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# THE DUTCH IN NSW

—A THEMATIC HISTORY—

BY  
KIRSTEN VELTHUIS



ALBURY 2005

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All photos have been taken by the author.

# 1. INTRODUCTION

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## 1.1 BACKGROUND

The Dutch have a long association with Australia. It was their voyages of discovery, including those captained by Dirk Hartog, William Janz and Abel Tasman, that charted many parts of the Australian coastline in the 17<sup>th</sup> century, well before settlement by the British. The west coast of Australia in particular still holds many reminders of its Dutch past in the form of the historic shipwrecks that litter its treacherous coast, in the stories and legends they have given rise to, and in the names of some of the land features. But Dutch heritage is not limited to Western Australia. Dutch migrants spread throughout Australia, particularly during the migration boom in the 1950's and 60's, when the Dutch and the Australian governments, through the Netherlands-Australian Migration Agreement (NAMA) of 1951, encouraged migration and provided assistance to those who took up the offer. In 2001 Australia was home to 83 250 Dutch born people; 24.4% of those live in the state of New South Wales (NSW) (Shindlmayr, 2000). Though the Dutch community is frequently described in the literature as being invisible in Australian society (Bell, 1981; Walker-Birckhead, 1995; Jupp, 2001), the many Dutch social clubs, organisations, nursing homes, as well as the media and festivals seem to indicate that the Dutch continue to feel a sense of community and attach value to their Dutch heritage.

## 1.2. AIM

The aim of this study is to gain an understanding of how the contributions of the Dutch community has helped shape NSW as a multicultural society and to identify cultural heritage important to the Dutch community of NSW.

## 1.3. OBJECTIVES

This study has two objectives:

- To provide a thematic overview of the history of the Dutch in NSW
- To identify people, places, items or events that hold particular significance to the Dutch community.

## 1.4. RATIONALE

This study is important for the following reasons:

- Whilst the contributions of some ethnic communities in NSW, such as the Italian, Greek and Chinese, have been formally assessed and acknowledged through thematic studies commissioned by the NSW Heritage Office (such as

Pesman & Kevin 2001; Turnbull & Valiatis, 2001; William, 1999) there has not been a comprehensive investigation into the contributions and heritage of the Dutch community in NSW.

- The generation associated with the largest Dutch migration boom in the 1950's and 60's is rapidly ageing and there is a need to document their heritage before this generation disappears.
- Dutch heritage is at risk of being ignored and forgotten by next generations of the Dutch Australian community. The strong focus of the first generation on assimilation has been so successful that the next generation has shown little interest in their Dutch heritage. Some have even questioned the survival of the Dutch community beyond the first generation (Giorgas, 2000). This lack of interest can be readily demonstrated by the fact that the Dutch have the highest rate of language shift of all ethnic groups in Australia; a staggering 95% of the second generation do not speak any Dutch at home at all (Shindlmayr, 2000).
- There is a need to evaluate the notion that the Dutch are an invisible community as it implies that the Dutch have merged into Australian society without leaving any traces of their culture or heritage. In doing so, this notion seems to deny the existence and importance of such heritage, which may have negative consequences for the survival and conservation of this heritage.

## **1.5. OUTCOMES**

This study hopes to achieve the following outcomes:

- This study is intended to increase awareness of the Dutch heritage of NSW, not only in the general society of NSW but also in the Dutch community itself. It is hoped that this study will help the Dutch community, and particularly the younger generations, maintain a sense of identity and pride in their Dutch heritage. Perhaps this study will spur similar works on the Dutch heritage in other states of Australia.
- The identification of heritage as valuable to the Dutch community can be utilised to provide a basis for the protection, preservation and/or interpretation of this heritage by state or local heritage agencies and government bodies such as the NSW Heritage Office.

## **1.6. STRUCTURE**

This study will have the following structure:

- Section 2 contains a comprehensive review and analysis of the literature on the Dutch in NSW. This section also highlights any existing gaps in the literature and discusses how this study will add and address such deficits in the existing literature.
- Section 3 provides a discussion of the nature of the research and the research methodology. It describes data collection and analysis techniques, and identifies and addresses any limitations in the methodology or the study itself.
- Section 4 reports on the results of the research. People, places, items or events that hold particular significance to the Dutch community are identified through a

thematic description of the history of the Dutch community in NSW, and are printed in *italics*.

- Section 5 contains a discussion of the findings in light of the study aim and objectives, and highlights the contribution of the findings to the current debate. Concluding this report will be suggestions for the future management of Dutch heritage in NSW based on the findings in this study.

## CONTEXT

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### 2.1 GENERAL OVERVIEW

There appears to be no shortage of literature about the Dutch in Australia. Most literature is focussed on providing a national perspective rather than a state by state perspective, though there are some publications about various aspects of the Dutch in Victoria (such as Overberg, 1980; Zubrzycky, 1969, Eysebertse & Eysebertse, 1997). Information about the Dutch in NSW will need to be extracted from the national perspective literature. There is a particularly large amount of material available about the early exploration of Australia by the Dutch, but as NSW was not part of their explorations these can be disregarded for the purpose of this study. The most comprehensive overviews of Dutch migration to Australia are provided by Bell (1981), Duyker (1987a) and Jupp (2001). All discuss migration patterns, experiences and organisation in Australian society and Duyker (1987a) also provides an insight into people or organisations that made a notable contribution to the Dutch community and Australian society. The various immigration policies that impacted on the Dutch migration are discussed by the Ambassade van het Koninkrijk der Nederlanden (1992) and Elrich (1987); Ten Brummelaar (1994) gives further insights into the reasons for migration, whilst Jupp (2001) provides a contrite summary of the conditions in the Netherlands in the lead up to the migration wave, the structure of the Dutch community and language maintenance issues.

### 2.2 ASSIMILATION

These language issues are part of a recurring theme within the literature: the assimilation of the Dutch into Australian society which has earned the Dutch the reputation of being the invisible migrant. Examinations of the attitudes of the Dutch and Australians at the root of the seemingly swift and successful assimilation exist in various documents including Bell (1981) and Jupp (2001). Ammerlaan (1993, 1990) and Pauwels (1984) have produced works about the loss of language; Giorgas (2000) speculates on the survival of the Dutch community within the next generation; whilst Duyker (1987a) discusses the impact of the invisible migrant reputation on the Dutch community and its heritage.

### 2.3 MIGRATION PATTERNS

Literature about early migration patterns includes works by Duyker (1987b) who covers Dutch naturalisation between 1849 and 1903; and Duyker & York (1994), who analyse Dutch exclusions and admissions between 1902 and 1949. More recent data is analysed by Schindlmayr (2000), who utilises the 1996 census as the basis for a profile of the

current status of the Dutch in Australia. The same author also provides a brief overview of the history of Dutch migration since 1840.

## **2.4 RELIGION**

An overview of the religious networks is given in Bell (1981), Elrich (1987), Jupp (2001) and Duyker (1987a), whilst the impact of the Catholic Church on Dutch migration and migrants is discussed in more detail by Smiths (1989) and Van der Meel (1994). The latter also provides several brief portraits of migrant priests. Father Maas must be mentioned here as he was a notable figure within the Dutch community and the topic of various publications, however he was located and did most of his work in Victoria and will therefore not be included in this study.

## **2.5 MIGRANT CENTRES**

Information about the Dutch may also be extracted from literature about migrant reception centres. Bonegilla migrant reception centre appears to be most discussed in the literature about Dutch migrants (such as Eysbertse & Eysbertse, 1997), however as this centre is in Victoria, it is outside the scope of this study. The previous authors also provide a brief discussion about camping areas at Narrabeen and Bulli where many Dutch migrants stayed for short periods of time. Considerably less material is available about migrant centres in NSW such as Greta (Keating, 1997) and Uranquinty (Morris, 2001) Migrant Camps. A notable gap in the literature appears to exist about the Bathurst Holding Centre (which yielded only general information via the World Wide Web despite its status as one of the larger migrant facilities in NSW) and about smaller facilities such as Scheyville Holding Centre and Parkes Migrant Camp. These places may need to be further investigated in order to assess their significance to the Dutch community.

## **2.6 COMMERCE**

A brief overview of the trade links between Australia and the Netherlands is given by De Cock Buning *et al* (1988) whilst economic successes of the Dutch in Australia are listed by Dyker (1987a). More information is likely to be gleaned from biographies of successful Dutch associated companies such as Shell (Howarth, 1999) and Lend Lease (Murphy, 1984), as well as from the various Business Bulletins produced by the Australia Netherlands Chamber of Commerce.

## **2.7 WORLD WAR 2 AND DUTCH EAST INDIA**

Excellent descriptions of the history of the Dutch forces fighting from Australia during World War 2 are given by Hurst (2001), who also sheds some light onto the migration of Dutch people from the Dutch East Indies (now Indonesia) to Australia. The Dutch-Australian relations were at times somewhat strained, particularly due to conflicting views about the future of the former Dutch East Indies, and Ford (1996) gives an account of these relations during World War 2. The same is also covered in a condensed format by De Cock Buning *et al* (1988). A more in-depth social description of the lives of the people who spent their youth in the Dutch East Indies is the subject of a publication by

Ten Brummelaar (1995). Further information about Dutch war involvement and war veterans now living in Australia are likely to be found in newsletters of the Netherlands Ex Service Men & Women's Association (NESWA).

## **2.8 SOCIAL ORGANISATION**

A good introduction to the variety of Dutch clubs is presented by the Federation of Netherlands Societies (1985), which lists the history, background and activities of its members. The publications by Bell (1981) and Duyker (1987a) cover the clubs in some detail. Hage (2004) discusses the history of the Dutch Australian Club 'Neerlandia'. Other societies do not appear to have similar commemorative publications as yet, but some information can be found through their news letters and websites. Dutch artists and performers have been covered by the Erasmus Foundation (1994) and to some extent by Duyker (1987a). Soccer, folk dancing, billiards and the Dutch card game of *klaverjas* are some of the sports/ social activities discussed by the Federation of Netherlands Societies (1985) and Duyker (1987a). Overall, information about sport is very minimal and should be further investigated; the same can be said about Dutch radio and newspapers, with limited information found, such as Ten Brummelaar (1980) about the 2EA radio program and Roskam (1993) about the Dutch Weekly.

## **2.9 WELFARE & AGED CARE**

This subject is overviewed by Bell (1981) and Duyker (1987a); with Ten Brummelaar (1994) and the Federation of Netherlands Societies (1985) providing further insights into the history of several Dutch retirement villages. The Abel Tasman Retirement Village at Chester Hill is covered in some detail by Ten Brummelaar (1989), and Annual Reports of the retirement villages may also provide useful information.

## METHODOLOGY

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### 3.1 RESEARCH NATURE & METHODOLOGY

Whilst it would be desirable to involve members of the Dutch community in the identification of their heritage through oral history or workshops, this is simply not possible due to the time and resource restrictions of this study. Furthermore, an oral history project of the experiences of Dutch migrants in Australia (the DIMEX Project) is currently being conducted by the Dutch Australian Cultural Centre (DACC), and this study is intended to complement, rather than duplicate the above project. This study attempts to contribute to the available knowledge about the history and heritage of the Dutch community in NSW by systematic and detailed analysis of existing texts. The format to be followed will be that of a thematic history. The NSW Heritage Office (2004) defines thematic histories as projects that

*synthesise information from secondary sources according to the main themes of each community's settlement patterns and cultural development.*

This definition will form the basis for the approach taken in this study. Accordingly, the methodology of this study will be primarily literature based, making use of the available secondary sources.

### 3.2 SOURCES

The majority of secondary sources, previously discussed in section 2, have been obtained from the following sources:

- The Dutch Australian Cultural Centre
- The NSW State Library
- The Netherlands Embassy in Canberra
- The Netherlands Consulate-General in Sydney
- The Australian Department of Immigration
- The World Wide Web

Where a specific theme yielded limited material from the above sources, contact was made with the administration of relevant Dutch organisations or clubs. This is based on the following assumptions:

- A wealth of knowledge is likely to be held by these individuals due to their high level of interest and involvement in the Dutch community.
- As administrators of their organisations, these individuals can be seen to act as representatives of their members, and hence as representatives of a section of the Dutch community.

Cooperation to this study was entirely voluntarily, and information was conferred verbally in person or by phone, or in written or printed format by email and mail.

Below is a list of individuals from organisations who provided information in this way:

- Catholic Dutch Migrant Association, Sydney: Peter Hamer
- Catholic Dutch Migrant Association, Wollongong: Alex Ziegelaar
- Dutch Australian Cultural Centre: Gerard Haanstra, Peter Talmacs
- Dutch Australian Society in Illawarra: Keith Prins
- Dutch Australian Society Neerlandia: Henk Schaaps
- Dutch Society Concordia: Joop de Wit
- Federation of Netherlands Societies: John Leiseboer
- Juliana Village Association: Rudi van den Dobbelsteen, Jo Masaar
- Nederlandse School de Kangoeroe: Leonoor Hosman
- Netherlands Society in the Sutherland Shire: Dick Massaar, Leny van Tienen, John Keyser, Mr & Mrs de Haas
- New Hollanders: Allan van Kraanen
- Queen Wilhelmina Benevolent Fund: Robert van der Vegt
- Sydney Dutch Folk Dancing Group: Frits Dijkstra
- United Church: Dr John de Lange, Daryl Lightfoot

### **3.3 DEVELOPMENT OF THEMES**

In order to understand and define the main themes of the patterns and cultural development of the Dutch community in NSW the following steps were undertaken:

- Themes in existing thematic histories of other communities in NSW (Pesman & Kevin 2001; Turnbull & Valiatis, 2001; William, 1999) were analysed and utilised as a basis from which to undertake initial investigation into the themes of the Dutch community in NSW.
- An initial literature review provided a good insight into the main themes of the Dutch community in NSW and helped fine-tune the above themes to the Dutch circumstances. The following 11 themes were the result and will be utilised in the thematic history of section 4:
  1. Introduction to migration
  2. The invisible migrant
  3. Migration patterns
  4. World War 2 & the Dutch East Indies
  5. Employment
  6. Religion
  7. Social life & customs
  8. Sport & recreation
  9. Communication
  10. Arts & culture
  11. Welfare & aged care

### **3.4 LIMITATIONS**

Limitations of the study include:

- A time limit of 13 weeks and a word limit of 10,000 have been set by Charles Sturt University.
- As all costs incurred by this study are at the expense of the researcher, the budget has been set to a maximum of \$100 by the researcher.
- One researcher will conduct this study.
- The literature reviewed is limited to literature available in Australia, about the Dutch community in the state of NSW, from the sources discussed above. Though use has been made of various Dutch-language publications obtained in Australia, information available in the Netherlands, which is likely to be substantial, has not been included in this study.
- The definition of a thematic study utilised as the basis for the research methodology excludes the research of primary sources, such as archival material kept by the National Archives in Canberra and the numerous autobiographies written by members of the Dutch community in NSW.

## THE DUTCH IN NSW: A THEMATIC HISTORY

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### 4.1 INTRODUCTION TO MIGRATION

Leaving one's country of birth to make a life in another country is not a decision that is taken lightly, particularly when the country of destination is on the other side of the world. Yet, within 17 years from the end of World War 2, this is exactly what more than half a million Dutch people did when they decided to try their luck in countries like Australia, Canada and the United States (Elferink & Smits, 1997). The reasons for migration are varied and personal, but the political climate in the Netherlands at that time certainly provided a great stimulus to many of these migrants. The country was in ruins from the devastation of war, and though plans were soon underway to revitalise the economy through industrialisation, the population density was very high and projected population growth was of serious concern to the Dutch authorities. Emigration was proposed as a policy measure in an effort to control this population problem (Bell, 1981; Jupp, 2001); it was also highly regarded as a way to satisfy international employment needs (Ambassade van het Koninkrijk der Nederlanden, 1992). Other persuasive reasons for emigration were the high unemployment within the agricultural sector due to industrialisation, the threat of a Cold War in Europe, and the independence of the former Dutch East Indies which resulted in the forced repatriation of about a quarter million Dutch people (Netherlands Embassy, 2004). It must be noted that various religious and non religious migrant organisations were already in place in the Netherlands at the time when emigration was proposed as a governmental policy, the result of a small scale migration wave during the depression in the 1920's and 30's.

At the same time, Australia presented a very different picture. There were good indications that the country had the potential to become a prosperous nation with a thriving economy but it lacked the population base to achieve this potential. The government therefore decided on an extensive immigration program to help boost its population, and the catch cry *populate or perish* was born (Ten Brummelaar, 1994). The White Australia policy, set up in the 19<sup>th</sup> century to exclude migrants from Asian background during the Gold Rush, became a tool to exclude anyone not fitting the ideal white Anglo-Saxon appearance and background, and in line with this policy, the initial migration program was intended to attract only British migrants. It was soon realised however that England alone could not provide enough people and skills to fill the needs of the Australian economy and assisted migration was opened up to other selected nationalities by about 1947 (Jupp, 2002). The Dutch (though not those of Dutch East Indian heritage) were considered to fit the ideal white migrant image and in 1951 the *Netherlands Australia Migrant Agreement (NAMA)* was signed to promote Dutch migration to Australia through assistance from both governments (De Cock Buning *et al*, 1988).

That the Dutch were favoured as migrants can be seen in the fact that they had one of the highest numbers of government assisted migrations to Australia of all migrating nationalities (Jupp, 1998). It is claimed that no other government had as much influence on the make up of a society as did the Australian government through the assisted passages, which have been described as

*a form of social engineering designed to keep Australia British, to keep the manual labour force, to redress the gender imbalance and to keep Australia white (Jupp, 2002 p.18).*

#### **4.2 THE INVISIBLE MIGRANT**

The Australian government clearly showed a preference in the selection of countries with which it entered intergovernmental migration agreements for migrants who could assimilate, and the Dutch were highly regarded in this sense. In a convention of citizenship in 1959, the Australian minister for immigration, Mr. Downer (1959 quoted in Jupp 1998, p.109) claimed that

*Holland is one of the few countries in Europe with people to export of a type that can quickly merge with the Australian community.*

There are many possible explanations why the Dutch were seen to be assimilation so successfully and have become known as the invisible migrant (Bell, 1981; Walker-Birckhead, 1995). Firstly, the attitude of the Australian government up to the mid 1960's was one of minimal involvement: assimilation (later changed to integration) was expected to occur naturally. Migrants were only to receive help upon their arrival and were expected to be able to hold their own as part of Australian society soon after (Elrich, 1987). Secondly, Bell (1981) suggests that the Dutch migrants worked hard to establish themselves financially, showed great initiative to seek out work opportunities and were prepared to take on any opportunity. Eysebertse & Eysebertse (1997) further note the appeal of the 'Australian dream' of owning a house which was a great propaganda tool to entice Dutch migrants since there was a severe housing shortage in the Netherlands. Many Dutch migrants aspired to buy a block of land and when they did, a large number assisted through a home loan fund set up by the Dutch government, they merged neatly into suburban Sydney. Zubrzycky (1964) found that the Dutch also have a strong tendency to network and socialise with other Dutch at home rather than in public, thus keeping such meetings out of the eye of the Australian society. Furthermore, there were well organised Dutch emigration offices in all capital cities which helped with employment, transport to employment in distant locations and financial assistance, all aimed to help the Dutch settle in quickly (Bell, 1981). Also, chain migration never played a big part as it did for migrants from a country such as Italy (Pesman & Kevin, 2001). Whilst bearing in mind that many Dutch migrants eventually did returned to the Netherlands, 82.5% of those that stayed had acquired Australian citizenship by 1981 (Schindlmayr, 2000), a great indication of assimilation as this meant they had to give up their Dutch nationality. Additionally, the Dutch were very successful in their uptake of the English language, with 62 % of the Dutch in Australia speaking only English in 1996 (Schindlmayr, 2000). And lastly, Duyker (1987a) points out that the Dutch government never encouraged the Dutch emigrants to retain their culture. Instead, it urged Dutch emigrants to follow Australian policy and assimilate and did not make any attempts to

maintain active cultural links with these migrants. Whereas other governments have taken the emigration as an opportunity to actively promote their culture in Australia (through institutes such as the German Goethe Institute, the Australian Italian Institute and the French Alliance Française), the Dutch government did not promote or actively support Dutch culture in Australia.

Whilst for a long period their success at assimilating into the Australian society was a fact of pride for many in the Dutch community, in more recent years, coinciding with the acceptance of multiculturalism in Australia, the Dutch community is starting to come to terms with and is regaining an appreciation for the value of its unique heritage.



*Figure 1. Tulips add a Dutch touch to the garden of migrants Kuun and Arie de Bruin, Wagga Wagga*

#### **4.3 MIGRATION PATTERNS**

Dutch migration to Australia prior to the end of World War 2 was constant but minimal. Most early Dutch migrants arriving prior to World War 2 seemed to be bold individuals who were looking for opportunities outside their crowded homeland. A number of early Dutch migrants were sailors who jumped ship in the 1850's and 60's (Duyker, 1987a), probably to seek their fortune in the Gold Rush. Bell (1981) notes that from 1908, migration to NSW increased after the *Koninklijke Packet Maatschappij (KPM)* started a regular boat service between the Dutch East Indies and Sydney; other migrants were representatives from Dutch companies such as *Phillips* and *Shell*, sent to Australia to establish trading links. Dukyer & York (1994) found that between 1902 and 1946, 14,442 Dutch born people were admitted into Australia.

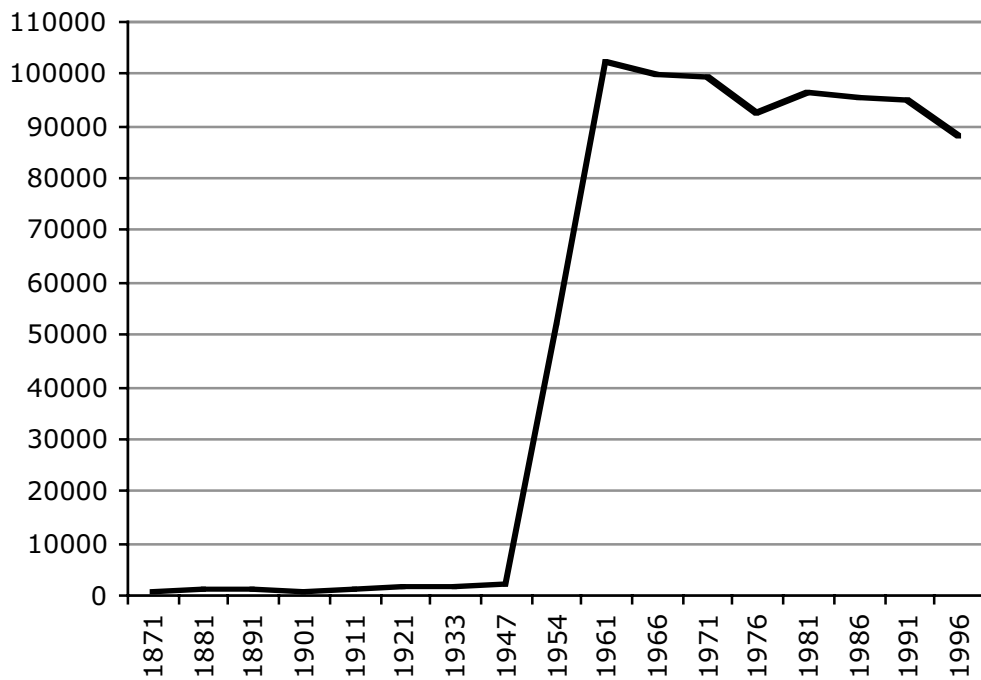


Figure 2. Population of Dutch in Australia (adapted from Shindlmayr, 2000; Duyker, 1987a)

An important source (about 20%) came from the Dutch East Indies, with a wave of migration occurring when the Dutch East Indies was invaded by Japan in 1942. Migration picked up significantly after World War 2 with its peak in 1951, the year the NAMA was signed; the population of Dutch in Australia has been declining slowly since then (Figure 2).

Major sources of migrants were young couples, unable to find housing in the Netherlands and after 1949 repatriated residents and demobilised military personnel from the former Dutch East Indies (Shindlmayr, 2000). From 1960 Australian migration policies have become increasingly selective over time; most Dutch migrants arriving after 1970 are therefore wealthier, skilled migrants Elrich (1987). The slow decline in the Dutch population in Australia since 1951 is likely to drop significantly with the ongoing ageing and ultimate disappearance of the first generation migrants (Figure 3) (Shindlmayr, 2000.). In that respect, the situation on NSW is identical to that of the Commonwealth as a whole.

In 1996 NSW was home to 24.4% of the Dutch population, the second highest proportion of any state in Australia after Victoria. The biggest concentration is in *Sydney* (59.9%), followed by *Wollongong* (7.4%) and *Newcastle* (3.2%); the remainder can be found spread throughout the state. Within Sydney most have settled in the outskirts, with the greatest concentrations in the *Pittwater* and *Blue Mountains* areas (Shindlmayr, 2000); as well as smaller concentrations in the *Colo*, *Penrith*, *Blacktown* (Jupp, 2001) and *Sutherland* areas. Settlement patterns throughout NSW appear to be strongly related to work opportunities (such as the *Australian Iron and Steelworks* in Wollongong, *BHP* in Newcastle, the *Snowy Mountains Hydroelectric Scheme* near *Cooma*), the location of migrant centres or congregations (the *Narrabeen Camping area* in Pittwater, the *Illawarra Hostel and tent camp at Bulli* near Wollongong, the *Greta Migrant Camps* near Newcastle, *Scheyville*

*Holding Centre near Colo, Bonegilla Migrant Reception Centre (Victoria) & Uranquinty Migrant Camp near Albury*) and the availability of relatively cheap land to fulfil the dream of owning a house. Despite their reputation for successful assimilation, many migrants eventually returned to live in the Netherlands. This particularly occurred in the 1960's and 1970's (see Figure 2), with Jupp (2001) estimating that up to 40% of those arriving in 1964 returned within ten years. Though Jupp (2001) notes it is unclear why people returned, the improvement of the Dutch economy (Shindlmayr, 2000) and the social services (Duyker, 1994) have been suggested as likely reasons. Perhaps the successful assimilation and lack of maintenance of cultural links contributed to the feeling of spiritual numbness described by Duyker (1987a) and increased the desire to return home.

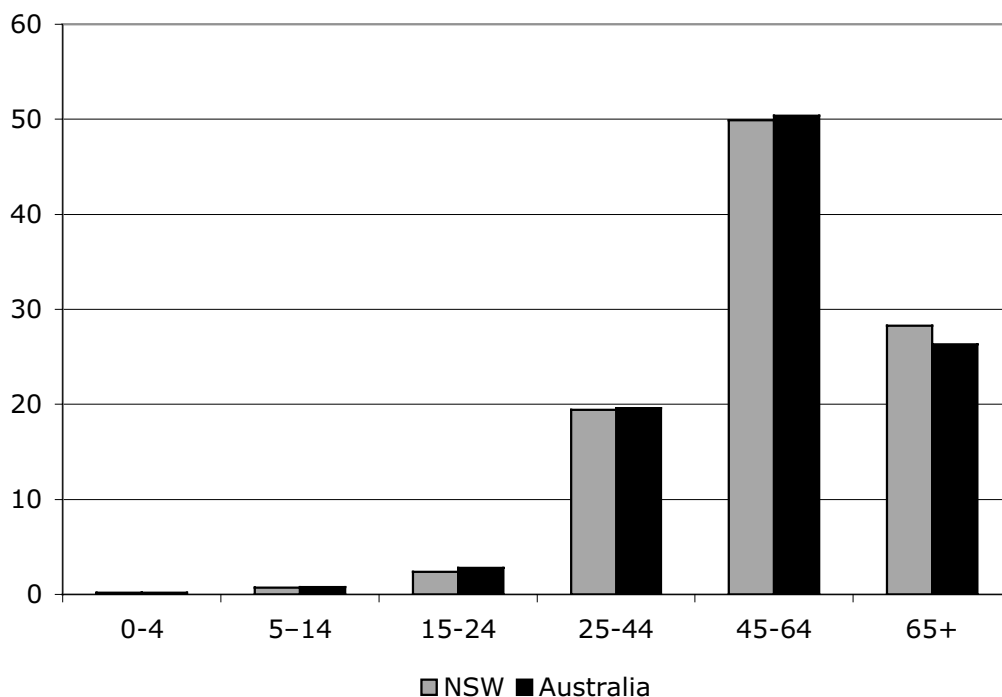


Figure 3. Age distribution of Dutch population in NSW & Australia in 1996 (adapted from Shindlmayr, 2000)

#### 4.4 WORLD WAR 2 & THE DUTCH EAST INDIES

Though migration from the Dutch East Indies was already occurring in small numbers prior to World War 2, the history of the Dutch East Indies community in Australia is inextricably linked to events taking place during World War 2. In 1942, the *Japanese invaded the Dutch East Indies*, resulting in the persecution of the population and the relocation of the colonial government and all military personnel and equipment to Australia. From this base, the Dutch forces fought alongside the Allies. They became involved in a range of activities such as the operation of flying bombers, fighters, transport aircrafts, warships, submarines and specialist army units (Hurst, 2001). But the most important Dutch contribution was ships, particularly the *merchant ships* from the Dutch East Indies shipping line *KPM* (Hurst, 2001; Netherlands Embassy, 2004). Sydney became the initial location of concentration of these ships as the KPM already had a base

here. In 1942 up to 25 Dutch ships caused congestion and chaos, with the KPM ships in berths from

*Woolloomooloo to Glebe Island and anchorages from Rose Bay to Athol Bight...We even had three abreast at Luna Park... (Hurst, 2001 p. 56).*

Many of these ships received badly needed maintenance and repairs before being sent on to their next destination. One such ship was the Royal Netherlands Navy (RNN) cruiser *Tromp* which, together with tens of Dutch submarines and two squadrons was involved in the Australian defence sometimes referred to as the *Battle for Australia* (Netherlands Embassy, 2004). It received repairs at the Cockatoo Island dockyard before being sent to search for Japanese submarines at Newcastle, and eventually heading to New Guinea.

Japanese midget submarines had caused considerable concern in Sydney when in 1942 one killed 22 people after sinking the *Kuttabul* moored at Garden Island. A lesser known fact is that it also damaged the *Dutch submarine K9* (Hurst, 2001). After the war, the K9 was wrecked near Seal Rocks and a *plaque* there commemorates it. Another well known Dutch ship was the Royal Netherlands Line ship *Oranje*, a hospital ship which operated from numerous Australian ports. The *Belvedere*, a mansion in Kings Cross, was used as a temporary hostel and clinic for the Dutch defence personnel; later the *KPM Princess Juliana Hospital* was set up in Kent Rd, Turrumurra (now a retirement village).

After the war, some Dutch service men and women decided to stay or migrate to Australia (Hurst, 2001), many coming from Indonesia through the *Empire Ex-Service Scheme* which ran from 1947-55 (Jupp, 2001). The *independence of Indonesia* in 1949 also created a flood of migration, though the White Australia policy was an obstacle for those migrants. Many of the Dutch East Indies migrants continue to have strong feelings towards Indonesia, and the Dutch East Indies community in Australia remains a distinct group, referred to as the *other Dutch* by Ten Brummelaar (1995), with their own networks within the Dutch community (Elrich, 1987).

After having fought alongside the allies, the Ex-Service people were shocked to be denied membership of the Returned Servicemen League in NSW (Van der Vegt, R. 2004, pers. com., 10 September), and some of the veterans formed their own groups. The *Nederlandse Oud Strijders* was founded by *Mr. van Arkel* in Wollongong for 5 May remembrances and social purposes. Their first social meeting in Engadine in 1956 was attended by many guests, including the Consulate General. Another group was the *Netherlands Ex Mariners*, founded by *Colonel de Bruin* at the *residence of the Consulate General* in Point Piper, Sydney. These two groups eventually joined in 1969 to form the *Netherlands Ex Servicemen and Women's Association* (NESWA) (van Grieken, 1984). The organisation has several branches including a branch in *Glebe* and concerns itself mainly with the welfare of its members and liaising with the government on their behalf. NESWA was instrumental in negotiating a service pension to all Dutch Allied Ex-Service people aged 60 and over in 1979 (van Grieken, 1984), an action that saw its membership rise considerably (Van Arkel, 1983).

#### 4.5 EMPLOYMENT AND COMMERCE

The Dutch have a reputation as a trading nation, and not just the early migrants fitted this description. There were bold individuals with initiative, such as *Isaac van den Broek*

who had started a factory for the production of boot- uppers in Sydney in the 1860's (Duyker, 1987b), *William Paling*, who started a musical instrument business in Sydney, ran a chain of very successful music stores and founded *Mercentile Mutual* (Duyker, 1987a); *Willem Kalf*, of *Kalf & Van Etten*, responsible for the construction of many houses for the Dutch community, (Juliana Village Association, 1996) and *Anita and John van Altena*, who started the Dutch shop *'t Winkeltje* in *Market Street, Smithfield*.

Dutch companies such as Phillips and Shell were keen to tap into a new market and sent representatives to Australia to do so. After successfully importing lamps in 1905 and radio valves in 1920, Phillips representative *Anton den Hartog* opened up the first *office in Sydney* in 1926 (initially in Margaret Street, then in Clarence Street). By the 1930's Phillips had *factories in Camperdown and Newcastle*. Shell was already established in Sydney by 1890 and still has a refinery in *Clyde*. In 1929, the Dutch Margarine Uni merged with the British UK Lever Brother to form *Unilever*, a well known producer of a range of food products. They started with a *factory in Balmain* (Duyker, 1987a). The KPM (now *Nedlloyd*) and *KLM* were successful in the transport business by water and air respectively; and *KLM* provided cheap group travel to the Dutch community for some time, initially negotiated through the Dutch Australian Society *Neerlandia* (Hage, 2004). In 1931, *KLM* made its first experimental mail flight between Amsterdam and Sydney, which took pilot *Mr. Pattist* 139 hours (De Cock Buning *et al*, 1988). In 1934, the *KLM* aircraft *the Uiver*, flown by *Parmentier and Moll* was forced to make an emergency landing at *Albury racecourse* during an air race between London and Melbourne. Hundreds of local motorists created a runway with their headlights to ensure a safe landing and the following morning the plane had to be pulled out of the mud by about 300 spectators before going on to Melbourne to claim the second price in the air race. For this action, the mayor of Albury was appointed to the Dutch Order of Oranje-Naussau by the Dutch Queen, as, many years later, were *Herman and Geesje Blom*, who worked for years to maintain the replica *Uiver memorial in Albury* (Uiver Memorial Foundation, 2004). A *plaque* was also placed in *Albury Council Chambers*.

Though the Australian government had shown interest in attracting agricultural labourers from the Netherlands in the 1930's (Duyker & York, 1994), only 8% of the Dutch population in Australia was working in this industry by 1950 (Hofstede, 1964), and this number continued to drop over the years. Instead, many Dutch migrants arriving in the 1950's found work in construction and industry (Stokvis, 1985), such as at the *Australian Iron and Steelworks in Port Kembla* (about 7,000 Dutch employees) (Bell, 1981), *BHP in Newcastle* and at the *Snowy Mountains Hydro Electric Scheme*, particularly with Dutch company *Civic & Civil*. This company, set up by *Gerard Dusseldorp*, initially employed 35 Dutch tradesmen to erect 200 prefabricated houses in *Cooma* before starting work on the Scheme. It also helped build *Cabramurra town* and has had a great impact on the development of Sydney through the construction of the *MLC Centre, Australia Square* and stage 1 of the *Sydney Opera House* (Duyker, 1987a). At *Cooma*, *flags* representing the 30 nations involved in the Snowy Mountains Scheme still commemorate the international effort made here (Eysebertse & Eysebertse, 1997). The *Australian Netherlands Chamber of Commerce (ANCC)* was established in 1980 to advance trade between the two countries; it was also a sponsor of the *Batavia replica* which was in Sydney in 2000.

Despite the presence of numerous Dutch businesses in NSW there has been some criticism that:

*there appears to be no role for the Dutch migrant community in the economical interest of Dutch companies (Elrich 1987, p. 152, English translation)*

Regardless, the Dutch migrants in NSW have worked hard to move up the socio-economic ladder, and nowadays many work in occupations requiring tertiary education and management skills (Figure 4). At present, the Dutch community shows strong similarities to the Australian community at large in regards to its income and occupational distribution (Jupp, 2001).

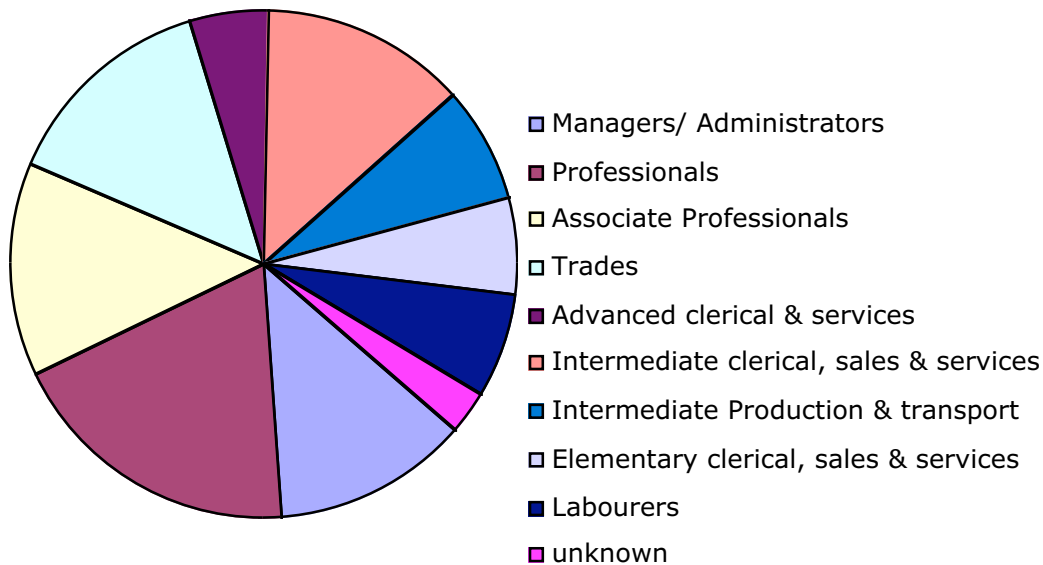


Figure 4. Occupation of the Dutch in NSW in 1996 (adapted from: Schindlmayr, 2000)

#### 4.6 RELIGION

To understand the religious structure of the Dutch in NSW it is necessary to understand the concept of *verzuiling* which was in place in post World War 2 Netherlands. *Verzuiling* refers to the vertical compartmentalisation of society based on different world views, both religious and secular. Each compartment has its own network of institutions, including politic parties, media, education and unions. The Dutch migration organisation and community in NSW also showed this structure, with the religious compartments particularly apparent (Jupp, 2001). By 1930 the Catholics and Protestants had set up emigration organisations in the Netherlands; the Calvinistic Orthodox were shortly to follow. Each compartment also sent out priests and ministers to represent their organisations in Australia around which the Dutch community formed. The Catholics were by far the largest group in NSW and in Australia (Figure 5) and indeed the Catholic Church considered Australia to be the most suitable migration country for its people (Jupp, 2001).

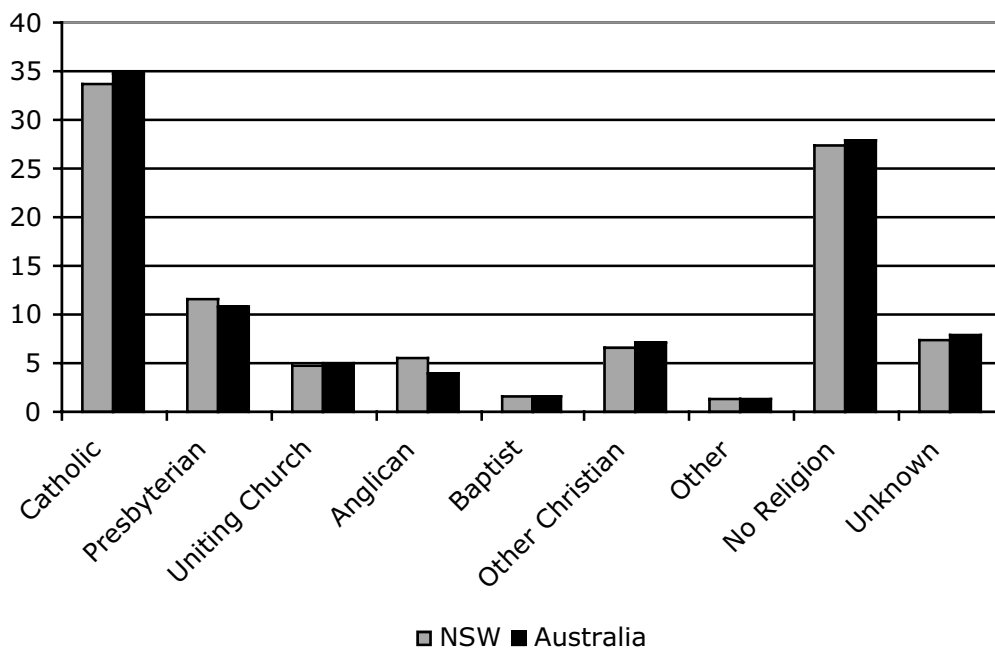


Figure 5. Religion of the Dutch in NSW and Australia in 1996 (in percent) (adapted from: Shindlmayr, 2000)

By 1952 there were already five Catholic chaplains in Australia, which grew to twelve in 1963. The Australia Catholic Church was keen to see the quick and complete assimilation of the migrants, both in Australian life as in the local parishes. Its *Federal Catholic Migrant Committee* sent immigration priests to most migrant and temporary holding centres in NSW to provide religious care (Van der Meel, 1994). To aid assimilation within the local parishes, Dutch priests were working under supervision of the local church authorities, which caused friction as some local authorities felt the migrant priests might compete and possibly try to take over their parishes (Van der Meel, 1994; Smits, 1989). Eventually, the migrant priests had to ask permission from their parish leaders even if they intended to provide home visits to the Dutch migrants. The focus on assimilation within the Catholic Church also meant that no solely Dutch Catholic Church was ever established in NSW. In 1961 the *Catholic Dutch Migration Association (CDMA)* was formed in *Sydney* (Smiths, 1989), it now also has branches in the *Macarthur*, *South Coast* and *Southern Tablelands* districts. The CDMA provides social work and care for the ageing community, for which it has received several grants from both the Netherlands and the Australian government (Federation of Netherlands Societies, 1985). The CDMA has never had a church building; instead it meets in changing locations including at the Abel Tasman Village (P. Hamer 2004 pers.comm., 24 Aug).

The Protestants had quite a different structure and mentality to the Catholics. Many joined the Australian Presbyterian Church, and a Protestant minister was sent out to take over a small congregation in Sydney. Other Protestants could not identify with any Australian church and started their own organisation, the *Reformed Church of Australia*. The first Dutch church was set up in *Blacktown*, after the congregation had spent some time in churches in *Stanmore* and *Ultimo* (Bell, 1981). By 1954 there were thirteen of these congregations in Australia which grew to forty eight by 1998. The group also has 22,453

students in a network of schools (Jupp, 2001), and continue to be almost exclusively Dutch, despite seeing themselves as an Australian church (Elrich, 1987). Yet another group of Dutch Protestants formed the *Free Reformed Church*. It has about nine tightly knit communities in Australia, including one in *Armidale* where it also has an *aged care facility* (Jupp, 2001).

The Protestants also started the Protestant Dutch Benevolent Society (later the *Protestant Dutch Migrant Association*) to provide moral and social support to migrants. Nowadays it focuses more on welfare and aged care, through regular coffee mornings and other activities. An *annual bazaar*, held at the *Uniting Church in Ultimo*, provided funds for such activities (Federation of Netherlands Societies, 1985).

#### 4.7 SOCIAL LIFE & CUSTOMS

Despite, or perhaps because of the pressure and the reputation of assimilation, a number of people in the Dutch community in NSW still find enjoyment in being with other Dutch people. Some socialise with other Dutch people at home where the right kind of social atmosphere, frequently referred to as *gezelligheid*, can easily be created (Zubrzycky, 1964). Some of the social organisations that began in the 1950's originally started from friendships made in migrant camps and hostels, which were generally located away from city centres. This includes the *Dutch Australian Society in Illawarra*, formed in 1952 in Wollongong from the Illawarra Hostel (it now own its own *clubhouse in Wonoona*) and the *Netherlands Society 'Concordia'* which formed in Newcastle in the mid 50's from Greta and other camps in the area. It was established in the *Wallsend Community Hall*. The *Dutch Australian Society Neerlandia* formed from a privately run camping ground in Narrabeen, (now the *Lakeside Caravan Park*) that attracted many migrants in search of some freedom and independence (Hage, 2004). Neerlandia also own its own *clubhouse in Bantry Bay*. The Bathurst Holding Centre did not yield a Dutch social organisation as most migrants moved to larger cities as soon as possible but there was a *club in Orange* in the 1950's (Federation of Netherlands Societies, 1985). Whilst not all Dutch migrants have positive memories of their time in migrant camps and hostels, there was a common feature that ultimately resulted in the establishment of the social clubs:

*we were all in the same situation, the same age, with small children and we all had the same kind of money, Actually, we had no money, but we were not poor either! There were no differences and that made it so good (Janny, no date, quoted in Hage 2004, p.16).*

The oldest social club in NSW is the *Netherlands Society in Sydney*, which was founded in 1944 in the *Dutch Services Overseas canteen*. Though it never had its own premise, from 1950 many members of this club met in the *Tulips Restaurant in George Street* which the Society co-owned for some years. It was open to and frequented by the Dutch community at large until its closure in 1969. Many Dutch lived in the outer suburbs of Sydney and it was not always easy to get to town, so some started their own clubs. The *Netherlands Society in the Sutherland Shire* was started at the *Highway Café in Sutherland* in 1953, the same year as the no longer existing *Netherlands Society in Bankstown*. These early clubs were followed by a second wave of clubs in the late 1970's and 80's: the *Rembrandt Club in St Marys* (established 1978); the *Hollands Glory* in 1984 (no longer in existence) and the *Blue Mountains Dutch Club*. The *Hawkesbury and District Dutch Australian Society* (no longer in existence) was founded in 1968. Whilst it is impossible to detail the many and

varied events organised by these organisations, most had regular meetings and social events such as dance nights, movie nights and outings; some sell Dutch foods and wares; quite a few were involved in fund raising for charities. Many also follow Dutch custom by celebrating events such as *Sint Nicolaas*, *the Queens Birthday*, *Carnival* (Federation of Netherlands Societies, 1985) and *Leidens Ontzet* (Figure 6); and follow events relating to the Dutch Royal Family, such as the *Royal visits to NSW*, and the funeral of Princess Juliana.



Figure 6. Members of the Netherlands Society in the Sutherland Shire celebrate Leidens Ontzet 2004

The *Holland Festival*, instigated by *Henk van der Weide* in 1982 and held at the *Fairfield Showground*, is also a very popular social event that attracts about 15,000 people from around the state (ten Brummelaar, 1994).

Despite the existence of such a variety of clubs, the large majority of Dutch migrants seem to have no desire to take part in club life; estimates are that only about 10% of all Dutch Australia wide are involved in Dutch clubs (Bell, 1981). Furthermore, with the ever ageing population and a difficulty in attracting the next generation (Prins, K. 2004 pers. comm., 03 September; Jupp, 2001) the future of these clubs may seem somewhat uncertain (De Wit J. 2004 pers. comm., 09 September). But the news is not all negative. The social club the New Hollanders for example was established in 2001 to provide for a younger audience, and the Dutch school de Kangoeroe, established in 2001, provides Dutch classes to about 28 young students in Pymble and Bayview (Hosman, L. 2004 pers. comm., 08 September). The Netherlands Embassy (2004) also makes note of regular Dutch drinks nights in Sydney and other major cities, which are attended by a younger crowd including backpackers; this crowd also has a tendency to bond during major sporting events (Figure 7).



Figure 7. Dutch soccer fans watch the semi final of the 2004 European Soccer Championship at One World Sport, Darling Harbour

These may be some indications that the younger members of the Dutch community are finding ways to connect with their heritage in a manner that is most meaningful to them.

#### 4.8 SPORT & RECREATION

The social clubs have also been involved in providing sport and recreation opportunities for the Dutch in NSW but they were not the only ones. Soccer was (and still is) one of the most popular sports in the Netherlands, but in the 1950's, when most Dutch migrants arrived, the same could not be said for Australia. *Sydney Austral* was formed in 1948 as an all Dutch team, and it raised the profile of soccer in Australia significantly (Federation of Netherlands Societies, 1985). Another soccer club with many Dutch players was *Neerlandia* which existed for some years on Sydney's Northern Peninsula under the guidance of *Meine Eizema* (Hage, 2004). This club was eventually sold to *Austral* in the mid 1950's, and when it was disbanded due to lack of support many of its players ended up playing for the Western Suburbs club (Federation of Netherlands Societies, 1985). Another sporting club was the *Dutch Eleven hockey team*, formed in 1978. With the ongoing ageing of the Dutch community in NSW, less physical involved sports and recreational activities such as *billiards* and the card game *klaverjas* have increased in popularity. *Klaverjas* has its own federation of about ten affiliated clubs which organises various tournaments, including on the Queens Birthday and during the annual Holland festival. Many of the social clubs discussed in the previous section have *klaverjas* groups that have been going for years. The same is true for billiard, and the billiard tables are an established feature in the clubhouses of the Dutch Australian Society *Neerlandia* and the Dutch Australian Society in Illawarra. The *Netherlands Australian Sports Club Wilhelmina* (no longer in existence) was established specifically for the purpose of playing billiards in 1969, which was initially played in a coffee lounge on 45 *Station Street, Wentworthville*.

Finally, major sporting events have also proven to bring the Dutch community together and are particularly well attended by a younger audience. The 2000 Sydney Olympics was an event where the finest of the sporting community from the Netherlands met with the Dutch community in NSW in the temporary *Holland Heineken House in Darling Harbour*.

The *Batavia replica* moored adjacent to the Holland Heineken House, was used as the Dutch headquarters during the Olympics. Other events, such as the European and World Soccer Championships, also bring the community together to watch the games at home or in pubs and clubs around the state.

#### **4.9 COMMUNICATION**

The development of the Dutch-language media in NSW seems closely related to the development of the Dutch community in the state; it started to take shape in the 1950's (Jupp, 2001). Some of the earliest publications were provided by religious organisations, including the *Trowel & Sword* and the *Spectrum* by the Reformed Church; the *Nederlands Kerkewerk* by the Presbyterian Church and *Onze Gids* from the Catholic Church (Duyker, 1987a; Jupp, 2001). In recent years, Dutch religious publications are focussing more on social issues of relevance to the ageing members of the community (Jupp, 2001). Many social clubs also publish regular newsletters which, like most ethnic publications run on a volunteer base, tend to have a simple format and a limited distribution (Duyker, 1987a).

One of the first general community publications was the *Dutch Weekly*, established in Sydney in 1951 by *Alfred Schuurman* with help of the Cumberland Newspapers. At its peak it sold about 9,000 copies per week (Roskam, 1993), more recent figures indicate a sale of about 9100 Australia wide per fortnight, about 34% is sold in NSW (Dutch Weekly, 2004). With its readers averaging an age of 58 the newspaper has been looking at engaging a younger audience, including backpackers, to secure its future (Dutch Weekly, 2004; Roskam, 1993). Its final publication was printed in October 2004.

Dutch radio owes much to *Theo Ten Brummelaar*, who was strongly involved in the *Dutch Language programme on Radio 2EA* established in 1976. The content of the program has varied over the years but has included politics, sports, news, humour and interaction with its listeners. It is interesting to note that the program initially had to overcome some resistance as many in the wider community felt that the Dutch were so well assimilated there was no need for a Dutch language program (Federation of Netherlands Societies, 1985). Further note should be made of the Dutch TV programs broadcast by *SBS* and the availability of many Dutch language publications through the State Library of NSW, various local libraries, collections at Dutch retirement villages and social clubs and the extensive collection held by the *Dutch Australian Cultural Centre*.

#### **4.10 ARTS & CULTURE**

At a very early stage the Dutch community in NSW demonstrated a great interest and desire to be involved in cultural and artistic aspects of life. Many of the social clubs, including Neerlandia and the Netherlands Societies in the Sutherland Shire and Bankstown had drama and theatre clubs and put on regular performances in the 1950's and 60's (Federation of Netherlands Societies, 1985). The Dutch Society Concordia was founded as a theatre club, and it provided many performances in the Newcastle area

under direction of *Pierre Hanssen* (de Wit, J. 2004, pers. comm., 10 November). Choirs were also prolific in the 1950's and evolved from both religious organisations and social clubs. A notable choir was the *Dutch Choir and Folkloric Group Dee Why* (no longer in existence), under director *Isidoor Lammers*. This Choir was a combination of 'Arti Vocale', a choir from members of Neerlandia and of 'Dutch Charge', a Presbyterian choir in Dee Why (Hage, 2004). It has performed at the Sydney Opera House and the Carols by Candlelight in Sydney's Domain. Another successful choir is the *Sunrise Choral Society* from Blacktown, which has performed with Marcia Hines and John English (Federation of Netherlands Societies, 1985). The *NSW Dutch Folk Dancing Group*, founded in 1951 by *Dr Cornelis Wouter* keeps alive traditional Dutch folk dancing and has performed at many festivals, fairs and community events (NSW Dutch Folk Dancing Group, 2001). There are also a number of successful Dutch individuals who have contributed to the art scene in Australia, of which the below are only a small selection: *Paul Cox*, film maker; *Hendrik Scheltema*, painter; *Gerard Haveke*, sculpted the fountain in Sydney's Hyde Park; *Jaap Flier*, Artistic Director of the NSW Dance Company; *Pieter van der Stock*, singer with Opera Australia; and *Willem van Otterloo*, Chief Conductor of Sydney Symphony Orchestra (Erasmus Foundation, 1994; Duyker, 1987a). A final major contributor to the Dutch culture in NSW is the *Dutch Australian Cultural Centre* which was established in 1982 with the aim to collect and preserve the Dutch heritage in Australia. Though not all in the Dutch community in NSW see the need for such a centre (Ten Brummelaar, 1994) and some even show concern it might compete or interfere with existing clubs and organisations in some way (Talmacs, P. 2004, pers. comm., 03 September), the Centre has received grants from the Australian and Dutch governments to achieve its goals.



Figure 8. Archivist Peter Talmacs at the library of the Dutch Australian Cultural Centre, 2004

Amongst its achievements, the Centre has established an archive and reference library (Figure 8) and is conducting the *Dutch Immigration Experience (DIMEX)* project. The Centre is currently situated at the *Abel Tasman Retirement Village in Chester Hill*.

#### 4.11 WELFARE & AGED CARE

The Dutch community in NSW has had a great tradition of caring for others in need. The oldest relief fund in Australia is the *Queen Wilhelmina Fund*, initially set up in 1903 by the Consulate General to give financial support and to pay for the return fare of those who wanted to return to the Netherlands. Another fund was the *Netherlands Relief Fund* which provided emergency relief to the military forces as well as civilians during World War 2. The provision of welfare started on a grand scale during the early stages of the migration waves, with religious organisations such as the Protestant Dutch Benevolent Society and the Catholic Dutch Migrant Association, as well as non religious migrant organisations assisting the newly arrived migrants through social work, help with the seeking of employment and sometimes financial aid (Jupp, 2001; Federation of Netherlands Societies, 1985); The Netherlands Ex- Servicemen and Women's Association set up a fund in 1979 to provide financial assistance to its members. Over the years, social clubs have also shown great commitment to the care of others through charity and fundraising for various Dutch and Australian causes (Federation of Netherlands Societies, 1985). In more recent years, the community has come together in its efforts to provide for its ageing members. The Dutch community has had some difficulty convincing the public and relevant government agencies about the need for services specifically for the Dutch because many people believed the Dutch are fully assimilated into Australian society and do not need such services (Elrich, 1987). However, cultural differences can become more prominent with age, and this realisation became a prime reason for *Jan Logeman* (1980, quoted in Ten Brummelaar 1994, p.15) to start the Juliana Village:

*Around me were some interesting men. All born and bred in Australia. We talked a lot together. But, when the conversation went back to the past, the depression years, wartime etc. I withdrew. Their experiences were different from mine in Holland. At that time I began to understand that, if people born overseas came to an old age and enter a retirement village, they could be very lonely, even amongst a lot of nice people.*

The *Juliana Village in Miranda* became reality in 1980 through the cooperation between the Australian and Dutch governments, Dutch businesses such as Phillips and KLM, and various social organisations and funds. The most successful fund raising event organised by the social clubs for the realisation of the village was the *Hollandse Kermis* or Mardi Gras which was held seven times between 1972 and 1978 (Ten Brummelaar, 1984).



*Figure 9. The Abel Tasman Retirement Village at Chester Hill*

Further efforts of the Dutch community in NSW have resulted in the establishment of the *Abel Tasman Village in Chester Hill* (Figure 9) founded by *Anton Kool* in 1993), the *Queen Beatrix Village in Albion Park*, the provision of home care by the *Community Aged Care Packages*, several *hostels and villages* run by the Reformed Churches of Australia and regular *instuiven* (coffee mornings) provided by the various religious organisations at the retirement villages or other convenient locations (Jupp, 2001; Ten Brummelaar, 1994; Federation of Netherlands Societies, 1985). Most importantly, these projects have brought the community together and are a great indication of what can be achieved through cooperation and determination.

## DISCUSSION

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### 5.1 RELATING THE RESULTS TO THE AIMS OF THE STUDY

This study aimed to gain an understanding of how the contributions of the Dutch community have shaped NSW as a multicultural society and to identify cultural heritage important to the Dutch community of NSW.

Through the provision of a thematic history of the Dutch community in NSW, it has become apparent that the Dutch have made a vast contribution to the multicultural society of the state. They have provided skilled personnel at a time when this was essential for the industrial and economic growth of the Australia, whilst their desire to achieve financial independence and social assimilation resulted in a minimal dependence on government facilities and funds. They also brought many entrepreneurial individuals and companies who have increased consumer choice, provided employment opportunities and have changed the face of cities and towns in NSW. As a fourth ally, they contributed to the Australian war efforts through the provision of military personnel, equipment and expertise. They have stimulated religious debate and added to the religious diversity. Many aspects of the cultural and artistic life in NSW have been enriched by Dutch artists and performers. Sports and recreation types previously uncommon or relatively unknown in Australia have been introduced and promoted by the Dutch community. The Dutch media in NSW has provided an alternative point of view to mainstream media and has introduced the language and culture to the wider community. Finally, the Dutch community has shown great commitment to care for others in need and has created several aged care facilities that are open to all nationalities.

The cultural heritage of the Dutch community in NSW is as diverse as the many people it comprises, and it has not been possible to capture the full extent of this diversity in this short study. Instead, this study has attempted to provide a broad overview of the key people, places, items or events (printed in *bold* in section 4) that hold particular significance to the Dutch community as indicated by the available secondary literature.

### 5.2 RELATING THE RESULTS TO THE CURRENT DEBATE

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, and maintained by the widely held notion of the Dutch as the invisible migrant, the heritage of the Dutch community in NSW has long been considered as unimportant by many within the community. 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 NSW. This shift is also apparent within the current literary debate, where a growing stream of voices help the community challenge their long held notions of Dutch assimilation (Duyker, 1994 & 1987a; Zubrzycky, 1964); are promoting the identification and preservation of the history and heritage (Zierke *et al*, 1997; Erasmus Foundation, 1994); and are calling for greater unity within and cooperation between the various components of the Dutch community (such as government, businesses, religious and social organisations and the general public) in order to achieve this (Elrich, 1987). The results of this study fit into the current debate as it has attempted to provide a balanced summary of the various views within the literature and to identify the heritage of all components of the Dutch community in NSW.

### **5.3 SUGGESTIONS FOR FUTURE MANAGEMENT OF DUTCH HERITAGE IN NSW**

- The results of this report add to the existing knowledge base but also leave a wide scope for further research. Most importantly it should be remembered that the significant heritage identified in this study is not conclusive, rather it should be extended upon through the collection of oral histories and research of autobiographies and primary sources.
- Researchers should be aware of the shortening window of opportunity resulting from the ongoing ageing of the Dutch community which may lead to the loss of knowledge and to the demise of some Dutch clubs. The collection and production of club histories, such as the commemorative history of the Dutch Australian Society 'Neerlandia' by Hage (2004), are therefore highly recommended.
- This research has only focussed on NSW, thus covering only 24.4 % of the Dutch in Australia (Shindlmayr, 2000) and further research into the history and heritage of the Dutch in other states should be conducted.
- The Dutch community should consider assessing the significance and the need for protection of its heritage. One way to acknowledge and protect heritage is through inclusion on local or state heritage lists.
- The community has much greater strength and ability to achieve the identification and preservation of heritage if all components of the community (government, business, general public, clubs etc.) are prepared to cooperate.
- The Dutch government could follow the examples set by countries such as Germany, France and Italy and utilise the existence of the Dutch community in Australia as an opportunity to actively promote Dutch culture and preserve heritage on a national level, for instance through the support of an organisation such as the Dutch Australian Cultural Centre.
- Whilst education of the younger generation about their Dutch heritage should be encouraged, younger generations should also have the freedom to connect to their heritage in ways that are meaningful to them.

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