Second and Third generation Dutch in Australia:

A qualitative study about the meaning of having Dutch ancestry
for descendants of post-war Dutch migrants in Australia

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Acknowledgment

The paper in front of you is the finalisation of my master Population Studies at the University of Groningen. It has been a year of inspiration and personal development. This research is carried out as a collaboration of the Rijksuniversiteit Groningen (RUG), The Netherlands Interdisciplinary Demographic Institute (NIDI) and the Netherlands Embassies of Canberra (Australia) and Wellington (New Zealand). My thesis is covering the Australian story. Being an intern at the Netherlands embassy of Canberra, I got the chance to gain an insight in the world of the government and diplomacy. That has been an experience I will never forget, I learned more than expected. During the interviews that I conducted for the purpose of this research I met the most 'awesome' people, had inspiring conversations with them and this gave me interesting new insights into the Dutch culture and people.

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Daniëlle H. Koop

Abstract

Objective The objective of the research is to find out what the meaning is of having Dutch ancestry for Dutch second and third generation Dutch in Australia. The aim is to find out the effect that radical assimilation of the first generation Dutch on their descendants had and to show the factors that determine the level of interest Dutch descendants in Australia express into their heritage. **Methods** Interviews are used to find out the stories and experiences. Participants were recruited at Dutch celebrations, by use of Dutch newspapers in Australia, Dutch radio and eventually by 'snowballing'. **Results** Results of the interviews indicate that the connection is dependent on assimilation, upbringing, travel history and family connections; the more assimilated the first generation is, the weaker the connection of later generations with their ancestry; the more upbringing is influenced by Dutch culture, the stronger the meaning is of their Dutch ancestry; the more travelled and especially to the Netherlands, the stronger they are connected to their ancestry; the more contact with Dutch family (in the Netherlands or Australia), the stronger the Dutch connection. **Conclusions** There is an implicit Dutch feeling among Dutch second and third generation in Australia that is subordinated to their Australian identity. They are modestly Dutch, but silently proud. The Dutch identity is less apparent for third generation than for second generation, the Dutch connection dilutes over time and when generations pass on.

Keywords: Australia, the Netherlands, Dutch ancestry, assimilation, generations.

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1 **Introduction**

1.1 Background

The connection between the Netherlands and Australia goes back to 1606 when Willem Janszoon was the first European to sight this land in the South Pacific which he called "New Holland". The Dutch mapped the western and northern coastlines, but made no attempt at colonisation (Sharp, 1963). James Cook is known to be the first to sight the south-eastern corner of the Australian continent in 1770, which he named "New South Wales" after which he claimed many more areas for Great Britain (Clark, 1963). Australia became a destination for the growing British population. In 1901 the 'Commonwealth of Australia' was established as the country gained independence (Poel, 2006).

Dutch have been migrating to Australia as long as boats have been sailing to Australia. However, in the 19th century and beginning of the 20th century, this happened only in small numbers. The large influx of Dutch started after the Second World War. A 'push factor' for the Dutch was the poor socio-economic situation in the post-war Netherlands. The Dutch were 'pulled' by the 'Commonwealth Government of Australia' through a policy that actively recruited emigrants to reverse Australia's population stagnation, overcome crucial labour shortages, restore essential services to pre-war levels and maintain the war-boosted economy. 'To populate or perish' was the mind-set of the ruling Australian political parties in the post-war period. Emigrants were drawn to Australia by stories about the booming industry, boundless opportunity, full employment, good working conditions and homes of their own (Peters, 2010). This resulted in the greatest proportional population increase in the history of Australia (Ongley and Pearson, 1995).

Australian population is mainly of European ancestry as consequence of the 'White Australia Policy'. This policy limited entry to Australia for migrants of non-European or 'coloured' origins till the 1970s. Since the 1970s there is more a focus on multiculturalism. Consequence of the change in policy is the transformation from assimilating to an allowance on being different (Krieken, 2012).

Between 1949 and 1970, approximately 140,000 Dutch emigrants made their way to Australia. Three quarters of the migrants eventually settled permanently in Australia. The Dutch immigrants seem to have assimilated in the best way of all migrant diaspora groups in Australia (Peters, 2010). The Dutch set themselves to the task to assimilate into the Australian way of life. According to Peters (2010) and Horne (2011) the Dutch migrants were so successful in

assimilating that they seem to have disappeared. They state that the Dutch in Australia became the 'invisible immigrants'.

The Australian Bureau of Statistics (2012) estimates 1.7% of Australians to be of Dutch ancestry. In the census of 2011, nearly 300,000 people in Australia claimed to have Dutch heritage (ABS, 2013).

1.2   Objective and Research Questions

The objective of this research is to find out what the meaning is of having Dutch ancestry for second and third generation Dutch in Australia. The aim is to determine the effect that the radical assimilation of the Dutch to the host culture has had on later generations as well as to address ways to mobilise the invisible Dutch to gain more interest in their ancestry. Connecting this objective and aim, the first research question will be:

-       *What is the meaning of having Dutch ancestry for second and third generation Dutch in Australia?*

The first generation Dutch in Australia are people born in the Netherlands and who migrated to Australia. The largest group of Dutch settled in Australia in the 1950s and 1960s. At that time in Australia was a migration policy that was focused on assimilation. The first generation has been described as the 'Dutch that were willing to hide their ethnicity' (Peters, 2010). They were progressive and experienced benefits from assimilating. The Dutch were often only recognised by their accent (Pas & Poot, 2011). Children in the 50's, 60's and 70's were deprived of a strong sense of self and belonging at home and in the wider community, they had to make vital decisions about their 'identity'. Since anything not Australian was labeled inferior, the ultimate symbol of social success was to be seen to be a part of the 'Australian crowd' (Peters, 2010). The Dutch migrants made decisions about the way they raised their children and decisions about the extent to which they would cultivate and pass on Dutch culture. What the influence on the later generations has been is what needs to be discovered. In order to gain more insights in the way in which the Dutch culture developed through generations and to get to know the consequences of assimilation for descendants of the first generation, the second question will be:

-       *What is the influence of the successful assimilation of first generation Dutch on the identity of second and third generations?*

Till now it is not entirely clear whether Dutch descendants in Australia still have a connection with their Dutch ancestry. It is related to the last question, in the way that it can be assumed that this connection is influenced by the extent of assimilation of parents. What can also be assumed

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is that it has not been an isolated process, there are more determinants to define this connection and interest. If is known why and what motivated Dutch descendants to be interested or to renew or strengthen that interest, possible methods can be proposed to mobilise Dutch descendants to gain more interest. Therefore the next question is formulated:

- *Which factors determine the level of interest of the second and third generation Dutch migrants in Australia?*

1.3   Justification

Many researches about the Dutch in Australia have been carried out. Most of the available literature is about the history, post-war migration and the experiences of the move from The Netherlands to Australia. Mainly these studies focus on the first generation, especially the migrants that settled in Australia after the Second World War. Literature on second and third generation Dutch migrants in Australia is scarce. George (2009) points out that there has been a fair amount of research on the process that concerns people who migrated to another country, although the 'invisible' Dutch have received less attention, compared to immigrant groups that are more 'visible'.

This research aims to close a small part of the gap that exists in the literature by the study of second and third generation ('invisible') Dutch in Australia.

Most of the existing literature, which highlights the sociological and historical aspects of migration, is inspired by a positivist tradition which tries to uncover an objective 'truth'. This research will not attempt to establish one objective 'truth'. Generalisations should not be made in qualitative research like this study, individual experiences must be valued and the variety of individual stories should be seen in perspective to each other, and not as one objective 'truth'.

1.4   Structure

In the next chapter, the background to this research will be described and the existing literature and theories are referred to and explained. In the third chapter, the methodology used in this research will be described in detail. In the fourth chapter, the results are discussed, where many quotes of participants can be found as illustration of the outcomes. In the last chapter, the conclusion of the study can be found, followed by a discussion and recommendations for further research.

2 Theoretical Framework

2.1 Introduction

This chapter will provide an overview of the theories and existing literature that form the background of this study. The main theories that guide this research deal with socialisation, acculturation and social networks. The theories follow logically from the paradigm of 'symbolic interactionism', which views human behaviour as the creation of meaning through social interactions. Social interactions are central in this research and are related to the theory of transnational networks (Babbie, 2010). As one of the goals of this study is to find out about the meaning of having a certain ancestry, identity and belonging are key concepts.

In the first section, literature and theories about migration are presented, followed by an explanation of assimilation of Dutch in Australia. Next, the concepts of acculturation and socialisation are described and applied to Dutch in Australia. Then, theories related to migrant networks are explained. Finally, all concepts are translated into a deductive conceptual model in the last section.

2.2 Migration Theories

Migration is defined as the movement of people through geographical space (Kearney, 1986). There are many types, scales, patterns and processes of migration. This research does not deal with the movement of people, but with what comes after, the consequences for descendants of migrants.

According to Kearney (1986) those that migrated after the Second World War were progressive types. Benton-Short, Price and Friedman (2005) stated that migration and economic development have always been linked. They add that national policies have always played a big role as well: "Through globalisation, rates of migration have accelerated and the diversity of origin points has increased. Much of this immigration is driven by economic factors, most notably wage differentials between countries. Differing national policies are also important in explaining the flow and composition of immigrant groups to cities around the world" (Benton-Short et al., 2005: 947). Kearney (1986) argues that in the nineteenth century, migration was seen as beneficial for the wealth of the nations as these nations received the labour of the migrants. The loss of population due to emigration weakened a nation's economic vitality.

Australia can be described as a settler-colonial country with a distinct foundation as nation-state, the country is created from their origins as made up of migrants struggling to develop a relationship with the indigenous population. Australia has different configuration of national identity there is a co-existence of the characteristics of a settler-colonial country and the production of specific effects of policy and practice of social integration (Krieken, 2012).

The Dutch community in Australia refers to the Dutch-born immigrants and to their descendants (Pas & Poot, 2011). In figure 2.1 the population pyramid of the population born in The Netherlands and population with Dutch ancestry are illustrated. The group of people with Dutch ancestry is larger in number than the number of people born in The Netherlands (alive in 2011). The shaded colours in the pyramid represent the first generation. The non-shaded group are later generations Dutch, the people born in Australia to one or two Dutch parents. The second and third generation immigrants are formally defined as individuals born in Australia with at least one immigrant parent or grandparent respectively. First generation migrants that migrated from the Netherlands to Australia as children, before the age of approximately 12, can be regarded as the "1.5 generation" because they bring characteristics from their home country (depending on their age) and continue their assimilation and socialization in the new country, thus being first generation and second generation at the same time.
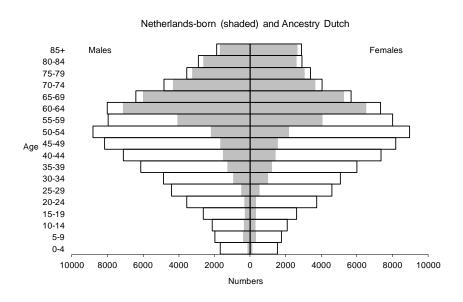

Figure 2.1: **Australia: Netherlands-born and Ancestry Dutch, Age Sex Distribution, 2011, in numbers**
Source: ABS, 2011 Census

There is a strong relationship between migration and culture, every country or ethnicity has its own culture and these will interact when people migrate. According to Hall (1995), culture is a system of shared meanings which people use to help interpret and make sense of the world around them. This shared set of meanings includes values, beliefs and practices, as well as ideas about religion, language and family (Hall, 1995). This definition is almost the same as Keesing's (1974) definition. He defines culture as the shared ideas, concepts, rules and meanings that underlie and are expressed in the ways that humans live. Baumann (1999) points out that culture is not a fixed entity, it changes over time. Sharing the same culture creates a common bond, a sense of community or identity with others (Hall, 1995). From these definitions it can be argued that it is useful to research whether second and third generation Dutch in Australia share the same cultural values with Dutch or Australian people.

2.3   Integration & Assimilation

Integration is a process that follows migration. Integration has been defined as: 'immigrants and their descendants that become part of receiving societies and nations' (Castles & Miller, 2009: 245). In this study, integration is viewed as a process with social, economic and racial facets. People are assimilated when they are integrated but also have adopted the customs and attitudes of the prevailing culture. Assimilation can be termed as 'integrated in a far stage ', 'equalisation or adjustment or 'the full merge of different groups of population' (Castles & Miller, 2009). Assimilation has been defined by Schrover and Van Faasen (2010) as the phenomenon that occurs when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures. This definition applies perfect to the Dutch that migrated in the 1950s and 1960s. They generally did not wish to maintain their cultural identity and by assimilating into the Australian culture, they became 'invisible' immigrants. The Dutch in Australia, and also in New Zealand, were often only recognised by their accent (Pas & Poot, 2011). The Dutch and Australian governments considered it the duty of the migrant to assimilate, to fit in by learning the host language, adopting new traditions and customs and discarding the old ones. Australians expected 'New Australians' to be absorbed into the society completely, so that it would be as if they had never come at all (Peters, 2010). The demand to assimilate totally to some supposedly 'Australian' cultural norm, implicitly asserted the superiority of Australian culture over Dutch. Most migrants were willing to assimilate, the Dutch were extremely obedient; they wanted to 'fit in' with the Australians more than other ethnicities (Peters, 2010: 90).

Many migrant children were deprived of a strong sense of self and belonging at home and in the wider community and because of the lack of a sense of pride in their heritage. Since anything not Australian was labeled inferior, the ultimate symbol of social success was to be seen to be a part of the 'Australian crowd' (Peters, 2010).

Horne (2011) mentions language loss as part of assimilation. The Dutch post-war immigrants had the highest rate of English uptake of any first generation migrants in Australia (Horne, 2011). Schrover and Van Faasen (2010) also point out that the Dutch immigrants willingly gave up their language. Furthermore, they argue that many Dutch people ranked the Dutch language at the bottom of a list of desirable cultural values to be maintained: "The Dutch concept of 'gezelligheid' was judged more important, as were the family structure and values, Dutch food and eating habits, and the Dutch concept of home" (Schrover & Van Faasen, 2010: 11). At the same time Horne (2011) argues that the Dutch were not ready to give up their language entirely. An example of this is that there was and still is widely existence of Dutch language television and radio programs and publications.

Crezee (1992) links Dutch language maintenance with identity. He found that Dutch migrants had a desire to be accepted as being citizens, but were never quite accepted because they always retained an accent. The government advised that migrants with children should stop speaking Dutch in the home environment. They were told to do so by teachers and health professionals, it would benefit the education and future of their children. He concludes that many migrants regret the fact that they had not maintained their own first language at home (Crezee, 1992).

As food is part of culture, part of the assimilation process should be related to eating Australian food instead of Dutch food. Schorver and Van Faasen (2010) showed that Dutch food and eating habits are in the 'list' of desirable cultural values to be maintained. Horne (2011) argues that the Dutch are still attracted to their familiar foods. She mentions the existence of Australian-based online Dutch food suppliers, Dutch shops and the Dutch Clubs that serve Dutch meals and sell Dutch food.

Existing literature shows a paradox; many researchers argue that the Dutch are 'invisibe' while on the other hand, the presence of many Dutch clubs, many festivals, Dutch shops, schools and many Dutch elderly homes cannot be denied. It appears that while the Dutch are very well assimilated, they still identify with their ancestry. Horne (2011) argues that Dutch immigrants in Australia became invisible in the wider community, because the Dutch clubs were inwardly oriented and designed for the needs of the members rather than outwardly displayed heritage and culture. For the first generation, the desire to retain the Dutch culture in Australia was more

the exception than rule. Peters (2010) argued that many people of the second generation reclaimed some of their 'Dutchness' when Australia switched to a multicultural resettlement policy in the mid-1970s. With this multicultural policy came a changing attitude: from forgetting about everything Dutch to reclaiming of ancestry and culture. This resulted in a growing sense of pride of Dutch heritage, which is still apparent within the Dutch community (Velthuis, 2005).

Figure 2.2: Dutch shop in Sydney (Made by researcher, April 28th 2013)

2.4   Acculturation & Socialisation

Acculturation is another process that follows migration and can be seen as a component of the previous discussed concept of assimilation. Both concepts are concerned with the process of changing identity. Acculturation is specifically about the cultural dimension of integration. Individuals have to find a balance between retaining features of their ethnic culture and adopting features of the host culture. Acculturation explains the process of cultural and psychological change that results from contact between cultures (Sam & Berry, 2010). It affects multiple levels of both the Dutch immigrant and Australian cultures. At the group level, acculturation results in changes to social institutions, culture, customs, and changes in food, clothing, and language. At the individual level, it is expressed through changes in daily behavior and with numerous measures of psychological and physical well-being (Sam & Berry, 2010).

Migrants are more inclined to assimilate when the dominance of one culture is clear, when there is a 'stronger' or a 'thicker' culture. Kymlicka (2001) describes a 'thick' national culture as the sharing of specific folk-customs, habits and rituals, it is a societal culture organized around a

common language and social institutions. A 'thin' national culture is characterized by sharing a common cultural aspect in a weaker sense, it is not organized around on a common language or social institutions (Kymlicka, 2001). Greek and Italian maintained their culture to a larger extent, because they have a 'thick' or strong national ancestor culture (Ben-Moshe & Pyke, 2012). According to Krieken (2012) Australia has a 'thin' national culture. Australia can be regarded as an 'immigration society', characterized by the dominance of a 'thin' idea of national culture. The identities of Australian people can be called 'hyphenated', because all Australians, except for the Aboriginal population, are originally outsiders (Krieken, 2012).

Krieken (2012) categorized the Netherlands as a country with a 'thick' national culture, which is evident in ethnicity, blood, language and history. Whether the Dutch culture for people abroad is also 'thick' is arguable. While the Dutch are described as having a 'thick' culture, it seems lost in the Australia while there seems to exist a 'thin' culture. What is relevant, is to see the cultures within the 'implicit' versus 'explicit' description. The Dutch culture is 'implicit', which means there is a cosmopolitan nonchalance instead of patriotism. Australia's national culture is categorized by Krieken (2012) as 'thin' but expressed 'explicit': there is 'flag-waving patriotism'. This 'thick' Dutch culture would in theory dominate the 'thin' Australian culture, while at the same time, it can be overruled by the 'explicit' flag-waving patriotism. This combination is likely to result in an inwardly expression of Dutch culture, where Dutch migrants present themselves as Australians to the outside world; they implicate the Australian explicit patriotism. This form of acculturation is also encouraged by the fact that the Australian concept of the nation is an inclusionary one encouraging immigrants to become full citizens quickly, as opposed to the exclusionary conceptions of citizenship and national identity that are more pervasive in the Netherlands (Castles, 1992).

Australia's culture is a product of a unique blend of established traditions and new influences. In 1945, Australia's population was around 7 million people and was mainly Anglo–Celtic. Since then, more than 6.5 million migrants have settled in Australia, broadening its social and cultural profile (DFAT, 2013). The Dutch have a rich history which influenced the culture with long standing traditions and customs which differ from the Australian culture in detail. Dutch and Australian cultures are both mainly 'western' cultures and having same 'western' values which makes the cultures being quite close compared to other cultures as for example Mediterranean. Dutch and Australian cultures are egalitarian cultures, highly tolerant and progressive. This closeness of the cultures made assimilation easier after migration and is a reason for the invisibility of the Dutch, they don't show particular Dutch cultural aspects, because there are no

special Dutch cultural characteristic. The cultures are closer on a global scale, looking closer and more in detail to the cultures, there are fundamental differences.

Another component of assimilation is socialisation. Socialisation refers to the process of inheriting and disseminating norms, customs and ideologies through life, which provides an individual with the skills and habits necessary for participation within the society. Socialisation can be formulated as 'the means by which social and cultural continuity are attained' (Clauson, 1968). The expression of culture by an individual can only occur after he or she is socialised by his or her parents, family, extended family, and social networks. Cultural and social characteristics attain continuity by the process of learning and teaching. Socialisation represents the process of learning throughout individual's life and has a strong influence on the behaviour, beliefs, and actions of adults and children (Plomin & Daniels, 1987).

Den Uyl (2010) describes identity formation of first compared to second generation immigrants. He stated that the image that the new generation has of the 'home country' or country of the parents, is influenced by children of the host culture or different origins that they play with. The new generation formed its own identity, where the notions of belonging to the lineage of individuals are less important than for the first generation. The parents, who attach more value to their original culture, also attach more value to a relationship with people of the same origin.

The society determines to an important extent how reality is defined. The further the cultures are apart in fundaments and principles, the more drastic the redefinition of reality and the re-socialisation will prove to be. Southern Europeans are more apart from Australians than Northern Europeans, which makes it for the Southern Europeans harder to integrate in Anglo-Saxon society. According to Mol (1971) it is 'logical' that in Australia the population at large has more negative feelings to a Japanese than to an Italian and more to an Italian than to Dutch, because of the differences between the cultures. Mol (1971) argued that when the social and cultural distance - both extrinsic and intrinsic cultural trait - between country of origin and country of settlement is greater, and the more conformity to the country of settlement is demanded, the more ethnic organisations will tend to flourish. The Dutch that came to Australia in the 50s and 60s were willing to adhere to the demanded conformity of Australia, the clubs they formed here were for their own purposes – intrinsic - rather than as outward – extrinsic - displays of their culture. The social and cultural distance between the Netherlands and Australia was relatively small, so their willingness to assimilate was great, but the social and cultural distance was large enough to motivate Dutch migrants to start Dutch clubs. These clubs flourished during the second half of the twentieth century (Horne, 2011).

Marden (1952) describes the five main variables determining migrant adjustment: age at arrival, length of stay, cultural distance, geographical dispersion and anticipatory socialisation. These variables show that assimilation is different for different generations. The first generation was motivated because they had to make a living in Australia and also because it was demanded by the Australian government in the 1950s and 1960s (Peters, 2010). The later generations were not demanded to be Australian anymore under the Multicultural policy, they didn't start from scratch as first generation did. Result is that some of the second generation were Australians because their parents were assimilated; others were motivated as part of socialisation, to be partly Dutch.

2.5   Network Theories

Migration is a network-creating process: it develops an increasing number of contacts between places of origin and destination (Spittel, 1998). These networks are explained by the social network theory, which views social relationships in terms of nodes and ties (Kadushin, 2012). Migration networks are defined as interpersonal ties that bind migrants and non-migrants together. These ties can be used to facilitate entry, adjustment, and employment at points of destination (Massey, 1987). The interpersonal ties between migrants and non-migrants are important to reflect on the extent of assimilation. Based on literature, it can be expected that second and third generation Dutch immigrants in Australia have many interpersonal ties with non-migrants; they may view themselves as non-migrants and therefore won't see these ties as being different.

Transnationalism is a social phenomenon grown out of the globalisation; it is a result of heightened interconnectivity between people and of reduced economic and social significance of boundaries among nation states (Vertovec, 1999). Migration network theory is concerned with local networks, transnationalism concerns international networks. Transnational behaviour is practiced through visits to the home country, contact with friends and families in the home country, remittances and use of ethnic media, which are increasing because of globalisation (Castles & Miller, 2009). Transnationalism is defined as 'immigrants that build social fields that link together their country of origin and their country of settlement' (Schiller et al., 2006). Cross-generational linkages to countries of origin are likely to be related to the level of assimilation of the first generation Dutch in Australia, important is to know the extent to which such linkages persist among the children or grandchildren of the first generation (Fokkema et al., 2012). Levitt and Jaworsky (2007) also point out that transnational practices remain an integral part of the life

of most first generation immigrants, but fewer consensuses exist on the continuity of transnationalism across immigrant generations.

Transnational migrants are people that migrate between different nations and keep in touch with their home country (levitt et al., 2003). Many of the first generation Dutch that migrated in the 1950s and 1960s generally ended their relationships with people in the Netherlands, because the distance made it hard and expensive to remain in contact. An increasing number of recent migrants have developed strong transnational relations to their home country, caused by increased global transportation and telecommunication technologies, which leads to less coherence between social space and geographic space (Guarnizo, 2003). The relationships that are the most important in this study, are the transnational relations with people (mainly family) in the Netherland. These networks can be described as determinant, and at the same time, it can be a consequence of assimilation. Local relationships with Australians versus Dutch in Australia subordinate to the previous networks, but also reflecting the strength of the Dutch connection. If descendants are in contact with Dutch in Australia, they have supposedly a stronger connection.

2.6   Individual Characteristics

Personal identity and individual characteristics make individuals unique and different from other people. People of the group of second and third generation Dutch in Australia are not the same; it cannot be considered as a homogenous group of people. Kavass (1962) argues that the degree of an immigrant's assimilability depends, for a considerable extent, on a person's own effort and ability. As discussed, the degree of assimilation of the first generation affects the identity of second generation and that again has an effect on the identity of the third generation. This means that the personal characteristics of the first generation affects the identity of the second generation, but of course the personal characteristics of the descendant self are at least as important.

The meaning of Dutch ancestry to second and third generation Dutch in Australia is depending on having one or both parents being Dutch; intermarriage results in 'half-second generation' Dutch (only one parent Dutch), they are likely to have a weaker connection to their Dutch heritage than second generation Dutch with two Dutch parents. According to Peters (N. Peters, personal communication, June 6, 2013) is the identity of the descendant stronger Dutch when the mother is Dutch than when the father is.

The interest in their ancestry and the extent to which they are conscious of their identity and Dutch ancestry is influenced by individual characteristics that are inherited in people. Identity

formation has been found to be associated with self-esteem, emotional intelligence, proactive coping, curiosity (exploration), and self-actualization. These are again influenced by education, gender, religion, age, interests, family relations, travel history, place of residence, place of birth, as being indirect determinants of ethnic identity formation (Beaumont, 2009). Some of these factors are matters and qualities of someone's own personality. Others are the combinations of the personality, background and of the cultural and economic conditions existing in the country (Kavass, 1962).

According to Peters (N. Peters, personal communication, June 6, 2013) are more intelligent persons more interested in their ancestry, they have generally more interested attitudes. Lower educated persons have a narrower worldview. As well as age, younger persons are more focused on the future and the present, while older descendants are generally more interested in their ancestors and their roots. The strength and the type of relations descendants have with family is a strong influence as discussed in the section about 'networks'. Individuals that are more willing to travel have more international view and interests, which increases interest in a their foreign ancestry. Place of residence can be of influence in the way that a city or town influences the context and can influence the type of person, in general are people in cities more progressive while village people are more family oriented. Even more important, relating to place of residence, is the presence of a Dutch community which will increase a Dutch connection significantly.

2.7 Deductive Conceptual Model

The deductive conceptual model is designed based on the theories and concepts discussed in this chapter. The '*Identity of Second and Third Generation Dutch in Australia'*, in the middle of the model is the 'identity of second and third generation Dutch in Australia' displayed, this refers to the main research objective and research question of this study. The concepts and theories in the circles around the outcome are the factors that, according to the theory, influence the identity as discussed in the previous sections. Some of the concepts are interrelated, for example assimilation, socialisation and acculturation. They are displayed separate from each other as they will be treated separately in the next steps of the research.
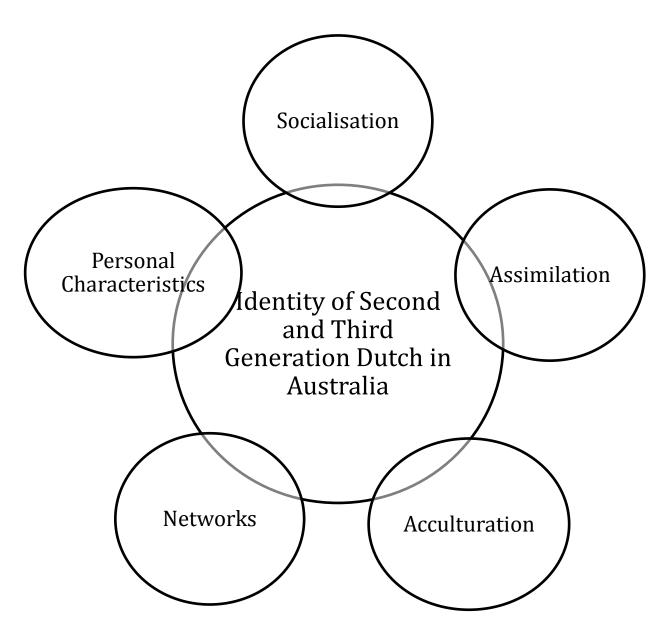
Figure 2.3 Deductive Conceptual Model

3 METHODOLOGY

3.1   Introduction

In this chapter, the methods used in this study are explained and discussed. The two main methods used for the purpose of this research are literature study and qualitative methods in the form of in-depth interviews to study second and third generation Dutch in Australia, to find out about their stories, feelings and ideas, the social networks they have and to eventually come to a clear understanding of their identity and the meaning of having Dutch ancestry. The chapter consists of seven sections. First, the context of the research is described in section 3.2. In section 3.3, the study design is mentioned briefly. In section 3.4, the two different methods of data collection are explained and described. The following section deals with the interviews. The analysis of the interviews is described in section 3.6 and in section 3.7, the methods and analysis will be reflected upon.

3.2   Research Context

The researcher travelled to Australia to conduct this research, in order to be in the environment of the study subjects. Australia is a developed country with a rich migration history. The population consists of 22 million of which a small number of the 'real' inhabitants, the Aboriginals. Most of the Australians are ancestors of immigrants (ABS, 2012). For almost two centuries, the majority of immigrants came from Great Britain. As a result, the people of Australia are primarily of British origin. The 2011 Census asked respondents to provide a maximum of two ancestries with which they most closely identify. The most commonly nominated ancestry was English (36.1 per cent), followed by Australian (35.4 per cent), Irish (10.4 per cent), Scottish (8.9 per cent), Italian (4.6 per cent), German (4.5 per cent), Chinese (4.3 per cent), Indian (2.0 per cent), Greek (1.9 per cent), and Dutch (1.7 per cent) (ABS, 2012).

The Australian culture is strongly influenced by Anglo-Celtic Western culture since 1788, with distinctive cultural features arisen from Australia's natural environment and Indigenous cultures. Since the mid-20th century, the culture is influenced by American popular culture as all western cultures. Australia has a very 'Western' culture, which is different from the Dutch culture in aspects of for example food, celebrations and in social interactions.

Australia is a large country, and that is an understatement, cities are spread out and travel takes time and is expensive. According to Duyker (1987), 32 per cent of the Dutch community settled

in the state Victoria, Melbourne. Canberra and Melbourne were specific cities where the research was conducted; these cities were chosen according to the place of residence of the researcher and the city where the largest group of Dutch people are estimated to live, respectively. To overcome spatial differences, some of the interviews were conducted using Skype. These data were collected in May and June 2013.

This study is conducted with collaboration of the Royal Dutch embassy in Canberra. The interviews were conducted on behalf of the embassy; they linked the researcher to some contacts and supported a trip to Melbourne. The Royal Dutch embassy in Wellington works at the same study regarding the Dutch in New Zealand simultaneously. Both researchers worked together, shared ideas, knowledge and experiences in order to make comparison between the two studies possible.

3.3   Study Design

This research is an exploratory, cross-sectional, qualitative research. The aim is to explore and describe key elements in identity formation of Dutch descendants in Australia. These key elements include language use, recreational activities, club membership, holiday celebration, food consumption, home making and social contacts. Although both a cross-sectional study and a longitudinal cohort study would have been valuable for the purpose of this research, practical reasons demanded a cross-sectional study as a longitudinal study would takes years.

3.4   Data Collection

The paradigm of symbolic interaction assumes that the meaning people give to things and events is essential to understand the person and his or her reality (Babbie, 2010). Assimilation, acculturation and socialisation are important processes through which identity is shaped. Culture, by extend, is shaped through national and transnational social interactions. It is important to understand the ancestry of the participants, how they identify themselves and how they see their sense of belonging to one or the other country, nation or community.

Qualitative research is distinguished from quantitative research in the way that it is concerned with discovering the meanings seen by individuals. This fits very well with the purpose of this study. Understanding the participant's worldview is more important than understanding the view of a researcher (Silverman, 2000). It provides a depth of understanding that quantitative inquiry cannot provide (Babbie 2010).

3.4.1 Participant Recruitment

At the start of recruitment, a profile of participants was drawn. Intended was to recruit people that would be younger than 50 years of age and higher educated, in order to interview the 'active' group in the community. This group of people would have the most potential to be stimulated in order to strengthen bilateral relations, which is searched for.

The participants interviewed for the purpose of this study were recruited in various ways. As pointed out, the Dutch in Australia are extremely assimilated (Peters, 2010). Many Dutch are naturalised and regarded by others and themselves as Australian. At the start of this research, one participant was found at Dutch festivities regarding the inauguration of the King on April 30th 2013 and the remembrance day of the 4th of May. This participant was found on a Dutch festivity, which indicates his interest in his ancestry. Besides this festivity, he turned out to be describable as an 'invisible Dutch'.

A second way in which participants were recruited, was through contacting Dutch clubs, all Dutch clubs in Australia were sent an e-mail with information about the research, some questions about the club and also a request to contact second and third generation Dutch. Most members of these clubs are first generations and many could give the contact information of children and cousins. Some published the request in a newsletter by which the word was spread easily. This way, not the Dutch interested people themselves were recruited, but their children or cousins. They can be more connected to their ancestry than an average second or third generation Dutch, but basically the connection of their first generation family is unrelated to their own connection with their ancestry.

Thirdly, articles were published in Dutch newspapers in Australia; 'Holland Focus' and 'The Dutch Courier' (which can be found in the attachment). This method resulted in a large group of people interested in the research, a lot of people with ideas about it and too many volunteers to participate in the interviews. The readers of these newspapers seemed to be mainly first generation, participants stated that their family informed them about the research and stimulated them to participate. Therefore it does not mean that the participants recruited in this way already have a connection to their ancestry by means of reading the newspapers, they did not but their family did.

Fourth, the researcher was interviewed by SBS radio in a Dutch radio bulletin, but did not result in relevant participants.

The last method of participant recruitment was through 'snowballing'. Research participants were asked to assist the researcher in identifying other potential subjects. Participants that were interviewed knew other Dutch related Australians and mediated.

The number of Dutch descendants that were interested to participate in this research was over 60 (till the day I finished this thesis, August 13th 2013), many of them contacted the researcher after the fieldwork was completed, they were too late. Many of those descendants explained in their e-mail why they wanted to participate and briefly told their story.

3.4.2 Characteristics of Participants

21 interviews were conducted, of which 3 were not relevant enough. Some participants are children of parents who migrated at very early ages. These participants are grouped as second/third generation because their parents grew mainly up in Australia, which has had a different impact on their identity compared to the parents who grew up only in the Netherlands and migrated in adulthood to Australia. One of the requirements that participants should meet, was being over the age of 20, arbitrary chosen as boundary where younger people are still developing an identity. Many of third generation Dutch in Australia have not reached the age of 20 yet. The average age of the respondents is 36 years. The distribution between male and female is even, there were 9 participants of both sexes. Of the participants, 12 were second generation, 4 could be described as 'second-and-half' generation and 2 were third generation Dutch. The 'second-and-half' generation are people of which the parents migrated to Australia on an early age, this will be more discussed in chapter 4. In appendix B, a table can be found in which the characteristics of participants are summarised.

3.5 The Interviews

The research instrument used in this study is an interview guide. The interview guide lists the topics and themes that should be addressed in the interview; the sequencing and wording of questions are changed during different interviews (Rubin & Babbie, 1993). The detail of the interview guide anticipates how structured an interview will be and how an interviewer is able to anticipate on the important topics and issues (Rubin & Babbie, 1993). In this study, an interview guide is made based on theories and concepts that were derived from the literature study. The interviews are structured by the questions, but there was enough flexibility to change the order or phrasing of the questions, according to the personal situation of every interview and of the participant. Although the structure was clear, there was freedom to explore issues in

another sequence. Focus was to give participants opportunity and to encourage them to bring in their own new subjects and stories, as these stories of the participants were the directory for the interviewer. The interview guide consist of first exploratory questions to trace back family history with specific questions about parents and grandparents. In the second section, questions about the identity of the participant are asked. The last part of the guide is about the interests of participants, about their wishes and needs regarding their Dutch heritage and finally about their expected future development of their identity.

During the first week in Australia, the researcher observed the Dutch community during festivities related to the coronation of the new King. Contacts were made and first stories were heard. Based on a test interview and the interventions of stories of visitors of the Dutch celebrations, the interview guide was finalised. First interviews were conducted in beginning of May in Canberra and participants who lived in more distant locations were interviewed using Skype. This had no discernible effect on the quality of the interviews. It has been estimated that the highest proportion of Dutch people migrated to Victoria, especially Melbourne, and stayed there (Duyker, 1987). For that reason the researcher travelled to Melbourne to conduct interviews. Most of the interviews were carried out in café's during a cup of coffee. The duration of the interviews varied between 20 and 70 minutes.

After the pilot interview went well and the context had been observed for a week, the interview guide changed slightly. After the first interviews the guide did not change anymore, but the strategy of the researcher did. With the first few interviews the questions were used, after 3 interviews the questions were known and the guide was not used anymore, it became a more informal conversation this way, at the end of the interviews the guide was checked to see whether some subjects were forgotten. The interview guide can be found in appendix A.

The interviews were recorded with a digital recorder in order to save every detail participants mentioned and to not miss out on important issues. It made transcription of all 18 interviews possible in detail. During the interviews a few notes were taken by the researcher, but not too many because the researcher tried to create a real informal conversation instead of an interview to overcome a barrier between the participant and researcher and to put both at the same level so that the participants would forget about the interview and would talk elaborately and in-depth, this worked out very well.

The researcher interviewed the participants. The researcher is Dutch and speaks Dutch and English. The participants are Dutch descendants, only a few could speak a little bit Dutch, they were more comfortable with English. All of the interviews were in English, two of the

participants switched back and forth between Dutch and English because they were excited that it was possible to speak Dutch, the researcher did not discourage that, it created a connection between the participant and researcher. The researcher kept in mind that it could cause a tendency to exaggerate their Dutch connection to the researcher in enthusiasm.

3.5.1 Ethical Issues

All forms of social research raise ethical issues, because of direct contact between the researcher and participants there are ethical concerns which should be discussed (Babbie, 2010). First important point to mention is that all participation in this research was voluntary. Miller and Bell (2002) indicate that the informed consent of participants in interviews is a sensitive subject. For participants it was clear what they could expect from the interview. The interviewees are anonymous in this research, the names are changed and identifiable characteristics diminished. It is always valuable to establish rapport with participants at the beginning of the interview; it is the trust relationship that has to be created between the researcher and the participants (Hennink et al., 2011). The creation of rapport started with professional and polite e-mail contact, the researcher made clear what the research was about with an information document and was fast with responses. Every interview started with informal chatting about the weather, Australia and about the researcher, in order to create rapport. Also was made clear that the research was done on behalf of the Netherlands embassy and the University of Groningen, participants were ensured that the researcher was interested in the story of the interviewee, that it was a serious research and that the researcher could be trusted. The participants were surprised that the embassy took the effort to find out more about them, someone said; "I was surprised that Holland cares about us, my mother always felt ignored by Holland, so I was very surprised that they are interested" (Doreen, aged 36, second/third generation).

The research calls directly on subjective judgments, there is a risk of seeing what is looking for, researcher bias is hard to avoid, because by doing a literature study the researcher created a clear idea about the issue, this was kept in mind (Babbie, 2010). Protection of individual's privacy is a challenge, analysis and reports of data collected from specific, identifiable individuals, the second or third generation Dutch man or woman is tried to make anonymous. When writing up results, it is important to conceal identities, give pseudonyms to individuals, organisations and communities (Babbie, 2010). Little aspects that are crucial for the content of statements is retained as it was, the participants did not wish to be totally anonymous, this was talked about at the start of every interview.

The characteristics of the interviewer, such as their identity or ancestry, influence how the interviewee responds in qualitative research (Hennink et al., 2011). Especially in data collection the researcher tried to portray herself as neutral. The researcher had some characteristics that couldn't be concealed, as for example; being Dutch, woman, young and blond. These characteristics will determine how the researcher is perceived by the interviewee and therefore influence the information that the interviewee is willing to share to a small extent. The researcher kept in mind that the participants could be attempted to be extra positive about the Netherlands as being presented as an intern of the Dutch embassy. From the very first moment, the researcher presented herself as a student-researcher being very interested in the life of people. The researcher was many times tempted to, but did not possess any opinion or feeling about the Netherlands. What interviewees would gain from the interview was mostly a nice conversation; a basic principle in qualitative research is not to pay interviewees for the interview as this may influence the information that is provided. The participants that took a lot of effort to travel to the get to the researcher were given chocolate as appreciation after the interview was completed. What was noticed was that the interviewee always benefitted in the way that they were given the opportunity to share their views and stories. People like to talk and to be listened to (Peel et al., 2006), the actual interview experience seemed to be enjoyable for participants.

3.6   Data Analysis

The theory, collection of data and analysis are related and dependent on each other. The type of analysis used in this study is case-oriented, to understand every case by focusing on the details of that case (Babbie, 2010). Every case, or every interview, was transcribed into a 'Word'-file by the researcher. These transcripts form the qualitative textual data. During the transcription of ideas, experiences and personal stories, evaluations and memos were made in order to get feeling for the data, as being part of effective transcribing (Kitchin & Tate, 2000).Thematic analysis is the approach in this study. This was chosen because thematic analysis emphasizes pinpointing, examining, and recording patterns or themes within data (Hennink et al., 2011). Themes are the patterns across the data set that are important to the description of issues and associated with the research questions. Thematic analysis is carried out in six phases to create meaningful patterns. The phases that are used through this study are; familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report (Hennink et al., 2011). This made the analysis structured and clear.

In the phase of analysis and specifically coding, the researcher made use of Atlas.ti, a qualitative data analysis computer program. Analysis still needs to be done by the researcher, but this program makes coding and grouping together of codes easier. The initial codes were developed based on the theories and concepts; these were attached to the data. The most valuable codes came out of the data itself as mentioned by the participants in interviews, these are the inductive codes. With some of the subjects, participants used different words and definition while meaning the same, different codes were used but were related to each other by categorizing and memos attached to the codes. All codes were categorized and related to each other that way. The codes and the categories can be used to portray a nature of relationships between the data (Kitchin & Tate, 2000).

3.7   Reflection on Methodology

As almost all research, this data collection and data analysis, have strengths and limitations. One of the main limitations to this study is the bias that is created in the participant recruitment. The methods of participant recruitment produced a bias. With the methods of recruitment as mentioned in the previous section, participants with an existing Dutch connection were found for the first interviews. In the group of participants are more people connected to their Dutch ancestry than in the real Dutch population in Australia would be, which makes it not totally representative. The 'snowballing' technique with which the later interviewees were found compensated it to a certain extent. The research questions however can valuably be answered with this group of participants. What should be mentioned, none of the participants was member of a Dutch club and that only a few read the articles in the Dutch Australian newspapers themselves, most of the participants were informed by family or friends.

Strengths of the data collected, are the variations in types of participants. The participants are of varying ages, from various places and with varying migration backgrounds. Similarities that will be found in this research cannot be attributable to common characteristics of participants but can possibly be explained by underlying general concepts.

It has been experiences as difficult to start the data analysis after transcribing the interviews, there was a lot of textual data from which had to be made the analysis. It was hard to go from a large amount of data to concrete specific results. In order to solve the problem, a lot of effort was put in the development of codes, to structure the large amount of data. Codes were good enough for analysis, but afterwards it was found that there could have been less and codes could have been more comprehensive. In the next chapter the main findings of the research are discussed.

4 Results

4.1 Introduction

In this chapter the results of the empirical study will be presented. section 4.2 describes the results related to the assimilation of the first generation Dutch migrants. In section 4.3 the cultural and social aspects of assimilation are discussed, acculturation and socialization. Networks and transnationalism are discussed in section 4.4. Section 4.5 discusses the importance of individual characteristics on identity of migrants, which are more general results and effects of migrants. These results will lead to the conclusion in chapter 5. This chapter starts with a case study in figure 4.1, the case study is a narrative of the live story of a second generation Dutch in Australia, this story reflects the most common, or average, message that was told by the interviewees.

Richard Jansen (not his real name) is born in a suburb of Melbourne 25 years ago, where he grew up in a family with an international background; his mother is fifth generation Irish, his father is first generation Dutch which gave John his typical Dutch surname. John's father came to Australia with his parents on a ship when he was 8 years old. He had to change his identity from being Dutch to being Australian in his childhood, to fit in the society. The family had some trouble after migration, Australia was not as they expected but the more they assimilated, the more they were accepted and their social situation got better. John's father spoke mainly English but with an accent. From John's memory, his family would always describe themselves as being Australian but his grandparents were definitely Dutch. John's father perceived the first 8 years of his live as happy, therefore he always had some sort of nostalgia to his 'home country'. When John was born, the family only spoke English at home and John talks with an Australian accent. (He does know some Dutch swear words). John remembers the story that his 'opa' always told him when he was little, about live in Holland and about the war. It created that he has always been interested in Holland. In his early twenties he travelled to Europe and went to Holland to see where his family was from. It changed his sense of belonging in the way that he felt more Dutch when he was there, everyone looked the same as his grandparents and he could even see similarities between himself and Dutch people. They spoke the familiar language that his grandparents spoke now and then and the food made him think of the good old times when he would go with his grandparents to the Dutch club, to the 'Sinterklaas' celebrations, Christmas and his birthdays. The people were nice and his pride for his ancestry grew. John had never thought about learning Dutch, but when he was in Holland, he would have loved to speak Dutch; it could have made the experience even better. Although John would love to go back to Holland in the near future, he is happy that his grandparents settled in Australia. The quality of live in Australia is important for John; he describes himself as Australian with a Dutch surname and a pride for his Dutch ancestry.

Figure 4.1   Case study narrative of second generation Dutch in Australia, Melbourne

4.2 Integration & Assimilation

Data collection was intended to explore stories of participants, and see whether these would be in line with theories that were discussed in chapter 2. The first part of the interviews was aimed to find out about the extent of assimilation of parents by asking about the history, a few questions about the 'Dutchness' of the parents, the way it was expressed and the extent of dutch influence in their upbringing. Dutch first generation seem to fit the definition of Castles and Miller (2009) of 'assimilation': 'integration in a far stage'. The extent to which first generation Dutch migrants in Australia are assimilated determines the connection they have and the connection of the children with the Netherlands. This seems to be proven by this study; participants who would describe their parents as Australians, were themselves less connected to their ancestry; parents that were totally Dutch, their descendants related themselves significantly more to their Dutch ancestry. This will be further discussed in section 4.3, where acculturation and socialisation are discussed.

4.2.1 Language

"*While I do not speak Dutch, I am very interested in learning the language, however due to study commitments and lack of access I have not been able to pursue this. I think that knowing the language is important to me as it is tied to the culture and my family past. I think that it is important to pass on the Dutch culture as it is part of who I am and who my family is.*" (Susan, aged 31, second generation).

Part of assimilation is the use of Dutch language. The quote displayed above illustrates the general experience of many participants. Only three of the participants were able to speak some word of Dutch. But from this study is found that language seems increasingly perceived as more important as is reflected by all quotes illustrating this section, many participants regret that they can't speak Dutch and some of them are interested to start to learn it depending on the effort, costs and time. Which seem to have changed since Schrover and van Faassen (2010) mentioned that many Dutch people ranked the Dutch language at the bottom of a list of desirable cultural values to be maintained after. For especially the older participants it was important to speak the language of their ancestors, to make communication with relatives in the Netherlands possible and to experience a visit to the Netherlands better by being more accepted by the Dutch. But for others, it seems to be that they just would love to speak a second language and it would have been the easiest if their parent(s) would have taught them Dutch while they were young.

"Obviously I can't speak Dutch but I would have loved to have that behind me so that I can teach my children as well eum, it is hard. Because I can't learn it from my dad and my grandfather is not around here anymore so, I mean, I could go to my family and get a little bit of words here and there but I think it will be hard." (Doreen, aged 36, second/third generation).

Contrary to this interest in the language, by going in-depth in the interviews, it seemed that the regret is not reason for taking the effort that is needed at this point in time to start to learn it. Boundaries are time, effort, money and distance.

"I think that it is okay in my generation to have, what we call something not Australian, [..] When I was travelling overseas I was disappointed in my mother that she never taught me where she is from and the language." (Claire, aged 29, second/third generation).

4.2.2   Food

It did not mean by definition that other cultural aspects besides language were also abandoned by all Dutch migrants in Australia. Children of Dutch parents or grandparents love the remembrance of Dutch celebrations and the food, especially the sweets. The love of this remembrance is stronger for second generation Dutch, the influence of parents is stronger and more frequent than that of grandparents.

Dutch food and eating habits have always been valued by Dutch people and it still proves to be extremely valued, because it gives people a cheerful and familiar feeling. The type of food that is still popular and which can be 'labeled' as Dutch are mainly treats; 'oliebollen', 'poffertjes', 'speculaas' and 'hagelslag' are still regularly made or purchased as mentioned by the participants. For some it was just the 'fun' of eating it, because it is peculiar to all Australians. But, for especially second generation descendants it was important because it revives childhood memories and the memory of their Dutch family, parents and/or grandparents.

"Most parts are probably the sweets and the snacks, the things from Holland we get are beautiful food. My children love it, you couldn't buy it back in the 70s. My mother used to cook Dutch food, we would have it sometimes, not always, speculaas, and eum [....]. And eum I love haring, as kids we said 'ieeel'. I can't remember that we had Dutch food at a regular

basis. Mom used to cook nasi goring a lot, […] so the main meals not so much but lots of the sweets. And mom would always cook Dutch rolls and things, I love it." (Bob, aged 50, second generation).

4.2.3 Dutch club

In 2013 exist are around 50 Dutch clubs and organisations spread over Australia. The members of these clubs are mainly first generation older Dutch Australians, the first generation is aging and will shrink in number the next decade; many of the clubs presumably will disappear if nothing changes. Disregarding the discussion whether it is a problem or not, from this empirical study it seems not necessary that the clubs disappear. Many Dutch descendants, even the participants in their 20s who regard themselves as Australians, are interested to meet Dutch people. They are not participating in a Dutch club, because they are more interested to meet people of their age and they are not interested in the activities the first generation does within the clubs. The perception of the Dutch clubs is quaint. They are not interested in a Dutch club as such, but they would like to meet Dutch people, which could be organised by a Dutch club.

[Would you like to go to a Dutch club?] "Yeah because you know, there is not so much to do in Canberra, so yeah, it would get me more interested in the culture. It is often a bit too foreign for the younger generation, another language and you know but I loved to see the card games and food and things like that when I went there with my 'opa', the songs are good as well but depend on the audience. I think it is harder to get the younger people listen to older music, I don't know to what music younger people in the Netherlands listen to but probably different eum I don't know". (Peter, aged 25, second generation).

"Unfortunately the community is getting older. They started with a big club and its getting smaller. […] And there is the other clubs, the 50 and over clubs. There is a Dutch 50 and over club only 10 minutes from where I live at the moment. I remember that I was going there as a little boy with my mother, and then I thought yeah old people. And now I'm almost 50, so yeah, I probably will go there, I still have a few years". (John, aged 43, second generation).

4.3   Acculturation & Socialisation

Dutch and Australian cultures can both be described as egalitarian cultures, the cultures are 'close' as was discussed in chapter 2. The Dutch culture was described by Kimlicka (2001) as being implicit and a 'thick' culture, while the Australian culture was described as explicit and 'thin'. It seems that the implicitness of the Dutch culture is remained, which is expressed in the way that they keep the Dutch culture at home, but when the descendants started to intermarriage, this expression of Dutch culture in the homes lessened. Two of the 18 participants married with a Dutch descendant, 9 were not married. The Australian culture is dominant; the implicit expression of Dutch culture is subordinated by the explicit Australian culture. The 'thin' and 'thick' aspects seem not to matter in this process.

A few Dutch descendants would combine both cultures, one participant described it as '*picking best of both cultures'* (Bob, aged 50, second generation). The Australian culture would dominate but traditions were celebrated, as it was done at their parental home. They argued that the Australian culture dominated, because they live in Australia, they would only express Dutch in the homes with family. Family was described as the central aspect in their expression of the Dutch culture and also the reason for the importance of the Dutch culture.

The outcome of this study agrees to a certain extent with Elich (1987), who found that for the Dutch 'gezelligheid' remains important and all generations of Dutch people want to bring the 'gezelligheid' to their homes. Participants would describe the kind of home-making in their parental home and the aspects they would implement in their home-making.

> "*I think that growing up in Australia is 'niet zo gezellig', I mean in Holland, the Dutch when they celebrate things it is always 'gezellig', always enough food. The Australian culture is different, when you are at a Dutch party there is enough food and drinks, here we are not used to that, you bring your food and drink and that sort of thing. The Australian idea is different."* (John, aged 50, second generation).

Socialization can be formulated as 'the means by which social and cultural continuity are attained'. The influence of close people, especially parents, in socialisation is extremely important, as is found in this study. This research agrees with Den Uyl (2010), who stated that the image that later generation descendants have of the 'home country' or country of the parents, is influenced by habitants of the host culture that they are close to. The descendants formed their own identity, which was varying among participants as described. The interviews showed that

the type of relationship with (Dutch) parents and grandparent is important for identification, the extent to what they relate themselves to their ancestry. If, for example, parents or family always celebrated Dutch cultural festivities, the children have a stronger connection to their ancestry than if they would not celebrate them. It seems that the connection is stronger when descendants are aware of what Dutch is. Many Dutch habits would have been cultivated by one or both parents while being unaware that it was Dutch, for them when they were children it was normal. Participants gave examples of their habits that they found out later in life to be Dutch, they thought it was 'normal'.

> "*The more I got to know what being Dutch is, the more I realize how much influence my mom has had on my upbringing. And eum, and how much I guess I'm not totally Australian. My mother is a very Dutch woman, one of the ways is like what she passed on from Dutch culture is like having a big mouth and saying what you think, that is very Dutch cultural thing, eum, but also I guess silly things, like I care about when I'll be late, Australians are like half an hour late, so that is something. And then in terms of Dutch culture, well I guess mom learned me a little bit of Dutch. When I was too young to remember, she is telling me something in Dutch and I would get it.*" (Eric, aged 27, second generation).

Peters (2010) stated that many people of the second generation reclaimed some of their 'Dutchness' when the focus became more multicultural in the 1970s. This study cannot prove or reject this statement. Participants of whom the parents were assimilated were likely to be more Australian. Some of the participants did get more interest because of multiculturalism. There was also the previous discussed time of arrival which influences the meaning of having Dutch ancestry, which in turn, is associated to the migration policy at time of arrival. For some, it resulted in growing sense of pride in and of Dutch heritage, as Velthuis (2005) also stated.

4.4   Networks

Massey (1987) described migrant networks as 'interpersonal ties that bind migrants and non-migrants together', this turned out not to be the focus in the analysis. These networks are more applicable to first generation migrants, who are not the subjects of this study. Second and third generation Dutch have many contacts with non-migrants, but they would not describe themselves as migrants, which make these networks 'normal' and same for all participants. Transnational networks are more relevant for this study; the transnational relationship with

family explains a lot about the connection descendants have with their Dutch ancestry. Predominantly the contacts between first generations who migrated in the 1950s and the family in the Netherlands diluted, a post-card once in a while was common, but all the contact that existed. This resulted in very little contact the descendants have with family in the Netherlands. But, because of globalization, more possibilities were created by heightened interconnectivity between people and reduced economic and social significance of boundaries among countries. Transnationalism is a result of globalization (Vertovec, 1999). Some participants use the new possibilities of the internet to trace back their family and now they are in contact once in a while by use of social media (Facebook). Contacts are clearly stronger when people visited the Netherlands and met their family in real life.

Many of the participants did not have many Dutch contacts in Australia besides family, they have their own network. Some knew a few Dutch people, but it was a coincidence. As mentioned while discussing the Dutch clubs, participants would like to meet Dutch people. By digging into the data it seems that Dutch descendants would feel a connection with Dutch people, they feel they would have similarities and same experiences.

There is a clear difference between participants that travelled to the Netherlands and those who didn't. It seems that visit is a very important influence that increases the Dutch connection among later generations, because they are likely to meet extended family and would find familiarities from their upbringing. The first visit increases the sense of belonging to the Netherlands, they would see people that look the same, hear the language of their family and experience the familiar atmosphere that was at homes of parents or grandparents and family. But a visit seems to have a 'make or break effect'; people that already felt Dutch to a large extent, would decrease the connection. A few participants stated that they felt more Australian in the Netherlands, while feeling more Dutch in Australia.

> *"Probably I had an understanding of being Dutch anyway even before I went there, because I was in contact with a lot of Dutch extended family, with a lot of cousins. And I heard the language a lot so it wasn't really like it changed. I have very fond memories about that visit, we went for 6 weeks and stayed in Holland. And eum, I loved it and I always wanted to go back with my children and husband."* (Holly, aged 50, second generaton).

4.5   Individual Characteristics

Personal characteristics are at the heart of integrating in any host society, not only Dutch integrating in Australia. In chapter 2 individual characteristics were discussed as being possible determinants of showing interest in the Dutch ancestry by descendants. Only age, one or both parents Dutch, interests and travel history seem to be of relevance. Education was not a clear indicator, but all participants had at least bachelor's degree. Religion was not relevant; most of the participants were not religious. In the sample are 9 female and 9 male, but gender did not turn out to be of significant difference. The place of residence is not taken into account; all participants were born and raised in a city or in a suburb of a big city.

Related to higher education is a study abroad. Resulting from the interviews it seemed that there is interest to study or travel to the Netherlands for experience. Some older participants travelled in their twenties to the Netherlands, younger participants considered a student exchange to the Netherlands - Dutch descendants think about studying in the Netherlands before another country. The strength of the preference for the Netherlands depends again on the previous mentioned strength of the Dutch connection. Second and third generation Dutch strongly support Dutch sports as soccer and ice-skating, particularly during a world cup or the Olympics.

The older a person is, the more interested he or she will be in history and their ancestry. What has to be noted is that the age is associated with the generation and time of settlement of the parents. Older participants were mostly second generation while younger participants were third generation or second generation with parents that migrated in childhood. For people of later generation the Dutch connection is already decreased.

All eight participants of whom both parents are Dutch relate themselves stronger to their Dutch ancestry than did the other 10 participants, with only one parent was Dutch. This is logical in the way that there is not a dominant ancestry of one of the parents. The number of participants with only a Dutch mother or father is not enough to say something meaningful, to prove or reject Peter's (N. Peters, personal communication, June 6, 2013) statement about being more connected having a Dutch mother compared to a Dutch father.

Key explaining characteristic turned out to be the generation. As this study showed, it is useful to distinguish an extra generation. There is a clear difference between the identity of people that migrated in childhood compared with adulthood, and as discussed, their identity influenced that of their descendants. The second generation is clearly more connected to their Dutch ancestry than the 'second-and-half' generation (children of migrants that came before age of 10) and third

generation counterparts. The strength of the Dutch identity seems to dilute when generations pass on as is illustrated by the statement of Claire.

> *"I think that my dad would really be a Dutch Australian; someone who is first and foremost an Australian but with a strong love for his Dutch culture. I feel less connected to the Netherlands. I think as the relations with relatives become more distantly related and the older generation dies the links will be lessened."* (Claire, aged 22, third generation)

5   Conclusion & Recommendations
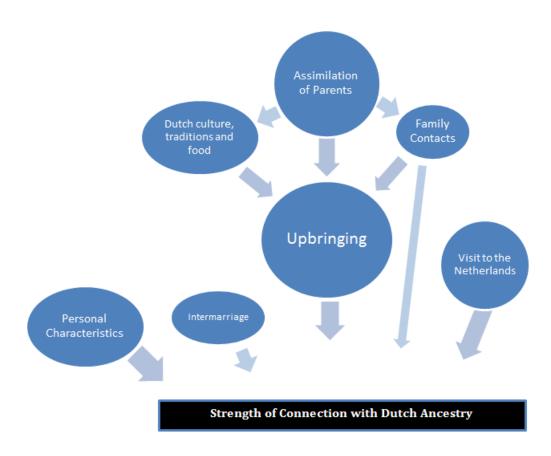
5.1   Introduction

The objective was to find out what the meaning is of having Dutch ancestry for Dutch descendants in Australia. The aim was to find out the effect that radical assimilation of the first generation Dutch on their descendants had and to show the factors that determine the level of interest Dutch descendants in Australia express into their heritage. There seems to be variety among Dutch descendants. The main conclusions and findings regarding the research questions are formulated in the next sections, starting with the inductive conceptual model. In section 5.3, is explained why the Dutch in Australia are unique compared to other ethnicities. Section 5.4 explains the effect that assimilation of first generation has had on descendants. Section 5.5 sets out the meaning of having Dutch ancestry for second and third generation Dutch, and summarises the main aspects they value of the Dutch culture. The last section explains the way descendants are interested in their ancestry, which can be useful information when attempting to strengthen the connection for other descendants.

5.2   Inductive Conceptual Model

The inductive conceptual model is based on the deductive model in chapter 2 and the results of the empirical study. The inductive conceptual model is different from the deductive model; the deductive model is based on theories and concepts, the inductive model is based on the outcomes of this research. The concepts are more tangible in the inductive model. 'Identity of second and third generation Dutch in Australia' was reflected as the outcome of the deductive conceptual model, placed in the middle. Concluded from this study, this identity of (most of the) second and third generation is primarily Australian. But, there is a difference in the strength of the connection with their Dutch ancestry, which is the result of the inductive conceptual model. This strength turns out to be influenced by the same influences as illustrated in the previous model; socialisation, assimilation, acculturation, personal characteristics and networks. But, these influences turned out to be not all equally important. In the inductive model, the size of the circles reflect the importance of the determinant.

The determinants are more specific in this model. Socialisation is here described as 'upbringing', placed in the middle of the model to show its significance. Acculturation is translated into 'Dutch culture, traditions and food', which has mainly impact and effect when it is displayed during

upbringing of a second or third generation child. The 'family contacts' is the specific aspect of 'networks', influencing the connection with the Dutch ancestry developed during upbringing. Assimilation is here displayed as 'assimilation of parents', having an important influence on upbringing but also on the 'Dutch culture, traditions and food' and 'family contacts'. This determinant in the model also includes whether a person has one or both parents that are Dutch. Besides the importance of upbringing, there are determinants like 'personal characteristics', 'intermarriage', 'family contacts' and 'visit'. Those factors turned out to have each an influence on the strength the descendants are connected to their Dutch ancestry.

Figure 5.1 Inductive Conceptual Model

5.3   The Uniqueness of the Dutch in Australia

The Dutch have always had a unique connection to Australia. The Dutch history in Australia started with being the first Europeans to set foot on the continent in 1606. The Dutch post-war immigrants were known for the best assimilation; they integrated better than any other ethnicity in Australia. The Dutch culture is similar to the Australian culture, because both cultures are

Anglo-Celtic societies. Assimilation was thus more easily achieved compared to other ethnicities. The Dutch had the highest rate of English uptake of any first generation migrants in Australia. As a result, differences between the Dutch people in Australia and other ethnicities started to develop at the beginning of these massive post-war migration flows to Australia. The Dutch were for example better off economically. The second and third generation Dutch are on average higher educated and have better social status than other ethnic groups. A drawback of this successful assimilation is that the Dutch are less connected to their ancestry compared to second and third generation immigrants of other ethnicities.

Although this research indicates that the Dutch connection among Dutch migrants and their descendants is generally not very strong, the study also shows that the Dutch did not fully abandon their ancestry. The number of Dutch descendants that were interested to participate in the research is remarkable. More than 50 second and third generation Dutch contacted the researcher. Many of those interested (the ones that contacted the researcher after data collection was completed) explained in their e-mail why they wanted to participate and briefly told their story. Together, these short stories and interviews, supported the perception that the Dutch identity is present in the Dutch descendants, but without doubt subordinate to their Australian identity. The Dutch culture is known to be implicit: there is no flag-waving patriotism. They express their Dutch feeling and culture in their own way. There is no specific need for other people to know about one's Dutch ancestry, although it is definitely not something they hide; when talked about, they would always state their Dutch ancestry. They are modestly Dutch, but silently proud!

5.4 Many Differences between Generations Dutch in Australia

The first generation Dutch migrants are the keepers of the 'Dutch connection' through their personal stories, Dutch language, traditions and personal contacts with family members in the Netherlands. The extent to which the post-war first generation kept that 'Dutch connection' is determined by assimilation, which is integration in a far stage. Assimilation is affected by the time of settlement and age at migration. The extent to which Dutch culture is present in the lives of post-war Dutch descendants in childhood, stipulates how strong the Dutch connection will be later in life. The strength and the number of contacts with Dutch relatives, is both a determinant for and a consequence of the strength of migrants' Dutch connection.

Post-war migrants are usually extremely assimilated and their children were mainly raised as Australians. The focus of Australian migration policies was on integration until the 1970s. After

that, the focus of Australian migration policies shifted to multiculturalism. Migrants who arrived in Australia after the 1970s, were less motivated to assimilate completely. They did assimilate, but to a lesser extent than post-war migrants. In this study, it is found that children of those migrants after 1970s were raised with more Dutch influences. The age of the first generation at migration is related to this. Many second generation participants in this study were children of a Dutch migrant who migrated with his or her parents in childhood. The time that such a child-migrant has spent in the Netherlands has been too short to obtain a strong Dutch imprint. Thus, the younger the first generation was during migration, the weaker connected the second generation is because the parents themselves are less connected to their country of birth. Migrants that migrated in childhood, can be described as 'one-and-half' generation migrants. They have a stronger imprint of Australia on their live than the first generation, their sense of identity is more similar to that of the second generation. Therefore, descendants of 'one-and-half' generation are less Dutch than descendants of first generation. Their children can be described as 'second-and-half' generation, children in between second and third generation. Many participants in this study, can be described as 'second-and-half' generation. Concluding: the second generation have a stronger Dutch connection than 'second-and-half' generation, who again have a stronger connection than the third generation; the connection Dutch descendants have with their ancestry dilutes when generations pass on.

5.5   Important aspects of having Dutch ancestry

Dutch descendants in Australia mainly describe themselves as being Australian, because they were born and raised in Australia. Language, cultural celebrations, food and the extent of pride are indicators of the strength the Dutch descendants are connected with their ancestry.

The post-war migrants assimilated in Australian society, which resulted in loss of their Dutch language skills. Many regret they never learned Dutch. Some of them stated to be interested in learning the language, depending on the effort, costs and time. The reason for the regret varies: some of them just would love to speak a second language and it would have been the easiest if their parent(s) would have taught them Dutch while they were young. For others, especially older descendants, speaking the Dutch language is important to make communicating with family in the Netherlands easier and to experience a visit to the Netherlands better by being more accepted by the Dutch. In conclusion: there are descendants that would like to learn (more) Dutch, but only if they have to sacrifice little effort.

Celebrations, home making (atmosphere in homes) and food have a special meaning to the second generation, because these aspects were present in their homes at the time they were raised. The traditions and value attached by them, seems to be lost over time and dilute to later generations, among other things due to intermarriages. When memories fade out, celebrations and traditions will have less significance. Food was mentioned repeatedly by many participants as an expression of affinity with the Netherlands. Cooking and eating favourite Dutch recipes (like 'oliebollen' for New Year's Eve) revive childhood memories, more for second than for third generation.

The extent of pride and perception of descendants regarding their ancestry, is a determining factor for the level of awareness of having Dutch ancestry. The Netherlands is seen as a successful country in history and nowadays in many aspects, descendants are generally proud to be of Dutch ancestry. This pride increases the Dutch connection.

5.6   The Way Descendants are still interested in their Ancestry

The degree of interest expressed by Dutch descendants in Australia in their ancestry seems to depend highly on upbringing, influence of family and friends, travel experiences and individual characteristics like age and a general interest in history. Gender, religion and place of residence are not found to be explaining factors in the extent of connection with the Netherlands.

A visit to the Netherlands mainly increases the Dutch connection, especially when such a visit includes a gathering with family. It has a 'make or break effect' on the individual's sense of belonging; either they feel at home and 'put the missing piece in the puzzle', or they feel alienated and thus the visit enforces their Australian identity.

There is interest by descendants to study in the Netherlands among younger participants. Dutch descendants often think about studying in the Netherlands before another country. The strength of the preference for the Netherlands depends again on the previous mentioned strength of the Dutch connection.

Second and third generation Dutch strongly support Dutch sports as soccer and ice-skating, and particularly during a world cup or the Olympics, they would cheer for the Netherlands.

Dutch descendants in this study stated to be interested in Dutch events and to get in contact with other Dutch people. At this moment, there seems to be a mismatch between the 'demands' of the young Dutch generation and the 'offer' of Dutch clubs. There are around 50 Dutch clubs in Australia, but the perception of the Dutch clubs is that they are quaint and organised by and for the first generation. As mentioned before, these first generation migrants had other life

experiences and thus activities that are aimed at other needs. There are opportunities in supporting the interests of Dutch descendants, although it seems over-ambitious to strengthen the Dutch connection of especially the third generation significantly; for them their Dutch ancestry is mostly too foreign and unknown.

5.7   Recommendations

1.   The strength of the connection with the Netherlands dilutes when generations pass on. Descendants of post-war migrants are predominantly Australian, with some love for their Dutch ancestry. They express their Dutch culture only implicitly and occasionally. The third generation describes themselves only as Australian. When attempting to mobilise this third generation, it can be expected that benefits (strengthening economic ties) will be small. In order to stimulate bilateral relations between the Netherlands and Australia, it might be more beneficial to focus on more recent migrants (after the 1970s until now) without excluding the post-war migrants and their descendants. Further research, especially quantitative survey research)\ about more recent migrants could show the potential of that group.

2.   In order to try to stimulate Dutch post-war descendants' interest in their ancestry, recommended is to carry out research related to communication and information accessibility, with the objective to find out how the Dutch descendants can be reached. For following undertakings, it is essential and fundamental that the descendants are reached so that they are aware of possibilities to explore their Dutch ancestry. The use of social media should be pursued, to increase visibility of activities by the Embassy and others.

3.   The Dutch culture is often implicitly present among descendants of post-war first generation migrants: descendants are moderately Dutch, but silently proud. This could be activated by campaigns, which makes the Dutch culture more explicit. Visibility is important for descendants to relate to their background. Stimulate Dutch companies to display more outward and explicit as being Dutch. When descendants come across the country of their ancestry, their connection to it will increase. A way to do this would be by promoting the history of Dutch in Australia. This will increase pride for the Dutch ancestry, which strengthens the connection with their ancestry.

4.   Dutch clubs can potentially play an important role. There is a latent need for Dutch clubs; descendants would like to meet other Dutch people, but not at a Dutch club as they are now. The perception of the clubs is that they are old-fashion and organised by and for the post-war first generation. Younger Dutch descendants and more recent migrants would like to meet people of

their own age and would like facilities that meet their needs. This could be related to Dutch language courses (online), facilities to trace back family, an internet site with diverse offer of services, products and celebrations. These facilities could also be offered by another comprehensive and overarching organisation like a Dutch institute.

5.   Stimulate Dutch descendants to travel to the Netherlands. Special student or intern visas could be issued by the Dutch Embassy for Dutch descendants without a Dutch passport, to stimulate their visit and to show the Embassy's outreach to Dutch community in Australia. This shows that they are welcome in the country of their ancestors. This visa should be very easy accessible. Related to this is stimulating the partnerships between Dutch and Australian Universities in order to facilitate the exchange.

6.   Awareness of Dutch significance on Australia can be promoted to all Australians. Education programs can be developed for pre-schools, which explain that the Dutch were the first Europeans to sight Australia, etc. Some Australian children will develop respect for the Dutch history in early years and can create a connection to the Netherlands. Children with Dutch ancestry create a pride that they will possibly carry with them the rest of their lives. This is a different and broader study, but also extremely relevant to strengthen bilateral ties between the Netherlands and Australia.

As illustrated in the conclusions, it seems unavoidable that the Dutch connection of post-war migrant's descendants dilutes when generations pass on. To repeat the main recommendation; the focus should slowly but gradually move to more recent migrants, but without excluding the post-war migrants and their descendants.

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Appendix A:

Interview questions
Title of research project: "2nd and 3rd generation Dutch in Australia"
<u>**Demographical characteristics (collect at initial contact via phone or email):**</u>

- What is your age?

- What is/are your Nationalities (i.e. passports)?

- What is your marital status?

- If in a partnership, what ethnicity is your partner?

- Do you have children?

    o If yes, what is their age?

- Where do you live?

- What is your highest level of education?

- What is your occupation?

- What is/ was your parents occupation? (try to find out e.g. working class, middle class)

<u>**Interview**</u>
Hello, welcome to this interview. First I would like to thank you very much for your cooperation and the investment of your time. My name is Daniëlle Koop and I am conducting a research project for the Netherlands' embassy in Wellington. I am interested in the Dutch community in Australia, how identity is formed and ties to the Netherlands are maintained (or not). I asked you to cooperate in this interview, because your opinion and your experiences are very valuable. Your parents/grandparents travelled from the Netherlands to Australia and I would like to know how your life has been influenced by this background. You should know that your answers will be kept confidential, if you wish. You can stop the interview at any time. You can choose not to answer if a question offends you. If you wish, I will provide you with a summary of the results of this study. I would like your permission to audio-record the interview. The tape will only be used to transcribe the interview. Are you alright with this? I appreciate that you are willing to cooperate in this interview. Firstly, tell me about your Dutch connection.

- o Can you tell me something about your Dutch connection? (parents, past, occupation, everyday life)

- o Where did you grow up?

- o To what extent was the Dutch culture important for your parent(s)?

- o What is the relationship your parents have with the Netherlands?

- o How would you describe the identity of your parents (how Dutch are they)?

[55]

- To what extent did your parents cultivate and pass on Dutch language and culture to you?

- In comparison to your parents and siblings, are you more or less interested in your Dutch heritage? And to what degree are they and are you assimilated to Australian culture?

- Do you have a Dutch passport? Why? (just because parents have Dutch passport; work opportunities…) Why not?

- In the last census, what ethnicity/ ethnicities did you claim? Why?

- To what extent has religion been important to your parents and you?

- Thinking of your everyday life, are there any traces of your Dutch heritage?

- What memories do you have when you think of the Netherlands?

- What languages do you speak and in which sphere (i.e. home, work, church…) and with whom?

- Do people close to you know about your Dutch ancestry? (How do you present yourself?)

- How important is it to you to cultivate and pass on Dutch language and culture? Why?

- What kind of Dutch events are important for you (Koeniginnedag; Tulip Day; Sinterclaas; social events; ice skating; soccer)? How interested would you be if they were offered here (by embassy; Dutch club)?

- (If children) Can you give examples of ways your Dutch ancestry is passed on to your children?

- (If children) Are your children interested in getting to know more about their Dutch ancestry?

- What do you know about the Netherlands (politics, history, economy)? How do you keep informed (or why not)?

- Did you attend any of the events for the inauguration for the Dutch King (30 April)? Did you watch it? Why or why not?

- Can you tell me about your relationship with family members in the Netherlands?

- By what means are you keeping in touch with the Netherlands or your Dutch relatives (how often? Skype, phone, internet)?

- Have you travelled to the Netherlands? For what reasons?

- What impact do you think visiting the Netherlands had on your sense of belonging?

- To what extent do you regard those linkages important?

o What are the factors for sustaining or losing links to the Netherlands in your opinion?

o Do you have contacts with other Dutch (any generation) people in Australia?

o Who is/are most important to you in your social contacts? Why? (Nationality of close ties)

o What is Dutch about you and what is Australian?

o To what extent do you find commonalities with Dutch people and to what extent with Australians? With whom do you feel more affiliation?

o Do you consider it important to be seen as Australian? (Why?)

o Do you consider it important to be part of a Dutch community?

o How do you contribute to the Dutch community?

o How would you describe your perception of your Dutch ancestry? (pride, shame?)

o How would you describe your cultural 'sense of belonging'?

o What would you describe as 'home'?

o Do you know how your parents feel about their 'sense of belonging' and how does their view influence your feelings about it?

o Does the idea of a Dutch cultural club in Australia appeal to you?

o Do you think the Dutch in Australia are quite well integrated? If so, why?

o Do you encounter many Dutch people in Australia?

o Do you cook or eat Dutch food?

o Do you buy Dutch products or show loyalty to 'things Dutch'? Why? (economic ties)

o What would trigger you to buy Dutch products?

o What could be done to make you more interested in your Dutch ancestry? (what could the embassy do)

o Do you think you will visit the Netherlands in the near future? Why or why not?

o Are you interested in strengthening your Dutch part of your identity?

o Can you tell me if there were times when you felt closer (or more distant) to your Dutch heritage? Why? (e.g. OE; soccer world cup; childhood)

o How do you feel when you are around Dutch, people with Dutch ancestry and Australian?

[57]

- o How do you think your Dutch connection will develop in the future?

End of the interview Thank you for your participation in this interview. Do you have any questions?
Do you know any other second and third generation Dutch who might be willing to participate in this study?

Appendix B:

Sample of 2nd and 3rd generation participants

Name	MA BA	age	generation	Who is Dutch?	Lives in	Grew up in	How Dutch?	Travelled to Holland?	passport
Albert	Ma	45	2nd	Both parents	Perth	Perth	Australian with small Dutch part	Yes	No
Bob	Post Grad	50	2nd	Both parents	Canberra	Melbourne	Dutch background with Australian upbringing	Yes	No
Claire	Ba	29	2nd/ 3rd	Father migrated at age of 3	Sydney	Sydney	Australian with Dutch last name	Yes	No
Doreen	Ba	36	2nd/3rd	Mother migrated before age of 1	Adelaide	Adelaide	Australian	Yes	No
Eric	PhD	27	2nd	Mother	Canberra	Melbourne	Australian with Dutch background	Yes (long)	Yes
Fenna	Post Grad	41	2nd	Both parents	Melbourne	Melbourne	Australian Dutch Background	Yes	No
Gerard	Ma	31	2nd	Mother migrated at age of 12	Melbourne	Melbourne	Australian	No	No
Holly	Ma	50	2nd/ 3rd	Both parents	Melbourne	Melbourne	Australian	Yes (long)	No
Indy	Ba	36	2nd/ 3rd	Both parents	Melbourne	Melbourne	Dutch Australian	No	No
John	Ma	43	2nd	Both parents	Melbourne	Melbourne	Dutch Australian	Yes	No
Kelly	Ma	32	3rd	Grandfather	Brisbane	New Zealand	Australian Dutch Kiwi	No	No (NZ + AU)
Lauren	Uni	41	2nd	Father	Melbourne	Melbourne	Dutch Australian	Yes	Yes
Maureen	Ba	22	3rd	Paternal grandparents	Canberra	Brisbane	Australian	Yes	No

Nico	Ma	50	2nd	Both parents	Brisbane	Brisbane	Australian with Holland as second country	Yes	No
Olaf	Ba	20	2nd	Both parents	Canberra	Qld and Canberra	Dutch Australian	Yes	Yes
Peter	Ma	25	2nd /3rd	Father migrated at age of 12	Canberra	Melbourne	Australian	No	No
Rene	Post Grad	37	2nd	Both parents	Melbourne	Tasmania	Australian with Dutch background	Yes	No
Susan	Ma	31	2nd	Father	Adelaide		Australian	Yes	No

Appendix C:

SECOND AND THIRD GENERATION DUTCH IN AUSTRALIA

The Netherlands embassy in Canberra considers Migration as one of the pillars of the shared history between Australia and the Netherlands. Daniëlle Koop studies population studies at the University of Groningen). During her internship at the embassy she studies the second and third generation Dutch in Australia.

The historical relationship between The Netherlands and Australia and interesting. The Dutch were recorded as being the first Europeans to set foot on Australian soil in 1606. The largest Dutch migrant group migrated to Australia in the 1950s and 1960s and assimilated best of all migrants in Australia after WWII. The attitude of these Dutch was focused on 'aanpassen', or 'fitting in'. This caused that the Dutch became 'invisible', mostly only recognised by their accents. Edith van Loo also talks about Dutch in Australia, in her article in this Dutch Courier. She questions whether we should distinguish the different Dutch generations. In my research the generations are distinguished and the focus is on second and third generations, the children or grandchildren of people born in the Netherlands. My objective

Daniëlle Koop

is to find out what the meaning is of having Dutch ancestry, what are the effects of the 'fitting-in'-mentality of the first generation on later generations? I would also like to find out how the interest might be stimulated to intensify the relationship between the two countries.

Australia and New Zealand were both destination countries, among others, for Dutch migrants after WWII. Similar research will be done in New Zealand to find out differences and/or commonalities between second and third generation Dutch in Australia and in New Zealand.

The method of this research is qualitative, in the form of interviews. I have already had some interesting conversations with second and third generation Dutch in Australia, but I would like to hear more interesting stories. Are you a second or third generation Dutch in Australia and would you like to tell your story? You can send me an e-mail, you'll find the address at the bottom of this article. The interview will take place in an informal one-to-one conversation. Anonymity is guaranteed. With your participation you contribute to the quality of the acquired knowledge. I will appreciate it.

For more information, and to get in contact with the researcher for Australia you can send an e-mail to: *dutchinnzandaus@gmail.com*

Article Dutch Courier June 2013

Appendix D:

Article in Holland Focus May 2013

QUEST FOR 2ND & 3RD GENERATION DUTCH IN AUSTRALIA

'In search of the invisible Dutch'

For the purpose of research on integration of Dutch in Australia and New Zealand, we are looking for second or third generation Dutch people who want to be interviewed, children or grandchildren of one or two Dutch parents who emigrated from the Netherlands to Australia or New Zealand.

This research is on behalf of the Netherlands Embassies in Canberra and Wellington, the NIDI (Netherlands Interdisciplinary Demographic Institute) and the University of Groningen. What we want to know is what the meaning is of having Dutch ancestry, what the connections with the Netherlands are and how the second/third generation Dutch see themselves. It is not necessary to have a strong 'Dutch feeling'; what is essential is that your parents or grandparents were born in the Netherlands. The interview will be in the form of a one-to-one informal conversation; the researcher can travel to your place or meet at a location nearby. Of course anonymity is guaranteed. With your participation you contribute to the quality of the outcome, therefore participation will be greatly appreciated! Are you a first generation Dutch? In that case you can let yo children know about this research project and inqui if they want to participate. For more information or schedule an interview, you can e-mail:
DutchinNZandAus@gmail.com

Literature Study   Dutch in Australia

Peters, N. (2010). Aanpassen and Invisibility. Being Dutch in post-war Australia. *Tijdschrift voor sociale en economische geschiedenis*. 7(2), 82-102.

Nonja Peters, the writer of this article, was born in the Netherlands. She migrated to Australia with her parents in 1949. She is Senior Lecturer, Curtin Research Fellow, and Director at the Migration, Ethnicity, Refugees and Citizenship Research Unit, Curtin University Sustainability Policy Institute, Australia.

This article is focused on the experiences of Dutch immigrants and their children's assimilation in Australia after the Second World War. It can be seen as autobiographic but is not written in that sense. She writes about the different feelings of identity and belonging between the first and second generation. Peters describes second generation as persons born to Dutch parents that moved to Australia, but also children born in the Netherlands and moved to Australia before their age of 12. She states that the good assimilation of Dutch immigrants resulted in the lacking of a sense of pride in their own heritage and avoiding to make vital decisions about their 'identity' while caught between conflicting power sources – home, Australian school and peers – for migrant children and deprived many migrant children of a strong sense of self and belonging at home and in the wider community" (p. 98). Peters' conclusion about assimilation of Dutch in this article is that the feelings of identity and belonging of the first generation is derived from the socio-economic conditions and relations of dominance of culture. "The second generation, who were children at the time of their arrival, were forced to develop an identity from the raw material of a dislocated home promoting Dutch socialisation practices, situated in the midst of an Australian cultural domain, all peddling 'assimilation'" (p. 102).

Definition of what a second generation is can be considered, adopt this definition or state it different. Participants can be asked what they think what generation they are, and afterwards a concluding definition. Third generation definition is not that difficult; children of second generation. According to this article it is important to analyse socio-economic conditions and relations of dominance of cultures.

Peters, N. (2010). Dutch Australians at a Glance - DAAAG: Preserving Cultural Heritage – Digitally. *AEMI journal*. 8, 42-49.

In this article by Peters she writes about the preservation of cultural heritage of immigrants in Australia. She believes cultural heritage is in the life stories of people: "While we most often consider as cultural heritage, museums, historic buildings and sites, archaeology, archives and libraries, Vasiliki Nihas, Chair of the Cultural Council of the ACT notes, for the vast majority, that our main inheritance is in reality memories, experiences, ideas, attitudes and values" (p. 42). The DAAAG, Dutch Australians at a Glance: Acknowledging the Past, and Sustaining the Present and Future Virtual Centre and Portal was established because of that. It was created to present "a multimedia website template for an interactive, accessible multi-layered, multimedia, digitised

resource for the sustainable preservation of Dutch Australians' intangible (life stories, oral histories, documents, films, letters, diaries, photographs and virtual exhibitions) and tangible (databases of important sites, artefacts and research) cultural heritage" (p. 44-45). The DAAAG is a "'digitised new shared space' that acknowledges migrants' heritage because it appreciates that there is a story in the life or family history of every newcomer and new ethnic group that contributes a significant, active, long-term and ongoing narrative to the receiving country's evolving nationhood and politic" (p. 44).

Important here the difference between tangible and intangible heritage, derived from this article; look at the inheritance in reality memories, experiences, ideas, attitudes and values.

Comello, A. (2012). That's a different story: comparing letters and oral accounts of Dutch immigrants in New Zealand. *The History of the Family*. 17(2), 178-198.

Comello writes about the personal experiences of the 'Dutch invisible immigrants' in New Zealand arriving in the 1950s and early 1960s. This group of immigrants are assimilated and only stand out because of their accent. Comello writes in the literature part of the study that in the history of Dutch emigration fast assimilation was common in the 1950s and 1960s: "After the Second World War, the Dutch government took up a strong involvement in emigration regulations, which led to a double selectivity in migration candidates, both by the Dutch government and by the main countries of destination: Canada, Australia, New Zealand and the United States As a result there was often a strong emphasis on the need to assimilate, to take over the language and cultural traditions of the receiving countries" (p. 182). She writes that assimilating and being a 'model' immigrant was meant to stimulate emigration from The Netherlands at the time and also influenced the Dutch immigrants in their migration experiences. Comello analysed letters of the past, written in the 1950s and 1960s and interviewed the writers (Dutch migrants) in the present to know more about the experiences of migration of Dutch migrants in New Zealand: "An integrated and systematic analysis of both sources can offer a rich and long-term perspective on the ways in which migrants try to make sense of their experiences, leading to better understanding of often contradictory accounts in which their own expectations, plans, successes and hardships – and those of others – play changing roles" (p. 191).

This article is about New Zealand. The history of Dutch migration are essentially the same. Although, context was different. Australia and New Zealand can be seen as same 'kind' of countries, but in detail probably are not. Therefore information from this article will not be used in the analysis of Dutch in Australia but can be used in the comparison with the research on Dutch in New Zealand.

Crezee, I. (2012). Language shift and host society attitudes: Dutch migrants who arrived in New Zealand between 1950 and 1965. *International Journal of Bilingualism*. 1-13.

This article is about a study by Crezee to older Dutch migrants in New Zealand, it is particular about their language use and experiences since migration. This article suggests a language shift from the native language Dutch to the language of the host country English when Dutch people migrated in the 1950s and 1960s. Language might affect the way people experience home and

can be related to their notions of belonging. Crezee refers to Smolicz (1992) who suggests that high rates of language maintenance may be associated with migrants considering language a core value of their identity (p. 2). Crezee found that the Dutch migrants in New Zealand had a desire to be accepted as New Zealanders, but were never quite accepted because they always retained an accent (p. 3). Migrants with children often stopped speaking Dutch in the home environment, because they were told by different New Zealanders, like teachers and health professionals, it would benefit the education and future of their children (p. 8). Crezee concludes that is clear that some migrants regret the fact that they had not maintained their own first language at home. It will be interesting to find whether the same is going on in Australia.

This article can be used in the analysis of preservation of Dutch language. Why some did abandon it and why some kept speaking Dutch more or less is interesting in the way it has an influence on identity and the degree of 'Dutchness'. Although this article is about New Zealand, the concept of language use and its effect of which is talked about in this article is not tied to only New Zealand.

Guarnizo, L.E. & Portes, A. & Haller, W. (2003). Assimilation and Transnationalism: Determinants of Transnational Political Action among Contemporary Migrants. *American Journal of Sociology*. 108(6), 1211-1248

This article talks about the globalising world and it's consequence; increasing migration. An increasing number of migrants have developed strong transnational relations to their home country, caused by increased global transportation and telecommunication technologies, which leads to less coherence between social space and geographic space. Guarnizo, Portes and Haller discuss the relative intensity, and social determinants of immigrants' transnational political engagement. They talk about the existence of a stable and significant transnational field of political action connecting immigrants with their polities of origin. "Transnational political action is regularly undertaken by a small minority, is socially bounded across national borders, occurs in quite specific territorial jurisdictions, and appears to reproduce pre-existing power asymmetries" (p.). The writers say that transnational activism is a constructive phenomenon through which people respond to long-distance social obligations and belonging and seek to transform political practices in their sending countries. It also endows immigrants with a renewed sense of efficacy and self-worth that facilitates their integration into the political institutions of their new country. The old-line exclusivist views of how assimilation is supposed to occur are contradicted by the fact that the immigrants most involved in transnational activities are better educated, longer residents of the host society, and more likely to become involved in local politics. Similarly, transnational activism often seeks to reproduce in home country national and local politics the discourses and institutional practices of probity and respect for civil rights learned in the United States.

From this article it becomes clear that this (2013) is a different time than the 1950s and 1960s when Dutch totally assimilated in Australia. Nowadays there are many opportunities to have global and transnational relationships as stated in this article. Interesting is to find out whether second and third generation tries to contact 'old' relatives in the Netherlands.

Baldassar, L. & Pyke, J. & Ben-Moshe, D. (2012). *The Italian Diaspora in Australia: Current and Potential Links to the Homeland.* **Report of an Australian Research Council Linkage Project. http://anbs.com.au/arts-ed/ccg/publication/images/ arcitalian-diaspora.pdf. (retrieved January 29, 2013).**

Baldassar, Pyke and Ben Moshe describe the Italian Diaspora in Australia in this article. For this research they used surveys with open and closed questions, answered by 613 respondents, and they used one focus group. Key findings stated in this article; Australia, in contrast to Europe, is once again seen as a destination that offers migrants (for particular Italians as focus of this paper) opportunities for economic advancement, in some ways similar to their post-war predecessors; while the Italian born population has declined in the last ten years, those who claim Italian ancestry continue to rise; having a sense of identity is quite strong; those born in Australia more frequently identified their Italian identity than those born in Italy; the Italian diaspora in Australia remain strongly defined through their connections with Italy and their Italian identity (p. 13). These findings can be compared to the 'Dutch diaspora'. The researchers conclude that the Italian diaspora is distinguished as being 'bicultural' in so far as people feel both identities to varying degrees and depending on context. The majority of the respondents is involved in some form of Italian organisation, but there is a decline in community involvement of the second generation. According to the researchers this does not appear to be a reflection of lack of interest in, or connection with, Italy.

The comparison will be relevant to get to know about the far going assimilation of Dutch in Australia. Why did other diaspora groups not assimilate so good and Dutch did? At this point I think it is the closeness of Dutch to the British-Australian and the willingness of assimilation of Dutch what Italian not had and have.

Ben-Moshe, D. & Pyke, J. (2012). *Diasporas in Australia: Current and Potential Links with the Homeland. Summary Report of an Australian Research Council Linkage Project into the Italian, Macedonian, Tongan and Vietnamese Diasporas.* **Melbourne: The Centre for Citizenship and Globalisation Faculty of Arts and Education, Deakin University**

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Benton-Short, L., Price, M.D. & Friedman, S. (2005). Globalization from Below: The Ranking of Global Immigrant Cities. *International Journal of Urban and Regional Research.* **29(4), 945-959.**

The article by Benton-Short, Price and Friedman is a little bit linked to the research on second and third generation Dutch in Australia in the way that this article is about the focus on socio-cultural changes brought about by immigrants. The purpose of this article was to present a new database and index for urban immigrant destinations. The Urban Immigrant Index underscores the continued significance of traditional settler societies (North America and Australia) and the rise of Europe as a major destination for the world's immigrants (p. 956).

The index shows that Perth is the major immigrant city of Australia. But Benton et al. write that the numbers were given by the countries themselves and this is problematic accuracy of the

numbers. In for example The Netherlands, the definition of foreign-born considers the children of immigrants to be 'foreign-born' even if they were born in the Netherlands, what could result in over counting the foreign-born (p. 956). They found that in 2001 Perth was the city with the highest percentage foreign-born in Australia; 31.62 % of the population in Perth was born outside Australia (p. 953). They also state that the North American and Australian cities are traditional areas of settlement for immigrants: "The percentage of foreign-born in many of these cities far exceeds the national percentage of foreign-born for their respective countries" (p. 952). The writers also state that migration and economic development have always been linked.

According to Elich (1985) 66% of the Dutch migrants live in the cities. Khoo (2004) writes that the relatively better integration of Dutch has mainly to do with the fact that the Dutch spread across the continent to live outside the big cities. This article and the Urban Immigrant Index are not in essence relevant. state that migration and economic development are linked, this can show the little reason to find in economic benefits in migration in the post-war migration. According to this article they should have moved to the cities to benefit?

Castles, S. (1992). The Australian Model of Immigration and Multiculturalism: Is It Applicable to Europe? *International Migration Review*. **26(2), 549-567.**

Sociologist Stephen Castles explains the Australian model of immigration and compares it with migration in Western Europe. He begins with the history of Australian immigration, with the main focus on the period after WW II. Castles gives some interesting facts: "About 5 million people from some 100 countries came to Australia as settlers since 1945" (p. 550). In 1986, the Australian born population was 79 %, while 21 % of the population were overseas-born and 20 % of the Australian born had at least one immigrant parent. Interesting point Castles makes here is that assimilation was not working in Australia and was rejected in the 1970s which led in a way to multiculturalism (p. 555). "The post war immigration program was designed to maintain the integrity of Anglo-Australia, but in fact achieved the opposite, bringing about great ethnic diversity. The initial solution to this dilemma was found in assimilationism. [...] By the 1960s, it was obvious that assimilationism was not working" (p. 554). This statement refers to all migrant diaspora groups together and he is extremely generalised, it can be different for Dutch assimilation. Multiculturalism in the Australian policies in 1992 was according to Castles set out not in terms of minority rights, but as a system of rights for all citizens in a democratic state (p. 564). In his conclusion about what Western Europe can learn from the immigration model of Australia he writes: "The overwhelming majority of immigrants have become citizens, while all children born in the country automatically have citizenship. This gives them access to the political system and the opportunity of full social participation. It also gives them a sense of belonging, and the security necessary to develop long-term perspectives" (p. 564).

This article is important history background. The very important shift from assimilation to multiculturalism is set apart.

Elich, J.H. (1987). (Chapter: *Nederlanders in Australië). Aan de ene kant, aan de andere kant. De emigratie van Nederlanders naar Australië 1946-1986*. Rijksuniversiteit Leiden (pp.135-191).

This book by Jeroen Elrich is relatively old, 1987, but it is important because of the focus on assimilation and experiences of Dutch in Australia. In the chapter 'Nederlanders in Australië' (Dutch in Australia) Elich elaborates on the influence of being Dutch of the Dutch community in Australia. He states that in literature the idea prevails that the Dutch are in general integrated in receiving countries (p. 145). The Australian government studied in 1981 the information needs of ethnic communities in Australia, they found that the Dutch say they have to most need of information in social areas. Elich thinks this might has to do with the fact that the Dutch networks are not as extensive as other ethnic groups that provide their own information (p. 157). Elich found that 75 to 85% of the Dutch immigrants is not part of a Dutch orientated organisation. He found that the organisations find it hard to continue to exist and let non-Dutch people become members. The result is that the binding elements, the Dutch background and language, comes in jeopardy and the Dutch members might distance themselves from the Dutch organisations. Another finding he did is that personal networks of the Dutch are important, because the Dutch 'gezelligheid' remains an important Dutch habit. From his interviews in Australia Elich found that the first generation is still speaking Dutch, the second generation hardly spoke Dutch. He also states that this is different compared with other ethnic communities in Australia, where there is a higher percentage of the second generation speaking the native language of the first generation (p. 186-187).

This article is important to get a sense of the how the Dutch act in Australia. The most important issues for Dutch in 1987 and the questions he had 25 years ago are interesting and some are still interesting and especially applicable to third generation.

Elich, J.H. (1987). (Chapter: *Australië sinds 1945, een culturele revolutie?) Aan de ene kant, aan de andere kant. De emigratie van Nederlanders naar Australië 1946-1986*. (pp.193-237). Rijksuniversiteit Leiden

In this chapter of his book, Elich mentions what he calls 'the paradox of emigration': Emigrants migrate to leave the home country and the fellow countrymen behind, but having another nationality becomes an important characteristic to which they are being addressed and judged (p. 193). What has been seen in other literature is also stated by Elrich, Dutch immigrants in Australia are seen different from other ethnic groups, because they seem to have assimilated better. Elich wonders whether it is true that Dutch immigrants have less problems then other immigrants groups, he tries to find it out by starting with an overview of the Australian migration history. Australia expected every migrant to assimilate, but in the sixties they started to realize that not all immigrants assimilates completely (p. 210). Later the ethnic groups dared to acknowledge that they were having problems related to their position in the society as immigrants. Elich states that Dutch migrants that arrived between 1960 and 1975 like to emphasize their assimilation in the Australian society and do no longer want to be regarded as Dutch. Immigrants before this time realized that they have remained Dutch (p. 213). Recent Dutch immigrants find it easier to acknowledge their Dutch background because they have been brought up with multiculturalism. The integration process was not a forgetting the motherland, but a remove of The Netherlands. In the last years this attitude is chancing and the anti-Netherlands attitude is reducing (p. 226). <u>From his interviews Elich found that of the second</u>

generation Dutch 25% identify with The Netherlands when it comes to interior of the house, the food en certain norms and values regarding education (p. 235).

The issue of nationality is discussed by Elich. His research, although 25 years ago, is related to mine and therefore useful and good to shape the background of the research.

Elich, J.H. (1985). *De omgekeerde wereld, Nederlanders als etnische groep in Australië.* **Leiden: Centrum voor Onderzoek van Maatschappelijke Tegenstellingen. Rijksuniversiteit te Leiden.**

Elich has written several essays about a study tour he made from July to December 1984 in Australia and bundled it in this book. Elich says here that 66% of the Dutch migrants live in the cities, which is the same distribution as the Australian population. Other migrant groups have a higher share of its population living in cities, 80 to 90% live in the bigger cities (p. 14). Elich gives an overview of the number of Dutch emigrants, showing that since the fifties the number of Dutch emigrants to Australia declined, with a minor rise in the early eighties (p. 20). According to Elich religion was the most important structuring element of the Dutch community in Australia and most of the Dutch were <u>not</u> a member of an official association (p. 33-34). Language is one of the important Dutch characteristics of the Dutch perception of belonging (p. 40). Elich found a paradox ; the Dutch in Australia have little in common as migrants, but have a lot in common as Dutch. Elich stresses the differences between old and new emigration in relation to the preservation of the Dutch identity, which is stronger in most of the older migrants (p. 50). The dilemma Elich mentions is the question of why the Dutch in Australia became less desirable as migrants in the eighties as they were in the fifties. Elich wonders whether this is because they have assimilated too good, and are no longer recognizable as migrants. He notes that he does not have an explanation but wonders whether the Dutch might have assimilated too much, which is contradicted by the finding that so many Dutch have remained Dutch (p. 55).

This overview of Dutch in Australia gives a profile to 'the Dutch'. There are two extremely interesting points; first the paradox statement, the Dutch in Australia have little in common as migrants, but have a lot in common as Dutch(?). Interesting point: Dutch assimilated too much?

Young, C.M. (1991). Changes in the Demographic Behaviour of Migrants in Australia and the Transition between Generations. *Population Studies.* **45(1), 67-89**

Young writes about demographic behaviour of different ethnic migrant groups in Australia. He gives an overview of differences of assimilation process and states that migrants from Malta and the Netherlands are the fastest assimilating ethnic groups. As one example taken from his paper is an analysis on the fertility levels of many migrant groups, overseas-born and Australian born of mothers born overseas, from different backgrounds. Young found that there was only strong evidence of convergence to the overall Australian fertility levels among women from Malta and the Netherlands. Fertility is highest for Dutch mothers in the early years, but is converging most to the fertility levels of Australian mothers in later years. The continuation of distinct levels of completed family size as in most other cultures, reflects the persistence of the cultural traditions

of the country of origin among these migrant communities in Australia and with the exception for especially the Netherlands (Young, 1991).

Khoo, S-E. (2004). Gemengde huwelijken in Australië. Nederlanders goed geïntegreerd. *Demos.* **20(6), 44-47.**

Khoo makes the comparison of Dutch to other diaspora groups. He claims that the Dutch migrants and their descents better integrate in Australia than other immigrant groups. Khoo writes that the relatively better integration has mainly to do with the fact that the Dutch spread across the continent to live outside the big cities and the skills of English language (p. 44). Another reason that is given, is that the Dutch and English-Australian community have much in common - a predominantly Christian tradition, the same physical appearance, a constitutional monarchy – making that the migrants from The Netherlands and the Anglo-Celtic majority socially and culturally not far apart (p. 47). Also the Dutch integrated well because of many mixed marriages with Australians, especially the second generation compared with other immigrant countries (p. 45). In 2001 268.754 (1,4 %) of the Australians claimed that (one of their) ancestors has the Dutch nationality. 39% belonged to the First generation, 45 % to the second generation and 16 % to the third and later generations (p. 47). This is probably different 12 years later.

One of couple articles that state that Dutch assimilated better than other immigrant groups.

Khoo, S. E. & Hugo, G. & McDonald, P. (2011). Skilled Migration from Europe to Australia. *Population, Space and Place.* **17(5), 550–566.**

In this paper a qualitative research on skilled European migration to Australia over time is discussed. They give reasons for Europeans to migrate and reasons to go back, with emphasis on the differences between Western and Southern and Eastern Europe. Findings are that migrants from Southern and Eastern Europe emigrate to Australia for a better future for the family. The most popular reason for (*contemporary*) Western Europeans to emigrate to Australia is the Australian lifestyle. The writers do not give a definition of the Australian lifestyle, but refer to Van Dalen and Henkens (2007) who found that 84% of potential Dutch emigrants considered high population density to be a problem in the Netherlands and that a majority of them expected to move to a country that had less pollution and crime and a different social outlook. This finding can, according to the writers, provide a clue as to why Europeans seem attracted by Australia's lifestyle; its lower population density, more housing space, lack of pollution, and warmer climate. Another finding is that Western Europeans are more likely to return home than Southern and Eastern Europeans. Family reasons and homesickness as well as better career prospects are motivating factors for returning to Western Europe. This article can be helpful to research what the reasons for emigration of the Dutch first generation was and how these reasons may affect the forming of identity and the notions of belonging.

Schrover, M. & Faassen van, M. (2010). Invisibility and Selectivity. Introduction to the special issue on Dutch overseas emigration in the nineteenth and twentieth century, *Tijdschrift voor sociale en economische geschiedenis.* **7(2), 3-31.**

This article is about how the situation and policies in country of origin, and responses in the countries of settlement, affected community formation of Dutch emigrants. Not only about Australia, also about USA, Canada and Australia. In all these countries Dutch were seen as 'invisible migrants' in the nineteenth and twentieth century. There was an emphasis of the government of the Netherlands on favourable characteristics and "in the countries of destination there was a matching albeit somewhat different image: the Dutch were portrayed as blond, blue-eyed easy assimilators" (p. 24). And in Australia: "Attempts to become invisible and live up to the image, made the Dutch however at the same time also rather visible since they were held up and used as models to convince Anglo-Australians that migration from another country than England could be good. The double selectivity shaped Dutch immigrant communities and Dutch-Australian ethnicity" (p. 24). "Dutch invisibility has also been linked to rapid language loss. […] a dominant characteristic of Dutch identity, which is the denial of Dutch identity. Furthermore, many Dutch people do not perceive the Dutch language as a core-value to cultural identity. Dutch-Australians ranked the Dutch language at the bottom of a list of desirable cultural values to be maintained. The Dutch concept of gezelligheid (cosiness) was judged more important, as were the 'family structure and values', 'Dutch food and eating habits', and the 'Dutch concept of home'. Second generation Dutch-Australians did not link knowledge of Dutch language to Dutch ethnicity" (p. 11). But they state that Dutch ethnicity in Australia was not static due to changes in Australia and how this affected the people who migrated to Australia as children (p. 25).

This desired assimilation in history affected the second generation and therefore will be the cause of how the second generation feel about their ancestry. And what exactly is the importance of Dutch language for second and third generation, some can still speak it while others never learnt.

Bal, E. & Sinha-Kerkhoff, K. (2010). 'Bharat-Wasie or Surinamie?' Hindustani notions of belonging in Suriname and the Netherlands. In: T. Hylland Eriksen, E. Bal and O. Salemink (red.) *A World of Insecurity. Anthropological Perspectives on Human Security*. London: Pluto, p. 98-115.

The paper by Bal and Sinha-Kerkhoff is relevant because of its focus on the different notions of belonging of migrants. They argue that migrants are looking for some kind of security, by forming an identity or by a notion of belonging. In the article they use the human security perspective to analyse the multiplicity of narratives of belonging, rootedness and home among descendants of British Indian migrants to Surinam, and among those who later moved to the Netherlands. Bal and Sinha-Kerkhoff perceive human security as a state of being that can never be reached, they see it as a goal rather than an end destination (p. 91). They write about belonging positive in most descriptions, and see the flip side as exclusion. They state that belonging only matters when it cannot be taken for granted, for example when people migrate. They focus on transnational migrants who have more than one sense of belonging: "They have more narratives of belonging at their disposal" (p. 93). They argue that transnational belongings are informed by *local situations*, and influences by other global processes and discourses. However they state that people experience belonging in various ways, according to the individual needs, in different contexts, at different moments of time (p. 95). Furthermore they argue that in their case study "apart from ancestral and religious connection, notions of a shared 'culture'

provide a sense of connectedness" (p. 107). They also found that the desire to return for British Indians seemed particularly strong amongst the first arrived migrants, the main reason was homesickness, but once they were back in the homeland, the home no longer offered the warmth and security people had so dearly missed (p. 97-99).

Duyvendak, J.W. (2009) 'Thuisvoelen'. *Sociologie*. 5(2), 257-260.

Duyvendak writes in this article about the writers who want to draw attention to the little studied but much discussed feeling 'thuisvoelen' ('feeling at home'). Duyvendak argues that 'thuisvoelen' is a layered emotion. A necessary condition is that one feels familiar, but it is not sufficient. To 'feel at home', different emotions and moods play a role, depending on the person, situation and time period (p. 258). Duyvendak makes a distinction between two situations that are conducive to 'feeling at home', he calls them 'heaven' and 'haven'. 'Haven' refers here to a safe, comfortable and predictable place where people feel at their ease, about the physical environment. 'Heaven' refers to a situation in which you can be yourself, you feel connected with like-minded, where you can develop favourite activities, etc. 'Feeling at home' is difficult to research, because it is an emotion that is difficult to express, it is a speechless or silent emotion. Duyvendak argues that one can very well express why, when and where one does not feel at home. He argues that this shows that 'feeling at home' is extremely important for (almost) everyone, and people will do everything to preserve and acquire the 'feeling of home' (p. 259). Duyvendak writes about the lack of 'feeling at home' which has two variants: homesickness - a, compared to 'home', elsewhere experienced lack of 'feeling at home' - and nostalgia - compared with the former 'home', current perceived lack of 'feeling at home' (p. 259).

This article can be used in the description of the concept of belonging and feeling at home as an integral part of it, very important in for happiness of Dutch in Australia and has an effect on the meaning of having Dutch ancestry. It can influence where they feel at home.

Kearney, M. (1986). FROM THE INVISIBLE HAND TO VISIBLE FEET: Anthropological Studies of Migration and Development. *Annual Review of Anthropology*. 15, 331-361.

Kearney is an anthropologist who wrote about migration. Anthropology is not my viewpoint, nevertheless, it is interesting to read an anthropologist viewpoint on the migration issue. According to Kearney the definition of migration: "In a strict sense migration is the movement of people through geographic space" (p. 331). He states that contemporary migrants move to areas where they can find "a higher return for their labour". Kearney links migration to economic development. Kearney describe three successive theoretical orientations to migration and development: modernisation, (post)dependency, and articulation. Modernisation (psychologistic, individualistic, micro-economistic, and a historic) is no longer conceptualized by most anthropologists, because it did not fit the observed realities of most migrant communities (p. 336). Modernisation theory focuses on individual decision makers and the household (p. 345). Dependency theory called attention to the "development of underdevelopment", researchers in the dependency school may look at entire nations defined in terms of core-periphery relationships. Articulationists tend to use intermediate units of analysis such as the household and networks. "A major advantage of this perspective is that it identifies and isolates the

domestic community which is the usual place and object of anthropological fieldwork" (p. 344). He concludes with saying: "Finally, it is worth reiterating that the migration and developmental processes that anthropologists are examining are historical phenomena. As such we are attempting to apprehend not only basic structural relationships, but equally important trends, tendencies, and rates of change in these relationships" (p. 355).

This theoretical perspectives were first adopted by me, but later I found out that these are interrelated and the existing theories are more useful. Neverthless, interesting viewpoints and may adopt it afterwards.

Overberg, H. (1998). Herder tussen twee culturen: Leo Maas en de naoorlogse Nederlandse immigranten in Australië*. Trajecta: tijdschrift voor de geschiedenis van het katholiek leven in de Nederlanden.* **7(3), 233-254.**

Henk Overberg, studied Language and literature and Cultural Anthropology. The article is about the process of community development, community building among groups of immigrants, after they had become established in the host society. The focus of this article is on the Dutch-born who migrated to Australia after the Second World War (*first generation*). Overberg writes that the forming of migrant communities is not self-evident; they do not occur, but are being formed. He writes how these groups are being formed, based on the experiences by Dutch migrants in Australia. These groups are characterized as collections of individuals who distinguish themselves from others by their ethnicity, which make them deal more with each other than with other people. Overberg writes this article by describing the life of Leo Maas, a Dutch missionary in Australia. Maas felt that the social possibilities of the Dutch disappeared and build a compensatory network of social opportunities for those whose social network were broken and for those who were not able to get used to the Australian lifestyle (p. 248). Overberg's conclusions lies in the following paradox: while on the one hand, Maas wanted to ensure the continuation of Dutch cultural patterns in Australia, he on the other hand worked on a smooth adjustment of Dutch immigrants in Australia (p. 253).

This article is only about first generation, but gives a background and can make sense of habits, situations and feelings of second and third generations (paradox: continuation of Dutch culture and assimilation).

Smolicz, J.J., Hudson D.M. & Secombe, M.J. (1998). Border Crossing in 'Multicultural Australia': A Study of Cultural Valence*. Journal of Multilingual and Multicultural Development.* **19(4), 318- 336).**

This article discusses Australia as a multicultural nation and the role of cultural diversity as a feature of Australian society on the lives of the Australians is discussed. They mention previous studies about 'crossing borders', how easy it is the go from one culture to another in a 'multicultural nation' as Australia. Ethnic identity according to the writers is based on a group's common cultural heritage and is anchored to its core values (p. 319). Australia was many years in search for a way to become a 'multicultural nation'; "the search for a solution to the dilemma of reconciling the immigrants' love for their homeland and its culture, on the one hand, and their

desire to adapt to the overarching Australian framework, on the other" (p. 321). Smolicz e.a. write about the personal systems people create on the basis of groups values available to them at the time. Smolicz e.a. state that "in Australia, individuals can select among different group values in developing their personal system" (p. 323). They conclude that as long as people do not interact with other groups i.e. not cross borders, their personal system will only be derived from that one cultural group.

Do second and third generation Dutch have a common Ethnic identity, they (I think) mainly don't live in groups and Dutch culture does not have very strong core values. Useful: personal system link to people's identity formation and feelings of home.

Uyl, M den (2010) (Chapter:) 'Changing Notions of Belonging: Migrants and Natives in an Amsterdam Multicultural Neighbourhood', in: T. Hylland Eriksen, E. Bal and O. Salemink (red.) *A World of Insecurity. Anthropological Perspectives on Human Security*. London: Pluto. 188-208.

Den Uyl looks talks about the growing diversity in multicultural societies in terms of belonging. According to Den Uyl sociologists propose, on the one hand, that diversity can lead to 'divergence', because people have increasingly difficulties to identify with the place they life. Parallel lives arise, where people almost only deal with people who have the same origins. On the other hand, it may also be that immigrants develop strong emotional ties with the places where they have moved to. The new place is the place where one lives his life, goes to school, falls in love, marries and where their children grow up.

Interesting; Den Uyl writes about the different notions of belonging for different generations. She argues that the notion of belonging to the new generation differs in the Bijlmer (place of this research) who, unlike their parents, were born and raised in the Bijlmer. The new generation live with various ethical groups, creating friendships between different nationalities, ethnicities and religions. Referring to Gurgess et al (2005), the image that the new generation of the home country of the parents have, is influenced by children of different origins that they play, talk and work with. The new generation formed its own identity, in which the notions of belonging to the lineage of individuals is less important than recognition. This in contrast to their parents, who as migrants moved between different countries and cultures. The parents who attach more value to their original culture, also attach more value to a relationship with people of the same origin. This results in parallel lives, where people of the same nationality interact with each other and avoid other nationalities. They are less open to other ethnic identities and feel attached to their own ethnicity. Dealing with people within these parallel lives contributes to their notions of belonging.

This identity formation comparison between first and second generations in the Netherlands have probably the same characteristics and differences as between first and second generation Dutch in Australia, first generation

Velthuis, K. (2005*). The Dutch in NSW. A Thematic History.* **The Johnstone Centre Report, 201. http://www.mur.csu.edu.au/research/ilws/research/publications/Johnstone _Centre/reports/report201.pdf. (Retrieved December 23, 2012)**

This report focuses on Dutch social clubs, organisations, nursing homes, the media and festivals that according to the writer indicates that the Dutch continue to feel a sense of community and attach value to their Dutch heritage. The report gives an overview of the reasons for Dutch people to migrate, and why they assimilated so good in Australia. She gives an overview of the different Dutch clubs in Australia and how these came about and why. She found that the large majority of Dutch migrants seem to have no desire to take part in club life. Estimates in 1981 were that only about 10% of all Dutch Australia wide are involved in Dutch clubs (p.25). Dutch migrants have long been 'invisible' migrants due to the pressure to assimilate, created by Australian governmental policy, encouraged by the Dutch government, accepted by the migrants' desire to make a success of their new life (p. 31). But over time, with the ageing of the community and the acceptance of multiculturalism as the new policy, this attitude is being reassessed and a growing sense of pride in and of Dutch heritage is becoming apparent within the Dutch community in New South Wales (p.32).

*NOTE: The writer is proud of the Dutch heritage and states the importance to maintain the Dutch heritage in Australia, therefore this article is not objective. But with that in the back of my mind, very useful for knowledge about Dutch clubs in Australia.

O'Connor, P. M. (2010). Bodies In and Out of Place: Embodied Transnationalism among Invisible Immigrants – the Contemporary Irish in Australia. *Population, Space and Place.* **16, 75–83.**

This article is about the transnationalism of the Irish immigrants in Australia. The article explores "the role that dislocation between immigrants and those who remain in the homeland played in providing motivational imperatives for transnational practices" (p. 75). O'Connor, an Irish migrant herself, states that it is interesting to look at the transnational practices of 'invisible' migrants, since most researchers only looked at transnational practices of 'visible' migrants. To compare this with the Dutch 'invisible' immigrants the following statement by O'Connor is interesting: "Immigrant relationships, identity, and belonging are seen to operate in the borderless world of transnationalism" (p.76). O'Connor interviewed 203 Irish migrants who arrived in Australia between 1980 and 2001. These migrants had only lived in Ireland before migrating to Australia, were 18 years or older upon arriving and are living in the Melbourne area. "Consistent with peak Irish migration to Australia during this period, most arrived between 1985 and 1989" (p. 77). O'Connor found that the purpose of return visitation of the Irish immigrants was linked to the maintenance of identity and belonging. She also found that "for the Irish in Australia, accent is one of the primary attributes that define this otherwise invisible immigrant group as 'other' and prevent them from appearing as a hegemonic version of 'Anglo-Australianism'" (p. 80).

How is this different for Dutch invisible immigrants? Accent, transnationalism (return visitation)..

Lucas, S. & Purkayastha, B. (2007). "Where is home?" Here and there: transnational experiences of home among Canadian migrants in the United States. *GeoJournal* 68, 243-251.

The focus of this research is on Canadian migrants living in the United States and how they experience and describe 'home'. The article mainly looks at the meaning and understanding of home and the role of globalisation and transnationalism. Lucas and Purkayastha start their article by reviewing the use of home and belonging in the literature. They found in existing literature that "immigrants purposefully and more completely than ever before maintain varied and frequent contact with their respective homelands" (p. 244). They call these transnational activities and argue that the transnational experiences of migrants has changed the meaning and characteristics of home for migrants (p. 249). Furthermore they argue that 'home' is "pluri-local and incorporates the global and the local" (p. 250).

Transnational Migration Theory.

Yuval-Davis, N. (2006). Belonging and the politics of belonging. Patterns of Prejudice, 40(3), 197-214.

In this article Yuval-Davis writes about belonging that is naturalized, which becomes articulated and politicized when it is threatened (p. 197). According to Yuval-Davis belonging can be an act of self-identification or identification by others, but belonging is always a dynamic process (p. 199).

The article is divided in three parts: "The first explores the notion of 'belonging' and the different analytical levels: social locations; identifications and emotional attachments; and ethical and political values. She makes the distinction between identity and belonging, stating that identities are stories that people tell themselves and others who they are. The difference is that constructions of belonging are not merely cognitive, because they reflect emotional investments and desires (p. 202). In the second part of the article Yuval-Davis focuses on the politics of belonging. As an example she uses to belonging to a community in the form of membership or citizenship: "Language, culture and sometimes religion are more open to voluntary, often assimilatory, identification with particular collectivises. Using a common set of values, such as 'democracy' or 'human rights', as the signifiers of belonging can be seen as having the most permeable boundaries of all" (p. 209). The third part illustrates some of the ways particular political projects of belonging select specific signifiers of belonging from different analytical levels in order to construct their projects. Yuval-Davis describes the ways different states and societies are handling the outcome of globalization, that is multiculturalism, and how different groups can live together and the politics of belonging.

Eriksen, T.H. (1993). *Identity Politics, culture and Rights*. In Eriksen, T. H. (1993). Ethnicity and Nationalism. (pp. 143-161). New York: Pluto Press.

Eriksen writes about ethnicity and nationalism. Chapter eight of the book, is focused among other things on the concepts of diaspora and transnationalism. Eriksen writes in this chapter about immigrants over the world and the 'problems' they are facing with regards to

multiculturalism. He writes about the power of politics, the majority groups and the role they have creation of identity by minority groups (p.144). Eriksen gives an example of Australia where ethnic diversity is positively encouraged (*since the 1970s)*, but in this way can be forced to get an ethnic label. Furthermore Eriksen describes the origins and the meaning of the concept diaspora. "The use of the term diaspora, originally used to designate Jews in Europe, suggest that their primary identity connects them to their ancestral country, even if they may have lived their entire lives elsewhere" (p. 152). According to Eriksen this origin makes the concept contested, but sometimes the concept can be analytically appropriate. Migration can lead to new senses of national identities, people have to adapt and with that changes their culture and the identities. Diaspora is a very interesting concept to use in my thesis and see whether the people of Dutch descent in Australia are part of a Dutch diaspora and what this means for the notions of belonging.