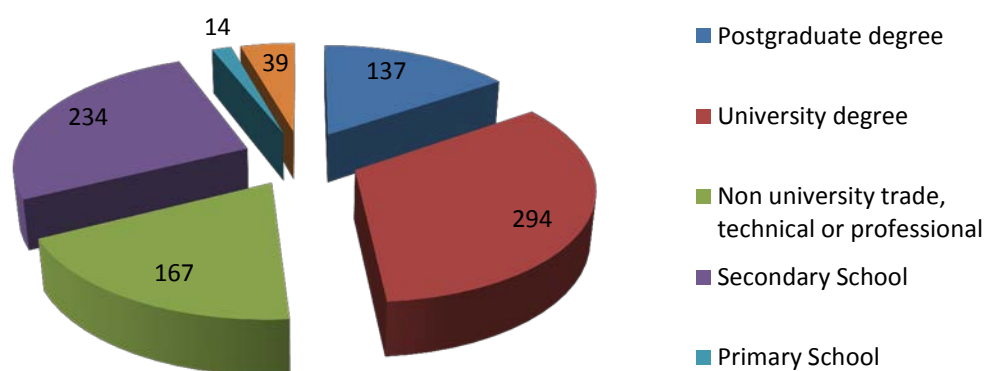
Q 2.7 Workforce Status

	Total	%
Employed full time	481	50.4
Employed part-time	110	11.5
Self employed	126	13.2
Unemployed	42	4.4
Studying full-time	115	12
Studying part-time	18	1.8
Retired	31	3.2
Other	31	3.2
Total answered question	**883**	

Need to note here that respondents could tick more than one category so while there were 954 responses, these came from 883 respondents.

Graph 2.6 Work force status
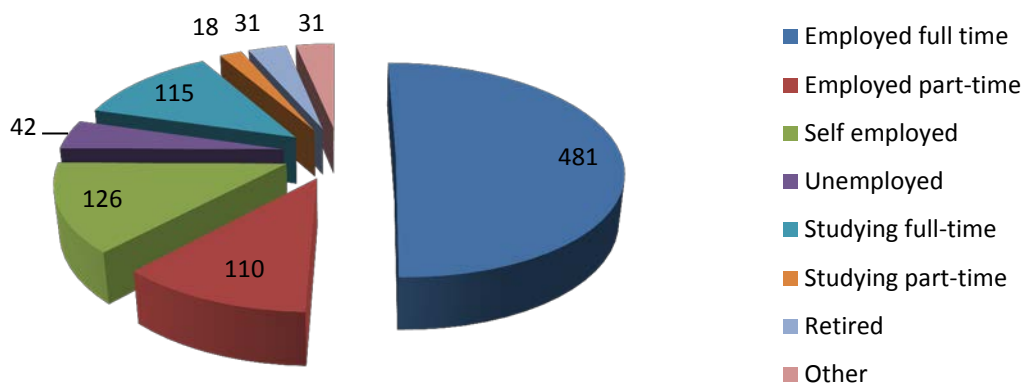
Q. 2.8 What is your occupation?

	Frequency	%
Manager	131	15.2
Professional	263	30.5
Technical or trade	79	9.1
Community and personal services	20	2.3
Clerical or administrative	89	10.3
Sales work	65	7.5
Machinery operation or driver	32	3.7
Labourer	41	4.7
Other	141	16.3
Total	**861**	

Other (please describe)

There were 139 respondents who described their occupation as 'other' as described below.

	Frequency	%
Education/Research/Teaching/Lab Technician	20	16.1
Student	29	19.4
Finance/Banking	10	8.1
Building/Construction/Draftsperson/Interior Design/Renderer	8	6.5
Lawyer/Engineer	6	4.8
Hospitality/Flight attendant	5	4.0
Government	6	4.8
Unemployed/No occupation/Not working at the moment/Nonsense	16	8.9
Other - Professional	23	17.7
Other - Manager	4	1.6
Other - Clerical or Administrative	2	1.6
Other - Sales Work	1	.8
Other - Machinery Operation or Driver	1	.8
Other - Technical/Trade	1	.8
Cleaner	2	1.6
Travel/Tourism/Tour Guide	2	1.6
Hair stylist	1	.8
Creative arts/music	2	1.6
Total	**139**	

Section 3: Household Information

Q 3.1 Including yourself, how many people live in your household?

Size of household	Count	%
1 person	2	.3
2 person	23	3.5
3 person	116	17.5
4 person	124	18.9
5 person	251	38
6 person	111	16.8
7 person	22	3.3
8 person	9	1.3
Other	3	.4
Total	661	
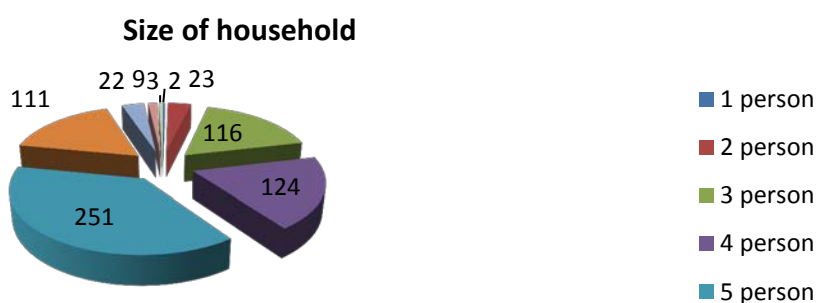
Size of household

Q 3.2 What description best matches your household?

Type of household	Total	%
Single person household	41	5.6
Couple with no children or couple with children who have left home	129	17.5
Nuclear or blended family	374	51
Extended family	123	16.7
Shared household of two or more independent adults	39	5.3
Other	28	3.8
Total	734	

Q 3.3 Are any members of your household migrants to Australia?

	Frequency	%
No	289	40.5
Yes	424	59.5
Total	713	100

Q3.3a) If yes, (to Q3.3), Please say the approximate year that the first household member arrived in Australia

	Frequency	%
Prior to 1950	8	1.85
1950-1959	17	3.9
1960-1969	81	18.75
1970-1979	115	26.6
1980-1989	74	17.1
1990-1999	78	18
2000-2010	42	9.7
Other (incl. worded answers, uninterpretable, political)	17	3.9
Total	432	

Q 3.4 Are you the first member of your extended family to arrive in Australia from Macedonia?

	Frequency	%
Yes	148	20.6
No	570	79.3
Total	718	

Q3.5 If 'no' to the question above, who was the first member of your family to arrive and approximately what year did they arrive?

	Frequency	%
Husband/Wife	12	2.2
Mother/Father/Parents	221	40.1
Uncle/Aunt	86	15.6
Grandfather/Grandmother/Grandparents	169	30.6
Great grandparents or Great-great grandparents	22	3.4
Brother/Sister	11	2
Other relative (incl. self, son, cousin, great aunt/uncle)	16	2.9
Nonsense, uninterpretable, political	14	2.5
Total	551	

Q 3.5a) Year that the first member of the family arrived

	Frequency	%
Prior to 1950	56	10.6
1950-1959	57	10.8
1960-1969	203	38.4
1970-1979	152	28.8
1980-1989	35	6.6
1990-1999	11	2
2000-2010	5	0.9
Unknown/not sure	9	1.7
Total	528	

Q. 3.6 What were the main reasons your family initially left Macedonia?

Answer Options	Frequency	%
Don't know/not applicable	29	2.4
Employment and/or business opportunities	248	20.5
To gain international experience for career enhancement	36	3
Opportunity for a better quality of life	454	37.5
Escape from dangerous or threatening circumstances in Macedonia	151	12.5
Family reunion	39	3.2
To marry an Australian citizen	18	1.5
Opportunities for children	141	11.7
Study	21	1.7
Adventure	26	2.1
Other (please specify)	45	3.7
Total answered question	718	

Other reasons:

Forty-four respondents identified 'other' reasons for initially migrating to Australia. The reasons given largely overlapped with those described in the above table. The major reason mentioned (16 out of 44) was the need to escape from war or adverse political conditions imposed by neighbouring countries including Greece, Serbia and Bulgaria. The second major reason given was about being encouraged by the Australian government and to take the opportunity to 'give it a try' or to make money. Two respondents talked about the intention to come to Australia to make money and return to Macedonia. Smaller numbers of respondents talked about moving to Australia with their parents, for 'love', or for a change or holiday. The following table summarises these responses.

'Other' reasons for leaving Macedonia

Reason	Frequency	%
Escape/threat/danger/politics/war	21	47.7
To work or earn money then return	4	9
Family reasons/love	6	13.6
Better opportunity/Better quality of life	3	6.8
Change/holiday/call for immigrants to Aust.	3	6.8
Uninterpretable	7	15.9
Total	44	

Q. 3.7 Please identify the country of birth of each of the other household members and your relationship to that person.

3.7a) country of birth of the other household members

Person	Australia	%	Macedonia	%	Aegean Macedonia (in Greece)	%	Other	% Other	Total
1	203	29.6	412	60.1	31	4.5	39	5.7	685
2	264	44.9	280	47.6	21	3.6	23	3.9	588
3	305	68.5	123	27.6	5	1.1	12	2.7	445
4	155	73.4	46	2.8	6	2.8	4	1.9	211
5	62	68	23	25.2	3	3.3	3	3.3	91
6	23	60.5	11	28.9	2	5.2	2	5.2	38

Q3.7b) your relationship with household members

Person	Wife/husband/partner	Parent	Grandparent	Brother or sister	Child	Grandchild	Other relative	Friend	Total
1	1	221	10	19	31	2	3	7	293
2	2	224	9	20	208	0	6	5	472
3	20	38	22	129	189	5	3	4	410
4	8	10	13	51	79	5	12	0	178
5	2	4	5	14	35	5	8	0	73
6	0	2	2	5	11	5	4	1	30
Other			2	3	3		1	1	10

Q 3.8 What languages are spoken in your household?

Language	English	%	Macedonian	%	Albanian	%	Other	%	Count
1	305	41.8	403	55.3	3	.4	18	2.5	729
2	322	52.4	270	44	2	.3	20	3.2	614
3	12	18.7	20	31.2	2	3.1	30	46.9	64
4	6	28.5	9	42.8	1	4.7	5	23.8	21

'Other' languages spoken in the household (English survey responses only)

	Frequency	%
Serbian/Croatian	16	22
Greek	15	20.5
Italian	9	12.3
English/AUSLAN	5	6.8
Bulgarian	7	9.6
Macedonian	3	4.1
Other European and Korea	12	16.4
Other	4	5.5
Angry	2	2.7
Total	73	100.0

Approximate % of time languages spoken in the household

Answer Options	Not at all	Less than 20%	20 - 40%	40 - 60%	60 - 80%	80 - 100%	Always	Response Count
Language 1	0	3	21	127	160	233	120	664
Language 2	1	181	193	107	28	30	19	559
Language 3	2	25	11	5	2	6	7	58
Language 4	2	1	0	4	3	4	5	19

Q 3.9 How well do you speak, read and write in the following languages.

Speaking

Answer Options	Very well	%	Well	%	Not well	%	Not at all	%	Response Count
Macedonian?	495	69.1	172	24	33	4.6	16	2.2	716
English?	573	85.9	79	11.8	13	1.9	2	.3	667
Albanian?	2	.8	5	1.9	3	1.1	245	96	255
Other	27	23.6	31	27.1	12	10.5	44	38.6	114

Reading

Answer Options	Very well	%	Well	%	Not well	%	Not at all	%	Response Count
Macedonian?	349	49.7	178	25.3	121	17.2	54	7.7	702
English?	578	88.1	62	9.45	13	2	3	.4	656
Albanian?	1	.4	3	1.2	5	2	238	96.3	247
Other	33	29.7	23	20.7	8	7.2	47	42.3	111

Writing

Answer Options	Very well	%	Well	%	Not well	%	Not at all	%	Response Count
Macedonian?	332	4.5	151	21.4	134	19	86	12.2	703
English?	545	83.3	85	13	20	3	4	0.6	654
Albanian?	1	0.4	3	1.2	3	1.2	237	97.1	244
Other	27	24.1	22	19.6	14	12.5	49	43.7	112

Question Totals

answered question	625
skipped question	253

Q 3.10 Please indicate the languages that you speak with different family members.

Table 3.10 Languages spoken to family members

	N/A	%	Always English	%	Always Macedonian	%	Always Albanian	%	A Mixture	%	Other	%	Response count
The main language you speak to your children	198	31.3	150	23.7	208	32.9	4	.6	57	9	15	2.3	632
The main language your children speak to you	213	34.3	215	34.6	137	22	3	.5	41	6.6	11	1.7	620
The main language you speak to your parents	38	5.6	79	11.7	462	68.6	4	.6	70	10.4	20	3	673
The main language your parents speak to you	36	5.4	60	9	476	71.7	4	.6	65	9.8	22	3.3	663
The main language you speak to your siblings or other family	11	1.6	289	43	237	35.3	3	.44	119	17.7	12	1.78	671
The main language you speak to your Grandparents	173	27.9	15	2.4	397	64	5	.8	14	2.2	16	2.6	620
The main language your Grandparents speak to you	169	27.3	14	2.2	401	64.8	5	.8	13	2.1	16	2.6	618
The main language your siblings or other family members speak to you	12	1.8	259	39.2	142	21.5	4	.6	132	20	12	1.8	661
The main language you speak to your family members in Macedonia	30	4.5	13	1.9	584	88	4	.6	20	3	12	1.8	663

Other	83
Answered question	717
Skipped question	355

Question 3.11 Do you have property such as a house or land in Macedonia

	Frequency	%
No	395	55.3
Yes	319	44.6
Total	714	

Q 3.11a) If yes, please describe

Property type	Frequency	%
House	73	
Land	24	28.7
2 properties listed (eg. House and land)	49	9.4
Unit/Apartment	22	19.3
Family owns property	32	8.6
Farmland/fields/holiday house	7	12.6
Other property (unspecified)	22	2.7
Nonsense	8	8.6
Multiple properties listed (eg. House, apartment & land)	11	3.1
Had land or claim to land but refused by gov't	6	4.3
Total	254	2.3

Q 3.12 Approximately, what is your total household annual income?

	Count	Income %
Less than $30,000	46	6.80%
30,001 - 60,000	89	13%
60,001 - 90,000	140	20%
90,001 - 125,000	164	24.40%
125,001 - 200,000	153	22.40%
More than $200,000	91	13.20%
Total	683	

Section Four: Citizenship and relationships with Macedonia

Question 4.1: What is your citizenship status?

	Total	%
Australian Citizen	547	71.3
Citizen of another country	23	3
Dual citizenship	168	21.9
Temporary resident	4	.5
Permanent resident	23	3
Visitor	2	.26
Total	767	

Q 4.1.1 If you are a citizen of another country, please specify the country. If you have a temporary Australian visa, please specify the type of visa you hold.

Country of citizenship	Frequency	%
Macedonia	65	62
Greece	11	10.5
Australia	1	.9
Dual Citizenship (Aust+ Macedonia or Aust + UK)	5	4.7
New Zealand	8	7.6
Other (incl. UK, Sweden, Malta, Bulgaria, Belgium)	8	7.6
Uninterpretable	2	1.9
USA/Canada	5	4.7
Total	**105**	

Q. 4.2 If you are not an Australian citizen, would you like to become a citizen?

	Frequency	%
Yes	67	64.4
No	14	13.5
Other	23	22.1
Total	104	

Q 4.2a) If other, please explain

	Frequency	%
Already Australian citizen	10	43.5
N/A	4	17.4
Pro-Macedonian	1	4.3
May consider in future	1	4.3
More beneficial to be a citizen of another country	2	8.6
Undecided	1	4.3
Otherwise unclassified	4	17.4
Total	**23**	

Q 4.3 How do you describe your identity?

	Frequency	%
Australian	31	4.3
Macedonian	236	33.2
Macedonian/Australian	200	28.1
Australian/Macedonian	203	28.6
Other	41	5.7
Total	710	

Q 4.3a) Other, Please Explain:

	Frequency	%
Australian/Macedonian	11	27.5
Greek/Macedonian	4	10.0
Greek/Australian	4	10.0
Australian/Macedonian/one other (eg. Croatian, Greek, Korean)	5	12.5
Bulgarian or Bulgarian/Macedonian	6	15.0
Macedonian/European (eg. Belgian, Swiss, Swedish)	3	7.5
Greek or "Macedonian, therefore Greek"	4	10.0
Macedonian only	2	5.0
Other	2	2.5
Total	41	100.0

Q. 4.4 How close do you feel towards Macedonia?

	Total	%
Very close	428	60.3
Close	186	26.2
Not close or distant	66	9.3
Distant	10	1.4
Very distant	10	1.4
Other (please specify)	11	1.5
Total	**709**	

4.4a) Other, please explain

	Frequency	%
Love Macedonia or at least the tradition/culture	4	36.4
Unsure/neutral	2	18.2
Of Bulgarian background	3	27.3
Anti-Macedonian/Unclear	2	18.2
Total	**11**	**100.0**

Q 4.5 How often do you visit Macedonia?

	Total	%
I have never visited/have not had the opportunity to visit Macedonia	70	9.7
I visit approximately every 2-3 years	292	40.6
I visit every year	43	6
I visit several times a year	5	.7
I visit when there is a need or occasion	158	24.8
Other	150	20.9
Total	**718**	

Q 4.5a) Please explain why you visit Macedonia as frequently or infrequently as you do.

	Frequency	%
Holidays	16	5.8
Family	55	19.9
Family and holidays	33	11.9
Love Macedonia/culture/to feel close	34	12.3
Financial/Work/Family restraints/other commitments	59	21.3
Have visited but do not give reason	56	20.2
Never been/Have no ties there	7	2.5
Random	13	4.7
Nonsense/Suggestions	3	1
Total	276	

Q 4.6 In the last five years, how long did you spend in Macedonia in total?

	Frequency	%
I haven't been to Macedonia in the last five years	199	29
Less than two weeks	18	2.6
More than two weeks to less than one months	57	8.3
More than one month to less than three months	232	33.8
More than three months to six months	109	15.9
More than six months	65	9.4
I live in both Macedonia and Australia	6	.8
Total	**685**	

Please describe why you went to Macedonia

	Frequency	%
Family reasons/background/family occasion	54	30.2
Holidays/Travel/To get away/See what it was like/to see home	31	17.3
Family and holidays	64	35.7
Other reasons	11	6.1
Nonsense/Uninterpretable	13	7.2
Never been	6	3.3
Total	**179**	

Q4.7 In the next five years, how long do you intend to spend in Macedonia in total?

	Frequency	%
I don't intend to or its unlikely that I will go to Macedonia in the next five years	76	10.9
Less than two weeks	18	2.6
More than two weeks to less than one months	106	15.3
More than one month to less than three months	257	37
More than three months to six months	190	27.4
More than six months	30	4.3
I intend to live in both Macedonia and Australia	16	2.3
Total	693	

Please explain why you intend to visit Macedonia

	Frequency	%
Family/Friends/Heritage/home	71	35.6
Holidays/Travel	20	10
Family & Holidays	56	28.1
Love Macedonia/spiritual connection	12	6.5
Business/Other reasons	21	11.4
Do not intend to/Uninterpretable/can't afford to	19	9.5
Total	**199**	

Q 4.8 Do you want to live in Macedonia?

	Frequency	%
Yes, permanently	88	12.5
Yes, temporarily	196	27.9
No	281	40
Unsure	136	19.4
Total	**701**	

Please explain the reasons for your answer to this question.

	Frequency	%
No - prefer to live in Australia/cannot leave Australia/Concerned about life there/poor economic and political situation	137	50
Would like to temporarily or permanently depending on circumstances/want to reconnect with culture/connect with family	97	35.4
Unclear	34	12.4

Section Five: Links with Macedonia

Q. 5.1 Do you have family members or friends who live in Macedonia?

	Total	%
Yes	598	96.4
No	22	3.5
Total	620	

Q. 5.2 How do you stay in touch with family members or friends?

	times a week	%	times a month	%	Several times a year	%	Once a year	%	every few years	%	Not at all	%	Frequency
Phone	39	7	176	31.6	223	40	32	5.7	56	10	31	5.5	557
Skype	80	17.2	157	33.8	105	22.6	15	3.2	15	3.2	92	19.8	464
Email	75	16.3	105	22.8	141	30.7	13	2.8	41	8.9	84	18.3	459
SMS	54	13.3	81	20	108	26.6	19	4.7	39	9.6	104	25.7	405
Letter	2	0.5	7	1.9	24	6.5	36	9.8	66	18	232	63.2	367
Facebook/social media	185	39.8	124	26.6	62	13.3	8	1.7	15	3.2	71	15.2	465
Other	4	3.7	2	1.8	3	2.7	2	1.8	5	4.6	92	85.1	108

5.2a) 'Other' ways of staying in touch

	Frequency	%
MSN or Microsoft Live Messenger	6	37.5
Belongs with one of the response options given (ie. Skype, facebook or letters)	3	18.8
Another family member maintains regular contact	3	18.8
Other random	2	12.5
Unclear/nonsense	2	12.5
Total	16	100.0

Q 5.3 Do you have business and/or professional contacts who live in Macedonia?

	Frequency	%
Yes	133	21.4
No	487	78.6
Total	620	100

Q 5.4 How do you stay in touch with your business and/or professional contacts?

Answer Options	Daily or several times a week	%	Weekly or several times a month	%	Monthly or several times a year	%	Once a year	%	If there is a need or every few years	%	Not at all	%	Response Count
Phone	24	17.1	30	21.4	37	26.4	7	5	12	8.5	30	21.4	140
Skype	25	21.7	23	20	21	18.2	5	4.3	2	1.7	39	33.9	115
Email	31	24.2	34	26.5	28	21.8	3	2.3	8	6.2	24	18.7	128
SMS	14	15.9	15	17	14	15.9	2	2.2	3	3.4	40	4.5	88
Letter	2	2.6	4	5.3	6	8	4	5.3	12	16	47	62.6	75
Facebook or other social networking site	33	34.3	13	13.5	9	9.3	1	1	1	1	39	40.6	96
Other	1	2.2	2	4.4	0	0	0	0	1	2.2	41	91.1	45

Open ended responses to 5.4

	Frequency	%
No such contacts	3	60.0
Through friends and family	1	20.0
Nonsense	2	40.0
Total	5	100.0

Q 5.5 Do you have contacts that are formed through your other interests (such as religious, community, recreational political interests etc.) who live in Macedonia?

	Total	%
Yes	173	28.6
No	432	71.4
Total	605	100

Q 5.6 If yes to the question above, how do you stay in touch with these contacts?

	Daily or several times a week	%	Weekly or several times a month	%	Monthly or several times a year	%	Once a year	%	If a need - every few years	%	Not at all	%	Total
Phone	14	10.6	27	20.6	40	30.5	8	6.1	17	13	25	19	131
Skype	18	17.3	22	21.1	18	17.3	4	3.8	7	6.7	35	33.6	104
Email	25	18.9	29	21.9	45	34	4	3	8	6	21	16	132
SMS	15	16.5	5	5.5	20	22	3	3.3	9	9.9	39	42.8	91
Letter	2	2.4	2	2.4	8	9.6	8	9.6	8	9.6	55	66.2	83
Facebook	38	31.9	24	20.1	26	21.8	0	0	3	2.5	28	23.5	119
Other	2	4.8	2	4.8	1	2.4	0	0	3	7.3	33	80.5	41

Other comments:

	Frequency	%
Internet Forums	1	16.7
Through friends and family members	1	16.7
Other random	2	33.3
Unclear	1	16.7
Business and government networks	1	16.7
Total	6	100.0

Q. 5.7 What have been the major motivations for your visits to Macedonia? Please indicate all that apply

Reason	Total	%
I rarely/do not visit Macedonia	93	23
A special occasion such as a funeral, wedding, anniversary, birthday or baptism	149	15.2
To help family members or friends who are unwell and need care and/or assistance	80	13
To strengthen family and/or friendship connections with people in Macedonia	326	53.2
Business or professional reasons	87	14.2
To have a holiday	391	63.8
To make a personal contribution to a political or community cause, event or project	95	15.5
Other	21	3.4
Total answered question	613	

Other (please specify)

	Frequency	%
Belongs with category above (ie. Family, holiday)	4	26.7
Have not been to Macedonia	2	13.3
To visit birthplace/Understand heritage	3	20.0
Other (attend to property/summer school)	2	13.3
Nonsense/Not relevant to question	4	26.7
Total	15	100.0

Q. 5.8 If you visit Macedonia, where do you usually stay?
Frequency

	Eng	Mac	Total	%
With family	358	53	411	78.7
With friends	62	9	71	8.4
In my own/family house or apartment	150	42	192	22.7
In a hotel or other temporary accommodation	143	9	152	18
Other	16	1	17	2
Total				

Q 5.9 If you have visitors from Macedonia, please indicate how often you have visitors and estimate how long they usually stay.

Q 5.9a If you have visitors from Macedonia, please indicate how often.

	No visits	Once every few years	Once a year	Several times a year	More than several times a year
Family	131	314	15	6	2
Friends	160	105	14	4	1
Business/professional associates	189	14	8	2	0
Government or NGOs	189	11	5	1	0
Community members	171	34	2	3	0
Others	121	2	2	2	0

Other comments

	Frequency	%
N/A, Nonsense, Non-interpretable	4	36.4
Belongs with category above (ie. Relatives/friends)	3	27.3
Never had visitors/Too expensive to come to Aust.	4	36.4
Total	11	100.0

Q. 5.9b How long do your visitors stay?

Answer Options	Not applicable	One to three days	Three days to a week	One - two weeks	Two to four weeks	One - three months	More than three months	It varies too much to generalise
Family	45	11	17	31	50	135	62	18
Friends	63	14	16	17	34	26	3	4
Business/professional associates	81	7	4	5	4	1	0	1
Government or associates from non-Government organisations	83	4	5	3	1	0	0	0
Community associates or people from a home town	70	8	6	6	4	7	1	2
Other people	57	2	0	1	1	1	1	0

Q 5.10 How frequently do you?

	several times a week	%	times a month	%	Monthly - 3-6 times a year	%	Rarely/never	%	Response count
Read newspapers from Macedonia	190	31.1	110	18	45	7.3	166	27.2	**609**
Read Macedonian newspapers published in Australia	63	10.3	223	36.8	100	16.5	220	36.3	**606**
Watch Macedonian television	147	25	124	21	96	16.3	201	34.2	**588**
Watch Macedonian films at the cinema, on television, on line or on DVD	55	9.1	91	15.1	196	32.6	258	43	**600**
Attend events featuring dignitaries, artists or celebrities from Macedonia	19	3.6	57	10.9	195	37.3	251	48	**522**
Buy and/or listen to music from Macedonia	177	29.5	128	21.3	137	22.8	158	26.3	**600**
Listen to radio from Macedonia	153	25.5	113	18.8	73	12.2	250	41.7	**599**
Listen to Macedonian radio produced in Australia	188	31.3	127	21.1	97	16.1	189	31.4	**601**
Read and/or contribute to Macedonian based internet sites such as blogs or on-line newsletters	144	27.1	84	15.8	79	14.9	123	23.2	**530**
Receive Macedonian information through email contacts	116	22.2	119	22.8	95	18.2	191	36.6	**522**

Q 5.10a) Other – please specify

	Frequency	%
Internet/Online (facebook or other site)	7	35.0
Read newspapers (real or online)	4	20.0
Listen to music/concerts/dance/film	4	20.0
Nonsense/Uninterpretable	5	25.0
Total	20	100.0

Q 5.11 For which of the following purposes do you use media (television, radio, newspapers, internet) from Macedonia.

	Total	%
To keep up with Macedonian politics and current affairs	449	73
To enjoy culture and entertainment from Macedonia	412	67
To follow sporting teams and events	225	36.6
I don't follow Macedonian media	60	9.7
Other (please specify)	19	3
Total answered question	**615**	

Q5.11a) Other – please specify

	Frequency	%
Nonsense	3	17.6
To maintain language, stay in touch with Macedonia	5	29.4
Uninterpretable/meaning unclear	2	11.8
Other random	4	23.5
Political/to follow the name issue	3	17.6
Total	**17**	**100.0**

Q 5.12 Are you involved in any activities in Australia that are related to the social, economic and/or political affairs of Macedonia. Please indicate all that apply.

Answer Options	Total	% total respondents
I am not involved in any activities	260	43.2
Wrote a letter or commented on an issue or media report by letter, email or talkback radio	124	20.6
Participated in a public rally or cause	210	34.9
Wrote to a Member of Parliament in Macedonia	60	10
Wrote to a Member of Parliament in Australia	109	18.1
Participated in a fund raising or awareness raising campaign	166	27.6
Been a member of a Macedonian organisation that is concerned with Macedonia's social or economic affairs	173	28.7
Sent money to a charity, welfare organisation or other cause that needs help	165	27.4
Other	26	4.3
Total answered question	**602**	

Q 5.12 a) Why did you take this action?

	Total	%
Pro-Macedonian/Political	52	52
Identity-related/Community conscious/raise awareness/acknowledge background	13	13
To help/care/sentimental/donate money	14	14
Involved with dance group/entertainment group	5	5
Other committee, group, or community action	12	12
Nonsense/Uninterpretable	4	4
Total	100	

Q. 5.13 Are you involved with a Macedonian organisation in Australia?

	Frequency	% total respondents
I am not involved	264	43.9
Community	181	30.1
Charitable	78	13
Cultural	125	20.8
Educational	65	10.8
Religious	109	18.1
Business	24	4

Professional	34	5.6
Sporting	115	19.1
Social	105	17.5
Political	61	10.1
Environmental	6	1
Welfare	28	4.7
Other	15	2.5
Total answered question	601	

Q 5.13a) Other, please describe.

	Frequency	%
Macedonian Human-Rights Committee/Aust-Macedonian Friendship group	4	26.6
Dancing group/cultural group	5	33.3
Other/Random/Nonsense	6	40
Total	15	100

Q 5.14 Mac/English combined

How important are the policies of Australian political parties in relation to Macedonia in terms of how you vote in Australian elections?		
Answer Options	Response Percent	Response Count
Very important	50.8%	314
Important	26.8%	166
Neither important or unimportant	14.7%	91
Unimportant	3.7%	23
Very unimportant	3.8%	24
answered question		618
skipped question		479

Q 5.15 This question aims to identify your views on advancing Australia-Macedonia relations as detailed in the 'Roadmap for Advancing Australia-Macedonia Relations'. Please indicate the extent to which you agree or disagree with the following statements.

	Strongly Agree	%	Agree	%	Neither Agr/dis	%	Disagree	%	Strongly disagree	%	Response count
Australia should recognise Macedonia's constitutional name without delay	569	90.7	28	4.4	13	2	2	0.3	19	3	627
Australia's Foreign Minister should commission a strategy report: 'Seeing Macedonia with New Eyes: Policy Implications for Australia' as a tool for educating policy makers and MPs on the significant progress that Macedonia has made since independence in 1991	460	74	95	15.2	44	7	5	0.8	20	3.2	621
The Australian Government should allocate $1m per annum for innovative projects which promote stronger business, education, cultural, tourism, defence and security links with the Republic of Macedonia	412	65.9	119	19	73	11.7	6	0.9	21	3.3	625
Australia's Education Minister should provide sufficient funding to preserve the teaching of Macedonian language and studies at Macquarie University	474	75.9	100	16	30	4.8	7	1.1	18	2.8	624
The Australia-Macedonia Parliamentary Friendship Group needs to meet with all relevant stakeholders every six months at Parliament House in Canberra to review progress on the implementation of the Macedonian Road Map	396	63.8	137	22	60	9.6	7	1.1	23	3.7	620
The Australia-Macedonia Parliamentary Friendship Group should develop a Grapher, a strategic plan and budget to deliver its mission in partnership with the community	399	64.4	140	22.6	59	9.5	2	0.3	21	3.3	619
Australia should open an Embassy in Macedonia similar to what it has done in Croatia	510	81.8	77	12.3	21	3.3	2	0.3	15	2.4	623
The Australian Government should provide funding for a needs assessment and community capacity building study of the Australian Macedonian community	419	67.4	132	21.2	55	8.8	0	0	19	3	621
Macedonia should become incorporated into the AusAid budget and provide 20 prostgraduate scholarships per year to talented Macedonian students	470	75.5	94	15.1	40	6.4	3	0.5	19	3	622
Australia's Prime Minister and other cabinet Ministers should visit Macedonia in the next 12 months to reciprocate visits made by the Macedonian government	430	69	116	18.6	57	9.1	3	0.5	19	3	623
Australia should allow visa free travel for Macedonian citizens similar to that introduced by the European Union	433	69.5	94	15	63	10.1	14	2.2	23	3.7	623
Australia should ask Macedonia to support its bid for the UN Security Council seat in 2013-14	414	66.7	112	18	68	10.9	8	1.3	21	3.4	620
Australia should sign and implement all the bilateral agreemeents which have been on stand-by for several years	443	71.2	115	18.5	49	7.9	2	0.3	17	2.7	622
Australia should establish a Free Trade Agreeement with the Republic of Macedonia	421	68.5	108	17.6	63	10.2	4	0.6	20	3.2	614
Other comments											47
Answered question											539
Skipped question											331

Q 5.16 What are the most important things that would improve the Australia-Macedonia Roadmap?

	Frequency	%
Recognise Macedonia	240	65
Improve gov't relations, communications, and awareness/respect/understanding of Macedonians and their culture	71	19.2
Improve travel/migration procedures	13	3.5
Unfamiliar with "roadmap"	6	1.6
"Fair go" for Macedonia	4	1
Other suggestions	20	5.4
"All of the above"	7	1.9
Other/Nonsense/Angry/Uninterpretable	8	2.1
Total	369	

Q5.17 To what extent do you agree or disagree with the following statements about which stakeholders should be responsible for the delivery of the Australia-Macedonia Roadmap?

Answer Options	A great extent	Some extent	No extent	Response Count
The Australian Prime Minister and the Department of Prime Minister and Cabinet	301	177	41	519
The Australian Foreign Minister and the Department of Foreign Affairs and Trade	406	83	31	520
The Australian Ministry of Education	252	206	52	510
Austrade	250	213	41	504
Australia-Macedonia Parliamentary Friendship Group	344	139	35	518
Federal Members of Parliament and Senators that have an interest in international affairs	320	156	34	510
Diplomats of the Republic of Macedonia in Australia	397	97	27	521
The United Macedonian Diaspora	338	122	61	521
Macedonian National Council of Australia and affiliated organisations	325	146	39	510
Australian Universities and Think Tanks	284	212	47	543
The Coalition in Federal Parliament	245	195	69	509
The Australian Greens and other minor parties	237	182	83	502
All of the above	215	102	42	359
Total answered question - 559				

Section 6- Family and financial support to Macedonia

Q. 6.1 If you have a person or people you care for in Macedonia please identify who you support, the main type of support you provide and how often you do this.

6.1a) Type of support

	N/A	%	Financial	%	Moral or emotional	%	Personal care	%	Practical care	%	Accommodation	%	A Mix	%	Response count
Mother	131	65.5	22	11	27	13.5	0	0	0	0	0	0	20	10	200
Father	123	70.6	11	6.3	22	12.6	2	1.1	0	0	0	0	16	9.1	174
Grandfather	123	71.9	12	7	16	9.3	0	0	1	0.6	0	0	19	11.1	171
Grandmother	120	66.3	16	8.8	25	13.8	0	0	1	0.5	0	0	19	10.5	181
Aunt, uncle, cousin or other	66	23.6	69	24.6	85	30.3	0	0	1	0.3	0	0	59	21	280
Sibling	108	66.6	17	10.5	26	16	0	0	0	0	0	0	11	6.8	162
Your child/children	125	86.8	8	5.5	5	3.4	0	0	0	0	0	0	6	4.1	144
Community member	116	6.9	19	11.3	18	10.7	0	0	0	0	0	0	14	8.3	167
Friend	99	59.2	9	5.3	44	26.3	0	0	0	0	0	0	15	9	167

6.1b) How often do you provide this support?

	N/A	%	Daily or weekly	%	2-3 times a month	%	Monthly	%	Every 2-3 months	%	Once a year	%	Less than every year	%	
Mother	46	43	29	27.1	16	14.9	2	1.8	11	10.2	3	2.8	0	0	107
Father	45	51.7	25	28.7	8	9.2	2	2.3	5	5.7	2	2.3	0	0	87
Grandfather	42	54.5	13	16.9	7	9	7	9	2	2.6	3	3.9	3	3.9	77
Grandmother	42	48.2	14	10	11	12.6	9	10.3	2	2.3	8	9.2	1	1.1	87
Aunt, uncle, cousin or other	24	11.5	21	10	46	22.1	31	14.9	21	10	48	23	17	8.1	208
Sibling	37	24.2	14	12.9	21	19.4	6	5.5	16	14.8	10	9.2	4	3.7	108
Your child/children	43	86	4	8	2	4	0	0	0	0	1	2	0	0	50
Community member	36	61	9	15.2	2	3.4	3	5	1	1.7	7	11.8	1	1.7	59
Friend	35	38	16	17.4	14	15.2	5	5.4	6	6.5	12	13	4	4.3	92

6.2 Do you anticipate that in future you will have any obligations to provide care to a family member or friend living in Macedonia?

	No.	%
Yes	160	28.2
No	406	71.7

Q 6.3 Do you send gifts or money to Macedonia?

6.3a) How often?

Answer Options	%	Not applicable	%	Regularly throughout the year	%	At times of crisis at home	%	For special occasions	%	Infrequently	%	It varies	Response Count
Gifts	20.6	96	20.7	93	3.6	17	35.5	165	12	56	7.9	37	464
Money	18.9	85	22.2	100	9.8	44	25.4	114	10.9	49	8.2	37	449

6.3b) What is the main reason?

Main Reason	Gifts	%	Money	%
N/A	45	11.3	39	10.1
To give a gift or gesture of good will	208	52.5	117	30.3
To support family members	120	30.3	202	52.3
To support a community cause or project	7	1.7	14	36.8
To support a political cause	3	0.75	5	1.3
To support a business	0	0	1	0.25
Other	13	3.28	8	2
Response Count	396	100	386	100

Q 6.4 Do you receive gifts or money from Macedonia? How often?

How often?	Gifts		Money	
	No.	%	No.	%
N/A	206	44.3	302	83.4
Regularly throughout the year	18	3.9	3	0.8
At times of crises	2	0.4	4	1.1
For special occasions	129	27.7	28	7.7
Infrequently	75	16.1	14	3.9
It varies	35	7.5	11	3
Response Count	465	100	362	100

Q 6.5 If you send money to Macedonia, please choose from the following drop down menus to indicate who you sent money to, approximately how much you sent and how you sent it.

6.5a) Who did you send money to and how much?

	Less than $1,000	%	$1,000 - $10,000	%	$10,000 - $50,000	%	More than $50,000	%	Response Count
Mother	41	61	24	35.8	0	0	2	3	67
Father	26	66.6	11	28.2	0	0	2	5.1	39
A child	15	71	4	19	1	4.7	1	4.7	21
Another relative	173	82	55	26	2	0.9	4	1.9	211
A friend or family	53	63.9	11	13.25	0	0	2	2.4	83
A community or religious organisation	15	55.5	2	7.4	2	7.4	1	3.7	27
A political organisation or cause	16	80	2	10	0	0	1	5	20

Q 6.5b) How did you send it?

	Electronic transfer via the internet	%	Cash that was delivered	%	Cash transfer via a bank or service such as Western Union	%	Mobile phone banking	%	Cheque or bank cheque by mail	%	Other		Response Count
Mother	17	27.4	12	19.3	25	42.3	1	1.6	2	3.2	5	8.06	62
Father	8	22.2	7	19.4	17	47.2	0	0	1	2.7	3	8.3	36
A child	2	10	8	40	8	40	0	0	1	5	1	5	20
Another relative	26	11.7	88	39.8	87	39.3	0	0	7	3.1	11	5	221
A friend or family	11	17.7	24	38.7	16	25.8	0	0	2	3.2	3	4.8	62
A community or religious organisation	7	30.4	4	17.3	5	21.7	0	0	2	8.7	5	21.7	23
A political organisation or cause	7	38.8	4	22.2	5	27.7	0	0	0	0	1	5.5	18

6.5 c) Other (Please describe)

	Frequency	%
Have taken or others have taken when travelling	9	37.5
Electronically (ie. Cash transfer)	3	12.5
Nominated another relative	4	16.7
N/A or Nonsense	10	34.5
Otherwise unclassifiable	3	12.5
Total	29	100.0

Section 7: Business and Professional Links.

Q 7.1 Does your job and/or business involve interacting with Macedonia?

	Frequency	%
Yes	55	9.5
No	525	90.5

Q 7.2 If yes, what does this interaction involve?

	Frequency	%
Exporting goods and/or services to Macedonia?	8	13.3
Importing goods and/or services from Macedonia?	18	30
Other business/professional interactions with Macedonia?	34	56.6
Total	**60**	

Q 7.2a) If yes, what does this interaction involve?

	Frequency	%
Exporting/outsourcing IT	1	2.3
Importing/wholesale eg. Timber products	8	18.6
Incidental contact with Macedonians	7	16.3
Related to communication/Sharing ideas or knowledge	6	13.9
Professional/Educational/Work related - eg journalism related to Macedonian affairs	15	34.9
Unclear or unrelated to question	6	13.9
Total	**43**	

Q 7.3 Do you import or export goods and/or services from countries other than Macedonia?

	Frequency	%
Yes	35	6.5
No	503	93.5
Total	538	

Q 7.3a) If yes, please identify the countries and the main reasons for trading.

	Frequency	%
Asia	6	25.0
USA/Canada/Europe	8	33.3
Various countries	7	29.2
Non-specific	3	12.5
Total	24	100.0

Reasons for trade

Only ten respondents described reasons for international trade in countries other than Macedonia. Key reasons included:

- Asian costs are competitive/cheaper
- Family connections make it possible to trade in particular regions such as the US
- Specialised equipment/services/goods/headquarter only available in some countries - eg German engineering equipment
- Market demand from particular countries eg. Japan/china has high demand for meat

Q. 7.4 To what extent do you agree or disagree with the following statements?

I believe my future career will involve business or professional links with Macedonia — Strongly Agree: 101, Somewhat Agree: 80, Neither agree or disagree: 178, Disagree: 51, Somewhat disagree: 36

I believe that I can facilitate business/professional opportunities in Macedonia — Strongly Agree: 127, Somewhat Agree: 117, Neither agree or disagree: 148, Disagree: 43, Somewhat disagree: 39

I perceive that there are business and/or professional opportunities for my company/institution in Macedonia or surrounding markets — Strongly Agree: 128, Somewhat Agree: 92, Neither agree or disagree: 163, Disagree: 34, Somewhat disagree: 45

I am interested in developing business and/or professional links between Australia and Macedonia — Strongly Agree: 164, Somewhat Agree: 137, Neither agree or disagree: 122, Disagree: 25, Somewhat disagree: 29

I believe I have a competitive advantage in doing business or professional work in Macedonia because I share the same ethnic background as the Macedonian… — Strongly Agree: 164, Somewhat Agree: 131, Neither agree or disagree: 128, Disagree: 23, Somewhat disagree: 32

Legend:
- Strongly Agree
- Somewhat Agree
- Neither agree or disagree
- Disagree
- Somewhat disagree

Q 7.5 If you have business or professional contact with Macedonia, what are the main reasons you engage in this? Please identify the importance of each of the options.
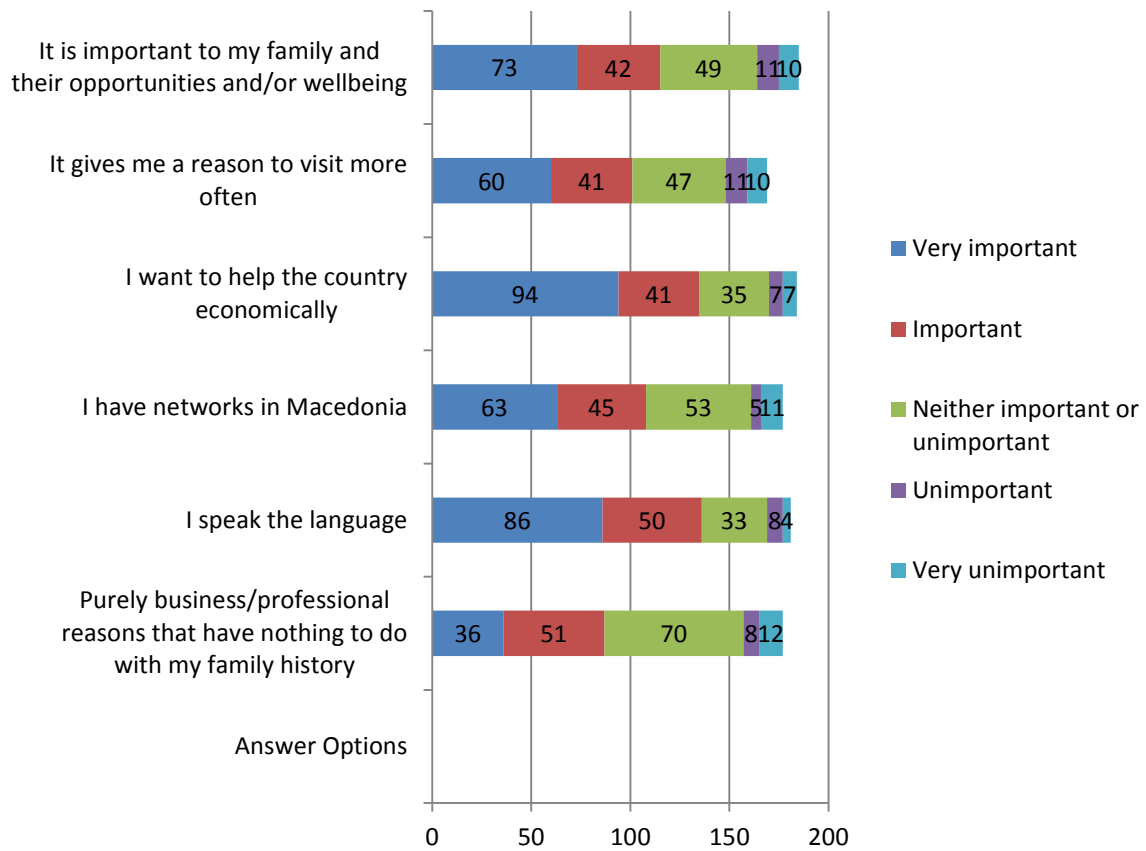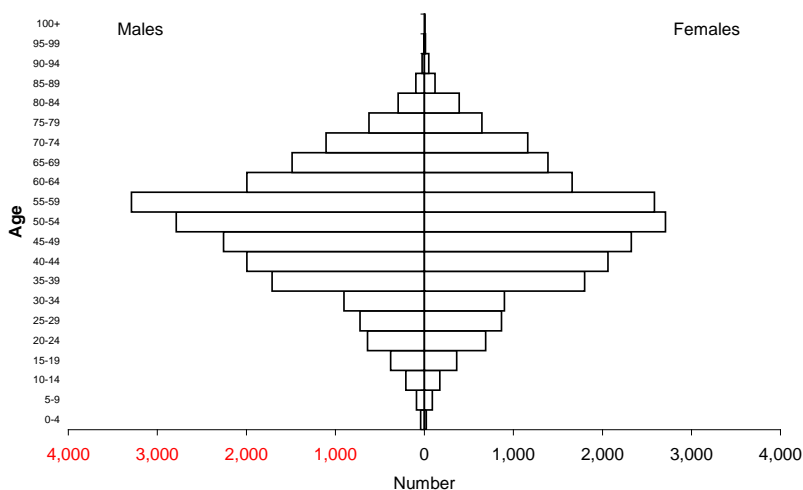

Section 8: Further Comments.

	Frequency	%
Support for the survey	41	30.3
Pro-Macedonian	34	19.2
Suggestions/Concerns	29	21.5
Provided contact details	9	6.6
Anti-Macedonia/Angry	8	5.9
Other/Random	14	10.4
Total	135	100.0

Appendix 2: ABS Macedonian Birth Place Data: Census 2006

Source: ABS, 2006 Census

Age Sex Structure and Distribution

	Males	Females
0-4	43	20
5-9	89	88
10-14	209	173
15-19	378	362
20-24	638	689
25-29	723	867
30-34	903	898
35-39	1,712	1,799
40-44	1,993	2,061
45-49	2,257	2,323
50-54	2,788	2,709
55-59	3,291	2,583
60-64	1,994	1,659
65-69	1,486	1,388
70-74	1,105	1,162
75-79	622	647
80-84	295	391
85-89	96	119
90-94	25	50
95-99	5	11
100+	0	4
Total	20,652	20,003

	Number	Percent
NSW	17,675	43.5
Vic	18,323	45.1
QLD	847	2.1
SA	401	1.0
WA	2,988	7.3
Tas	28	0.1
ACT	18	0.0
NT	375	0.9
Total	40,655	100.0

Section of State	Number	Percent
Major Urban	38,892	95.7
Other Urban	1,254	3.1
Bounded Locality	63	0.2
Rural Balance	434	1.1
Migratory	0	0.0
No Usual Address	12	0.0
Total	40,655	100.0

Citizenship	Australian Citizenship 93.5%
Ancestry (Top 3 answers)	Macedonian (90.9), Albanian (3.9), Australian (1.6)
Arrival in Australia	Last 5 years (4.1), More than 5 years (95.9)
Ability to speak English	Very Well/Well (72.4) Not Well/Not At All (27.6)
Language Spoken At Home	Macedonian (86.8), English (6.5), Albanian (4.2)
Religion	Christianity (92.9), Islam (5.5), No Religion (1.6)
Employment Status	Unemployed (5.4), Participation Rate (55.3)

Level of Qualification	Percent
Postgraduate Degree Level	2.5
Graduate Diploma and Certificate Level	1.4
Bachelor Degree Level	20.7
Advanced Diploma and Diploma Level	20.4
Certificate Level	55.0
Total	100.0

Occupation	Percent
Managers	7.4
Professionals	8.2
Technicians and Trades Workers	13.2
Community & Personal Service Wkrs.	4.5

Industry	Percent
Agriculture, Forestry and Fishing	0.9
Mining	0.4
Manufacturing	27.5
Electricity, Gas, Water and Waste Services	1.0
Construction	7.3
Wholesale Trade	4.2
Retail Trade	8.9
Accommodation and Food Services	4.1
Transport, Postal and Warehousing	8.2
Information Media and Telecommunications	1.6
Financial and Insurance Services	3.3
Rental, Hiring and Real Estate Services	1.2

Clerical and Administrative Workers	10.5	Professional, Scientific and Technical Services	3.8
Sales Workers	7.0	Administrative and Support Services	9.4
Machinery Operators And Drivers	18.6	Public Administration and Safety	4.0
Labourers	30.5	Education and Training	2.6
Total	100.0	Health Care and Social Assistance	8.2
		Arts and Recreation Services	0.6
		Other Services	2.9

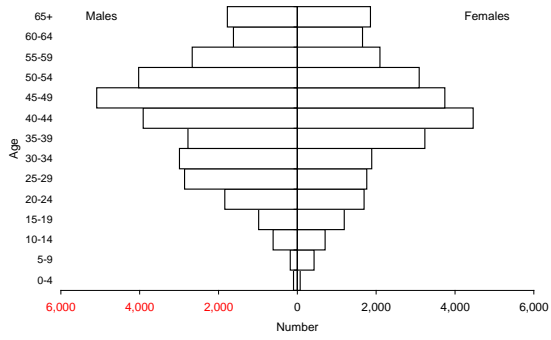## BIRTHPLACE PROFILE
MACEDONIA

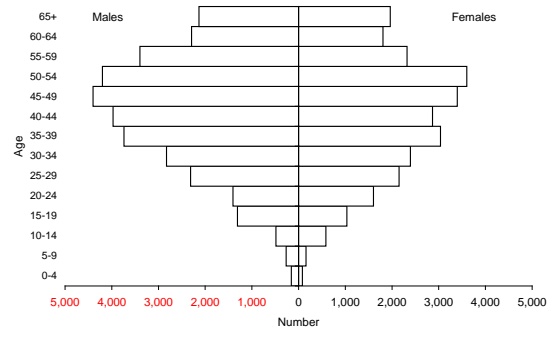**Australia: Birthplace MACEDONIA, Arrivals Departures, 1993-94 to 2007-08**
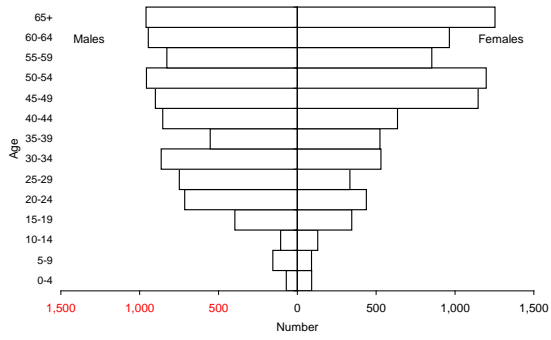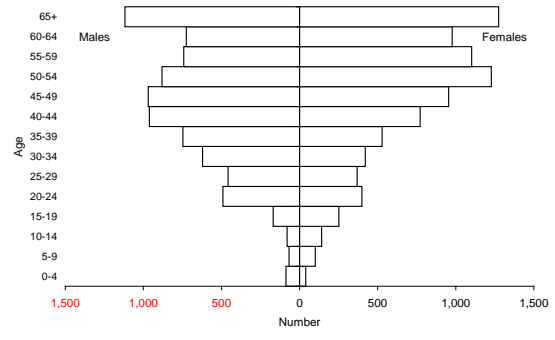
Source: DIAC unpublished data

Settler Arrivals

Permanent Departures

Long Term Residents Return

Long Term Residents Departure

Long Term Visitors Arrive

Long Term Visitors Departure

Short Term Residents Return

Males | Females

Age

65+
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4

6,000   4,000   2,000   0   2,000   4,000   6,000

Number

Short Term Residents Departure

Males | Females

Age

65+
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4

5,000   4,000   3,000   2,000   1,000   0   1,000   2,000   3,000   4,000   5,000

Number

Short Term Visitors Arrive

Males | Females

Age

65+
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4

1,500   1,000   500   0   500   1,000   1,500

Number

Short Term Visitors Departure

Males | Females

Age

65+
60-64
55-59
50-54
45-49
40-44
35-39
30-34
25-29
20-24
15-19
10-14
5-9
0-4

1,500   1,000   500   0   500   1,000   1,500

Number

103

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