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SOCIAL NETWORKING
AND CIVIL SOCIETY FORMATION :
A Case Study of Filipino Migrants in Australia

by Yolanda Alfaro Tsuda*

This paper discusses the characteristics of social networking and civil society formation among migrants in Australia, using the ethnic Filipino community as a case study.   Four decisive factors determined this group's civil society formation : first, the Australian immigration policy rooted in "selection and invitation ; " second, the large number of permanent settlers who are women ; third, the growing pool of professionals who become involved leadership in community organizations ; and fourth, active support from both private and public sectors.

Migration in the New Millennium

At the end of the twentieth century, Reich (2000) calculated that measured by per capita gross national product, while the global economy grew 2.3% over the past three decades. However, gap between rich and poor countries was ten times wider than it was thirty years ago. The richest 20% of the global population has been accumulating more than 80% of the global income. The average annual salary in the world' s twenty richest countries, which also happen to be the favored migration destinations, is approximately US$26,000 while in the poorest, $500.

Given such a dismal view of the world at this point in history, it is no wonder that migration has come to be viewed as a"fix-it-all"solution to the myriad of problems of

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millions of people caught in the poverty trap. The continuing gap between the rich and poor countries will even intensify the crossing of borders and this new millennium is predicted to be another "Age of Migration" (Castles and Miller, 1993). Even the much-heralded global revolution in information technology has produced new phenomenon where the digital divide has widened into a global chasm and induced the flight of IT experts from developing to develped countries.

Weiner (1995) points out that what changed over time in movement patterns are merely the minute characteristics that shape the migratory experience and these could only be properly understood if taken from a wide perspective of local and global factors. Up to the twentieth century, colonization and slavery were important factors that determined the movement of Africans to the Americas, Indians to Great Britain, Algerians to France, Turks to Germany or Filipinos to the United States, among others. In the Cold War era, refugee laws and foreign policies became intertwined with political decisions on who to admit and expel. War, ethnic and religious conflicts have also been pinpointed as push-buttons for the decision to relocate, as can be seen in the internal and external migration occurring in Africa, as well as in Europe, following the collapse of the USSR and other Eastern European countries. In the case of Australia, race and skin color were the foundations of its "All White Policy" that existed well into the 1970s.

With the changes in the international economic division came new strategies for controlling borders (Weiner, 1993). As these borders became increasingly invisible, so are its directions : the new inbound/outbound character of migration is currently confined not only between the traditional sending countries in the Third World to receiving countries in industrialized nations, but there is also a clear movement between developed countries, within the Asia-Pacific region, to and within the Middle East, and even from public towards the private sectors.

Theories on migration came to be more closely identified with those that situate it within the context of economic development (Sjaastad, 1994 ; Borjas, 1994). The backbone of the argument is that it is caused by geographical differences and hinged upon two main determinants : the labor needs of the receiving country, and the pool of labor

available in sending countries (Dickens and Lang, 1995). In short, the demand for labor is seen as the key to explaining international migration movements (Boehning, 1994). Migration is thus construed as a natural consequence of the specialization of production and viewed as an individual choice aimed at maximizing economic returns for the migrant and his family, with the resulting movement of the work force from rural to urban areas towards "global cities" (Sassen, 1993).

The most compelling reason for physical relocation is usually, economic situations. Thus the roles of both the receiving and sending governments become very crucial because they set the official machineries for easing or restricting migration. Fitzgerald (1996) gives the examples of the United States and Germany among industrialized countries that vigorously pursued the entry of migrant labor during upward trends in their economies, then the swing to limit, control, and even to expel them came ominously during periods of stagnation and recession. The *bracero* program for Mexican short-term settlers comes to mind. Although welcomed at first, they later became too visible because of their sheer number and came to be perceived as a threat to the stability of society, primarily because of dissimilarities in language, manner of dressing, traits, race, ethnicity, religion--or simply putting it--because the "others" are just different (Simon, 1993). Thus, the acceptance of migrants to a great extent, becomes dependent upon the ability of the natives or earlier migrants to appropriate and protect resources for themselves, whether in economic or cultural terms.

With migration being focused on labor issues and linked to economic trends, what is left out is an explanation as to its self-perpetuating nature. The dominant economic theories do not go beyond the wage considerations to look at other factors to explain how the ultimate decision to permanently resettle is arrived at, what happens during and after the process of resettlement, and what linkages are formed within the immediate community or nation where the migrant moves into. Another less investigated area is the process of civil society transformation among migrants that enables them to articulate their own interests in their adopted countries where they remain a minority for generations.

Social Networking among Migrant Communities

To fill the theoretical gap in migration studies, the social network approach has been formulated to explain what happens after the migrant arrives into the receiving country (Massey, 1993). This approach bridges the purely economic factors involved in the decision to migrate with the different incentives that aid in the perpetuation of migration and to the formation and expansion of migrant communities. Social networking results in "social capital" which is the accumulated connections among individuals and the norms of reciprocity and trustworthiness that arise from them (Putnam, 2000). Such personal networks improve the quality of life within the narrow space allotted to newcomers and are embodied along two lines : structured (formal membership in organizations) and the unstructured (informal talks, hanging out with friends, etc.) This approach is a convenient tool for analyzing the patterns of organization building among Filipinos in Australia, whose migratory flow, while occurring markedly only as recent as three decades ago, already exhibits the characteristics of established migrant communities in the United States, the traditionally favored country of destination among Filipinos since the start of the twentieth century.

It is already known that as migrants establish their own communities, they also start to put pressure upon local and national machineries to redefine laws, social services and access to work opportunities. What are left unclear are the nature of engagement and participation among migrants within the receiving countries and the process of maturation of self-established organizations -- the very core of civil society. Korbonski (1996) defines civil society as "a web of autonomous associations independent of the state, bringing citizens together in the pursuit of common interests." The rise of citizens' organizations runs parallel to the increasingly decentralized nature of democratic governments, and with the fall of totalitarian regimes all over the world, it is seen as a crucial aspect of development. In contrast to governmental organizations, civil society is represented through the spirit of volunteerism defined through self-regulatory organizations whose basis are the common concerns of their constituencies. In essence, these organizations have a broad range of advocacy agenda, political persuasions, range of commitment and class

memberships.

However, nowhere in the growing body of the literature on civil society is there any mention as to the nature of civil society formation among migrant communities. The reason for this omission seems to hinge on the assumption that with the term"civil society" is an in-built formal membership through citizenship. Given the highly globalized nature of the world where migration has been constantly redefining "membership" and "citizenship" in non-traditional ways, it is but timely to look at the characteristics of civil society among migrant communities, whether its members are merely temporary or permanent residents, or have become citizens in their countries of resettlement.

Civil Society Formation among Filipinos in Australia

Any person physically resettling to a new community other than one's birthplace or usual place of residence inherently occupies a minority and needless to say, weak position in the receiving community. It is the common individual and personal concerns of newcomers that provide the impetus for initial cooperation then later, organization building. In the process of maturation, the agenda and aims of organizations expand to include broader and pressing issues on the level of the community, town, state, national and even, transnational. In countries that have a multi-ethnic composition like Australia, having a multitude of "small voices wanting to be heard" gives rise to different forms of volunteerism and greater multi-ethnic cooperation to articulate needs, strengthen bargaining power, and push for recognition of rights and presence in society.

The character of civil society formation among Filipinos in Australia was determined by three related factors : 1) Australia's immigration policies that were based on "selection and invitation" ; 2) the composition of the Filipino migrant community which is heavily women and their families ; 3) the growing number of professionals ; and, 4) support from the public and private sectors.

Australia's early racist immigration policies limited the number of Filipino migrants to those who could pass off as "whites" which included Filipinos of Spanish-descent or Filipinos who were holders of non-Philippine passports. With the

scrapping of the "All White Policy" in 1973, the highest proportion of settlers arrived under the family category due to the influx of Filipino women who migrated as spouses of Australian men. This phenomenon gave rise to the image of Filipinas as "mail order brides" (MOBs) who in turn sponsored the migration of other family members under reunification policies. From the 1980s, succeeding immigration policies became more selective, wherein people with work skills and special talents were given priority status to migrate (Australian Bureau of Statistics, 2000).

According to the 1996 census released in 2000, there are now over 100,000 Philippine-born people in Australia, excluding 35,166 Australia-born with one or both parents from the Philippines (DIMA Community Profiles, 2000). Filipinos are the eighth largest ethnic group in the country and the Philippines has been one of the top ten source countries of immigrant arrivals to Australia since 1976.

Currently, Filipino migration to Australia is still basically family-oriented in which the bulk of migrants belong to the middle class, are highly educated and/or are professionals. It is this current composition that has made the Filipino migrant community vibrant in terms of organization building, as these are the people who are able to take initiatives to reflect, listen, follow-up, organize and take action to answer the needs of the community. The core of leaders and members of Filipino organizations in Australia include members of the ethnic community itself, supporters from other groups that include Australian spouses of Filipinos, pro-immigration NGOs, liberal academicians and individuals. Most of these organizations were put up by individuals who realize the importance of organizing due to the absence and/or little aid and support from the state, and lack of social acceptance.

One advantage that Filipino migrants have over other ethnic groups is the fact that despite being classified as belonging to those with "non-English speaking background" (NESB), they have in fact a high level of proficiency in English that linguistically, they have less problems within the Australian society compared to the other two large Asian NESBs, the Chinese and Vietnamese. Their needs upon resettlement are in the form of religious (as the majority of them are Catholics), psychological, social, economic or

cultural. Out of these needs rose friendship, cultural and religious organizations.

After the seed organizations have sprouted, the usual step is to branch out and network with other ethnic or multicultural organizations. A common pattern of networking starts with the formation of national organizations that establish links with other migrant groups for common causes (cultural and friendship, including participation in the recent Sydney Olympics). From these community and multiethnic groups emerge leaders and members who later become involved in mainstream political activity, for example, with the Liberal, Labor and even independent parties. The internet provides opportunities to link with other Filipino migrant and minority communities in different countries.

CASE STUDY: FILCCA and the Maturation Process of Civil Society Formation among Filipino Communities in Australia

Volunteerism and organized participation are the characteristics of civil society formation among Filipinos in Australia. It is multi-class in nature, not particularly motivated by ideological biases, the women play a decisive role and the spiritual dimension.i.e., Catholic, is an integral part.

Entry-level associations among Filipinos are primarily church-based, like bible study groups, Couples for Christ, and choirs. From here sprout along gender lines, cultural associations that focus on the arts and dance, sports clubs, professional organizations, and groups according to linguistic or regional background in the Philippines, for example, speakers of Ilonggo or Kapampangan. Among men, Knights of Rizal and Masonic Order membership are popular, and among professionals, membership in alumni chapters of top-ranking schools like the University of the Philippines and Ateneo de Manile University.

By the middle of the 1970s, the composition of Filipino migrants to Australia became increasingly professional in nature, including those in the health services (nurses, doctors and dentists), law, and education. The latter introduced the teaching of Filipino (Tagalog) language lessons to Australia-raised or born children of Filipino parentage and later on, were also in the forefront in lobbying for the inclusion of Filipino language

instruction in elementary and high school curriculums.

The 1970s was the decade when political turmoil wreaked havoc in the Philippines, with the declaration of martial law in 1972. Many writers and journalists fled the country, and a few of them were able to find refuge and employment in major Australian publications. Thus, the first newspapers that catered to the Philippine community started printing in 1976. It was also the year when the first association of Filipinos that clearly had a non-cultural, non-religious agenda was established, the Philippine Women's Association whose main aim was "to counter the negative image of Filipinas as mail order brides" (Interview with Sennie and Nitz Masian, Nov. 31, 2000). The group became active in lobbying against the advertising in Australian publications of "Filipina brides for sale," publicly denounced sex tours to the Philippines by Australian men and launched a nationwide campaign against introduction agencies that made good business of marrying Filipino women to Australian men living in mining towns and other sparsely populated towns. In 1989, it was successful in persuading Senator Margaret Reynolds, the then Minister in charge of the Status of Women under the office of the Prime Minister to pursue the issue of licensing of introduction agencies. The issue was later taken up by the Parliament that approved the enactment of legislation that tightly monitored such agencies (Bretheron, 1994).

The accumulated experience in mass media among members of the group was the foundation for the organization of the non-profit, community owned television channel, CTS Channel 31, in 1994. This proved to be the main venue for ethnic visibility and became a "dynamic force in helping other NESB groups to become active participants in a society with diverse culture and has greatly contributed to erasing stereotypes of ethnic groups" (Bretheron : 1994). Due to the exposure in community television and radio, political parties started to take cognizance of the presence of NESB groups because of the recognition that the ethnic vote is an important component of the democratic process, especially in close elections (Zapalla, 1998). Other Filipino organizations that focused on specific needs rather than on putting up cultural shows came to be organized, including the Filipiniana Association of Mascot which is known for putting up the first child care

cooperative for working Filipino women, a program that became a model for other ethnic groups.

Attempts at integrating Filipino organizations started as early as 1976, but it was only in 1988 when the same founder of the Philippine Women's Association headed an interim committee which studied ways of unifying Filipino organizations in the New South Wales region.   In the following year, the Philippine Community Council of New South Wales (PCC-NSW) was established and its constitution declared that its mission to stand as the representative body of the Filipino Community at "the state level, to speak on behalf of its constituent bodies on state issues,   and to promote multiculturalism,   harmony, cooperation and democracy."

The establishment of the PCC-NSW spurred the formation of the Filipino Communities Council in Australia (FILCCA) in 1992.   FILCCA became the national umbrella organization of Filipinos throughout the country and declared its programs and policies as geared towards "maintaining the identity of Filipinos as an ethnic group in Australia" (FILCCA Constitution). composed of State Councils and its coverage is very broad :   on the local to state levels, it has programs for women,   children and senior members ; on the national level, it aims to articulate the interests and needs of the Filipino community through policies by linking up with local, state and national bodies and politicians. On the international level, it aims to link the Filipinos in Australia with NGOs and governments abroad.

The establishment of the FILCCA is a further move away from the entry-level church-based organizations and is an evidence of the beginning of the process of maturity of civil society involvement among migrant Filipinos in Australia. It also signifies the entry of Filipino organizations towards mainstream political action in the country as some of its leaders are now being groomed to run in state elections by established political parties.

Membership and Leadership

The FILCCA Council members consist of the Philippine Community Councils

of New South Wales (includes Sydney), Victoria (includes Melbourne), Queensland, South Australia, Northern Territory, Australian Capital Territory (includes the capital city of Canberra), Western Australia and Tasmania. The ability to organize on this scale is in itself is a huge feat, considering the vastness of the Australian continent and the dispersal of the Filipino community in many areas.

Looking at the organizations that form the membership of the different state councils under FILCCA, in the New South Wales region alone which has the largest concentration of Filipinos, there are approximately eighty active organizations which could be divided into twelve categories : religious (20), residents (19), regional, representing the major linguistic groups in the Philippines (17), community issues/migrant support (15), gender-based (10), professional (9), alumni associations (7), sports and hobby (7), senior citizens (5), business (4), media (4), and students (4). Most of these organizations have branches in different states and territories of Australia and in some states, there are independent organizations, for example, the Philippine Ethnic School in South Australia.

From this list alone, it becomes clear that the most numerous organizations remain to be religious, social and cultural in nature, with members sharing a territorial proximity. This is followed by linguistic/regional organizations in which there is a shared experience of speaking a regional language while professional groups cater to members who are in the same line of work

Groups centered on churches have a large membership but these are now relegated to "Sundays and holidays" type of organizations, thus have become less important among more established Filipinos. Membership tends to overlap particularly between religious and residents' associations as churches tend to be located in the areas of abode.

There are also a number of groups that are political in nature for example, a support group for migrants that is identified with left-wing elements in the Philippines. Some of its leaders and members have a background in organization building in the Philippines, including in unions. It is able to influence the direction of some of the programs of FILCCA, especially in the pursuance of the issue of domestic violence, which

was a taboo issue until it followed up on a series of murders, disappearances and wife-beatings of Filipinas married to Australian men.

Women occupy the majority of both leadership and membership of FILCCA, which in more ways than one, could account for more programs on social welfare. This include issues that deal with the aging members of the Filipino community. These as well as problems confronting the second generation Filipino Australians whose links to the Philippines are tenuous. The leaders and members of the FILCCA are primarily first generation Filipino migrants and its youth sector is almost inexistent. Most of the members are professionals, or former professionals in case of the members who represent senior citizens. All of the its past presidents are professionals, including two practicing lawyers.

The large number of members who are professionals enables the organization to provide services to its constituency like Filipino health specialists that include doctors, nurses and dentists, immigration and family lawyers. An example is a lawyer who has a specialized practice on cases involving domestic violence, separation and divorce for Filipinos. Another is a university professor who holds a doctorate in psychology and conducts seminars on cross-cultural marriages and parenting.

Public and Private Sectoral Support

Apart from the physical and financial support from its members, FILCCA receives close cooperation from the public and private sectors. FILCCA members are courted actively for electoral votes both by the Liberal and Labor Parties, although Filipinos are identified generally as Labor Party sympathizers, since it is viewed as pro-immigration. Most Filipinos also identify themselves as republicans (interview with Kate Andres, immediate past president of FILCCA, Dec. 2, 2000) who view Australia's enduring official ties with the British monarchy as "mind boggling, akin to letting the U.S. rule the Philippines despite it being on the other side of the world."

The forms of official cooperation from politicians include appearances and speeches in FILCCA conferences and activities, the appropriation of public funds to support projects, membership of selected FILCCA personalities in high profile local

committees (for example, citizenship committees), and the use of public facilities for FILCCA activities. An example of this was the free and unlimited use of the Paramatta City Hall in Sydney as venue for a 3-day national conference of FILCCA in December 2000.

In addition to receiving support from politicians and parties, activities of FILCCA also receive funding from corporations with ties to the Philippines. The Philippine Airlines (PAL), San Miguel Corporation and the Television and Radio Broadcasting Services (TARBS) are the three most visible donors to activities of the Filipino community. The reason for patronage is purely business : PAL depends on the Filipino and Filipino-Australian community as its main source of passengers for flights to the Philippines and the competitive United States/Europe market, San Miguel Corporation, the producers of the popular beer, is owned by Eduardo Cojuangco, reputedly the richest Filipino in Australia who is also known for his racehorses, while TARBS is a mass media conglomerate whose CEO is a Filipina who settled in Australia.

It is the relationship of TARBS with FILCCA that needs special mention. TARBS is a 24-hour multi-lingual cable television that broadcasts 26 channels, and provides service in 14 languages including Filipino, Chinese, Korean, Italian, Arabic, Macedonian, German, Russian, Spanish and regular English channels. TARBS bankrolls many of FILCCA's activities, and also brings in popular Filipino entertainers to perform in different Filipino communities in Australia. The company has even requested exclusive sponsorship of the organization and its related activities, is highly visible in the community and even employs members and/or children of members of FILCCA who have skills that are usable in their line of business. Its market being Australia's more than three million migrants, it maintains a close relationship with the ethnic communities. This relationship has been positive in that TARBS patronage of projects of ethnic communities has given it a control of its market, while giving media exposure and the ability to pursue community projects like those of FILCCA's.

Links to the Philippines

Filipino organizations in Australia maintain links to the Philippines through representative embassies or consulates. Although many first generation Filipino migrants have opted to become Australian citizens (thus are outside of the jurisdiction of the Philippine government), the maintenance of contacts with Philippine government officials is "the closest we could get to the Philippines without the expense of going home" (Interview with Lucy Saladar, president of the Filipiniana Mascot Association, Dec. 1, 2000). Philippine officials maintain close ties with Filipino ethnic groups due to the fact that while diplomatic personnel are shifted on a regular basis, members of Filipino organizations are likely to be permanent settlers, thus have a more intimate understanding of the power structure and politics of Australia. The community provides a pool of experts and links to Australian politicians and thus aids, even simplifies, the work of the Philippine government officials.

Future Direction of Civil Society Formation among Filipinos in Australia

Civil society formation is very much alive among migrant communities, as exemplified by the Filipino migrant community in Australia. The decisive factors that determine the character of civil society formation are the nature of the immigration policy of the host country, in this case, rooted in the idea of "selection and invitation ; and second, the presence of a pool of professionals who are able to devote time, energy and resources to the community to reinterpret, negotiate identity within the dominant and host society

The character of civil society formation among Filipinos in Australia is not motivated by ideological concerns that one sees in democratic institutions either in the Philippines or Australia. While entry level organization building was religious and social/cultural centered, these groups have proved to be a fertile ground for leadership training and the branching out to other organizations that press for structural adjustments, provide elbow room within the crowded multicultural stage for scarce resources and recognition of presence in society. There is a horizontal spread of organization-building, decision making and power sharing and intra-organizational conflicts that could be drawn

out are personalistic, concrete, material and non-ideological. Although the early non-cultural, non-social organizations were formed to counteract the poor image of Filipino women, there is basically no significant conflict along class lines among Filipino organizations due to the primarily middle class nature of Filipinos in Australia.

One of the more serious problems that will confront FILCCA in the near future is its identity crisis that is of its own making. It prides itself in wanting to preserve the Filipino identity and to a certain degree, it has been successful up to this point. How the organization will be able to cultivate the appreciation and understanding of what being Filipino means is unclear since many of its members have shifted to Australian citizenship and are actively establishing themselves also as Australians. Another problem is how to expand its membership base to include the second generation Filipino-Australians (i.e., those who are born and/or raised in Australia) considering that its youth arm is almost inexistent and thus has been unable to it train a younger crop of leaders. Another problem is how to overcome personality differences among leaders and what long-term strategies should be developed in order that organizations become more effective.

However, while the Filipino migrant community in Australia is still relatively young, and confronted with pressing identity and organizat problems, it is already showing signs of organizational maturity that could lead it to assume a larger role not only within mainstream politics but also as a voice of and model for other minority groups in society.

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APPENDIX :

Sample Listing of Filipino Organizations (New South Wales)

Religious (20)

Agape Christian Fellowship

Banal na Pag-aaral

Born Again Christian Fellowship

Church of the Living God

Come to Jesus Christian Fellowship

Confraternity of Catechists of the Holy Shroud

El Shaddai

Faith Christian Community Council

FILCOS (Filipino Catholic Organisation of Sydney) Bankstown

FILCOS Blacktown

FILCOS Fairfield

FIILCOS North Shore

FILCOS Parramatta

Filipino & Friends Parish Community Association

Jesus the Healer Prayer Community

Jesus Reigns International

Hills Christian Service

Iglesia ni Kristo

Our Lady of Mercy Apostolate

San Lorenzo Parish Association

Residents Associations (19)

Australian Filipino Association of the Central Coast

Australian Filipino Association Illawarra

Australian Philippine United

Campbelltown and Region Filipino Community Council

Central Coast Ugnay Kabayan

Filipino Association of Taree Group

Filipino Australian Society of the Hunter Valley

Filipino Australian Society of Southern Highlands

Hawkesbury Fil-Aus Community

Hassal Grove Filipino Australian Homeowners Association

North Shore Filipino Association

Orana Region Filipino Australian Association

Orange & Bathurst Friendship Association

Parkes Neighbourhood Centre

Philippine Australian Association of ACT and the Monaro Region

Philippine Australia Community Foundation

Philippine Community of the Hunter Valley

Western Sydney Fil-Oz Association

Woodcroft Filipino-Australian Residents Association

Linguistic/Regional Organizations : (17)

Aguman Capampangan Australia

Banag-Banag

Bicolanos and Friends Association

Boholanos and Friends Association

Buklod Filipino

Bulacan Association of Australia

Ilocano Association of Australia

Ilocanos and Friends

Ilonggo Dinagya Connection

Kapisanang Batangenyo and Friends

Mauban and Friends Association of NSW

Negros Association of Australia

Palawan Province Association of Australian

Palawan Association

Pangasinan Province Association

Philippine Cordillerans

Sarimanok Inc.

Community Welfare/Family Support Groups (15)

Concerned Australian Family Action Group

Filipino-Australian Senior and Junior Citizens Organization

Filipino Forum

Association for Resource Co-operative Housing

Filipino Community Cooperative Ltd.

Manning Valley Philippine-Australian Community Services

PAL Workers Support Group

Philippine Australian Community Services

Santa Cruz Mission Society

Westlakes Mabuhay Filipino Community Circle

Filipino Forum

Filipino Unity Movement

Migrante

Samahang Kawayan

Migrant Women's Assistance Network

Professional (9)

Filipino Australian Engineers Association

Filipino Journalists Alliance

Filipino Workers Forum

Philippine Australian Artists Association

Philippine Australian Entertainment Network

Philippine Australian Nurses Association

Philippine Australian Medical Association

Philippine Australian Teachers Association

Social/Cultural (9)

Buklod Filipino in Australia

Club Filipino Illawara

Damayan of Sutherland Shire and Southern District

Filipiniana Association of Mascot

Kahirup Club

Philippine Australia Cultural Interaction Network

Samahang Kawayan

Sarimanok Club Filipino

Sydney Jokers Club

Senior Citizens (5)

Federation of Filipino Australian Senior Citizens Association. in NSW

Golden Citizens Club Inc.

Sydney Australian Filipino Seniors

Filipino Elderly Citizens Society

Illawarra Filipino Golden Group

Gender-Based

Women (5) :

Central Coast Ugnay Kabayan, Inc.

Filipino Women's Association

Filipino Women's Council

Illawara Filipino Women's Group

Kabaro Filipino Women's Support Group, Inc.

Men (5)

    Alpha Phi Omega

    Filipino Freemasons Club

    Most Noble Order of Rizal

    MPC Combancheros

    Order of the Knights of Rizal

Alumni (7)

    Ateneo Alumni Association in Australia

    Don Bosco Alumni Association

    Iskolar ng Bayan

    Our Lady of Loreto Alumni Association

    Silliman University Alumni Association

    Sta. Scholastica College Alumni Association

    University of the Philippines Alumni Association

Business (4)

    Filipino Business Council

    Filipino Cooperative Society, Inc.

    Filipino Australian Development Association Inc.

    Kapit-Bahayan Filipino Cooperative

Sports/Hobby (7)

    ASMA Tennis Club

    Philippine Australian Sports Club

    BG3 Radio Club

    Cabanela Boxing Brotherhood

Fil-Oz Social Golf Club

Filipino Citizens Band Radio Club

Kings Park Bowling League

Media (4)

Bayanihan News

Pinoy Radio 2000

The Philippine Times

Students (4)

Filipino Students Society of the University of NSW

Macquarie University Meets Philippine Society

Sydney University Filipino Students Society

University of New England Filipino Students Association

Philantrophic (1)

ERAP Foundation