

INTRODUCTION

The object of this thesis is to examine the motivations, intentions and the attempted assimilation of the Dutch migrants who came to Tasmania in 1950, with particular focus on a group called, for the purpose of this study, the Groningen Seven, (abbreviated to G7). These men were Barteld Jan Folkerts, born 18/9/1911, painter, of Dorus Rijkerstraat 1a, Groningen; Fokke Haan, born 5/4/1903, manufacturer, of Tuinbouwdwarsstraat 22a, Groningen; Eerke Jacob van der Laan, born 31/10/1903, confidential clerk¹ of Koninginnelaan 19a, Groningen; Pieter Laning, born 2/2/1914, representative, of Semarangstraat 20b, Groningen; Egbert Pinkster,² born 6/8/1910, Managing Director (1940-1945 Foundation), of Paterswoldscheweg 51a, Groningen; Jan Thomas Steen, born 30/8/1912, municipal official, of van Heemskerckstraat 26b, Groningen; and Jan de Vries, born 28/12/1910, shopkeeper, of Nieuwe Ebbingestraat 44/1, Groningen; and their wives and children. Geert de Haan, born 8/10/1911, contractor, of Wierdaweg, Winsum, was added to the group at a later stage, and Fokke Haan failed to leave the Netherlands.³

This thesis will show, from original documents, why the G7 were motivated to abandon their homeland, what they intended to do in Tasmania, and how they attempted to become an integral part of Tasmanian society.⁴ The key documents to be examined were written about the time of the events by the migrants themselves. Some other documents of the period, including letters, diaries, newspaper articles and protocols (agreements) will also be examined. Some of these documents were written in English, others in Dutch, some by the migrants, others about them.

There have been many studies made of the Dutch migrants to Australia, all of which have significant shortcomings. The studies invariably treat the Dutch as a homogenous ethnic group, and or are based on recollections and or have used samples that are small and far from random. This has led to unsatisfactory conclusions being drawn concerning their assimilation and the cultural structures that are claimed to now exist. The derivation of motivation and intention from visible social structures

¹ For the Noord-Nederland Zakkenhandel N.V. te Groningen. *Nieuwsblad van het Noorden*, 18 Juni 1953.

² Usually called Eb.

³ Ten agreed to emigrate to Tasmania, but four failed to leave, and one replacement was added.

⁴ The variation or deviation from intention as observed by others occurs after the period being examined here.

does injury to the record and the individuals involved. Also, most studies focus on the large group of migrants that followed the pioneers,⁵ but not on the pioneers, where information is scarce. This makes comparisons more difficult to make.

According to Lijphart, the Netherlands was actually comprised of four social or class blocks, commonly called pillars (*verzuiling*).⁶ These were belief based, and comprised the Roman Catholics, the Calvinists, the Socialists, and the Liberals.⁷ Each block, broadly speaking, had its own political party, trade union, employers' union, schools, universities, emigration assistance organisation, and media organisation. These structures inevitably limited interaction between blocks and individuals. Less than fifteen percent of individual friendships were made outside the social block,⁸ and intermarriage rates were low.⁹ Importantly and exceptionally, allegiance to the social block was higher than national allegiance.¹⁰ Of all the differences between the blocks, for the purpose of this study, the important variation that Lijphart found was that Calvinists were more likely (38%) than Roman Catholics (29%) or secularists (27%) to cooperate with others to gain political outcomes, especially at a local level, and less likely to do nothing.¹¹ A Canadian study found that Calvinists were more likely to emigrate (28.3% of emigrants, but less than 10% of the Dutch population).¹² These findings suggest a possible overrepresentation of Calvinist beliefs in a study of

⁵ Figures in Appendix A.

⁶ Only Overberg, of all those consulted, acknowledges the critical necessity to understand this aspect of Dutch society. H. Overberg, 'Verzuiling and Dutch Migration to Australia' in Jupp, J., (ed) *The Australian people: An Encyclopedia of the Nation, Its people and their Origins*, Cambridge University Press, Cambridge, 1988. pp. 259-265.

⁷ A. Lijphart, *The Politics of Accommodation: Pluralism and Democracy in the Netherlands*, University of California Press, Berkeley & Los Angeles, 1968. p.23. The Socialists are secular lower and lower middle class and the Liberals are secular upper middle and upper class. Speerstra notes that *verzuiling* meant a Christelijke Emigratie Centrale (CEC), a Katholieke Emigratie Centrale (KEC) and an Algemeen Emigratie Comité (AEC) were established. H. Speerstra, *Het wrede Paradijs*, Uitgeverij Contact BV, Arnhem, 2002. p.23.

⁸ Lijphart, *op. cit.*, p.55. In 1947 the rates were as high as 12.6%, dependent on block, but in 1960 had dropped to about 5.5% for all the blocks.

⁹ *ibid.*, p.191. In 1947 the rates were as high as 12.6%, dependent on block, but in 1960 had dropped to about 5.5% for all the blocks.

¹⁰ *ibid.*, p.22. This finding was in contrast to all the other countries surveyed for this study.

¹¹ *ibid.*, p.155. Calvinists were more likely (68%) than Roman Catholics (56%) or secularists (53%) to be politically involved at some level in Dutch society. See also R. Julian, 'The Dutch in Tasmania: An Exploration of Ethnicity and Immigrant Adaptation', University of Tasmania, 1989, pp. 83-85.

¹² G. Oosterman, A. Guldemond, G. Vandezande, and J. Vreugdenhil, *To Find a Better Life: Aspects of Dutch Immigration to Canada and the United States 1920-1970*, National Union of Christian Schools, Grand Rapids, 1975. p.94. Comparison figures for Australia are difficult to define because of different classifications and a high rate of no reply. Zubryzcki claims 16.4% Presbyterian and 7.2% other Christian from the 1954 census, but how these definitions relate to Dutch Calvinists is unclear. J. Zubrzycki, *Immigration in Australia: A Demographic Survey Based on the 1954 Census* Parkville, Melbourne University Press on behalf of the Australian National University, 1960. p.60.

Dutch migrants. It seems that Calvinists had very strong convictions about their place and role in the world.

In previous studies of the Dutch migrants, the existence of the four blocks has been totally ignored¹³ or not well understood, or insufficiently represented in study samples.¹⁴ Failure to recognise the variations has led to confused study conclusions because there are too many variables to find a coherent pattern. Thus Zubrzycki concluded that ‘in Moe, the Dutch population is simply a collection of individuals of common ethnic origin who happen to live within the boundaries of a local government unit.’¹⁵ Most studies of Dutch migrants that do recognise the pillars of Dutch society treat the Socialists and Liberals as one group, as opposite ends of one continuum.

Treating the Dutch as an homogenous block leads to confusion in description and analysis. The use of the term ‘ethnic’ leads to even more confusion. Martin uses this term for groups and cultures of non-Anglo-Saxon background.¹⁶ Julian quotes Weber to define ethnic groups as ‘non-kinship human groups which cherish a belief in their common origins of such a kind that it provides a basis for the formation of a community’¹⁷ and on this definition the Dutch exist as an ethnic group, united by language, the House of Orange-Nassau, and their history.¹⁸ For the purpose of this

¹³ For example, Hempel studies employment only, for the period 1954-59, but cannot explore variations caused by religious outlook because he totally ignores this variable. J., Hempel, *Dutch Migrants in Queensland*, Australian National University, Canberra, 1960. Hawkins ignores both religious outlook and occupation, which limits the value of her analysis. F. Hawkins, *Critical Years in Immigration: Canada and Australia Compared*, McGill-Queen’s University Press, Toronto, 1989.

¹⁴ Julian acknowledges that individuals in the Netherlands are influenced in socialization by religion, region and class differences in their identification of self and others, but treats these elements as constituents of national ethnicity. Julian, *op. cit.*, p.310.

¹⁵ J. Zubrzycki, *Settlers of the Latrobe Valley*, The Australian National University, Canberra, 1964. Zubrzycki noted, in contrast, that the Ukrainians in the Latrobe Valley put nationalism before religion. He did not, however, examine the interrelationship between Ukrainian nationalism and religion, nor did he examine the prospect that Ukrainians in Australia saw themselves as ‘keepers of the flame’ and preservers of the true heritage whilst their country was occupied by Stalinist Russia. p.181. This view would be consistent with the finding that 73% of Ukrainians taught their language to their children, whilst only 6% of the Dutch did so. H Overberg *op. cit.*, p.260. In a speech to the Multicultural Documentary Heritage Workshop at the National Library of Australia in Canberra on 9 and 10 June 2004, Maie Barrow of the Estonian Archives in Australia made this very point - because their country was occupied, the *diaspora* in Australia felt compelled to preserve the true heritage of their country.

¹⁶ J.I., Martin, *The Migrant Presence: Australian Responses 1947-1977*, George Allen and Unwin, Sydney, 1978. p.16.

¹⁷ Julian, *op. cit.*, p.22.

¹⁸ All these factors were given extra impetus by the German persecution of the Jews and the insistence on Nazification from 1940-1945. W. Warmbrunn, *The Dutch under German Occupation 1940-1945*, Stanford University Press, Stanford, 1963, pp. 277-278. Elich claims Netherlander can be seen as an ethnic group, dependent on definition of ethnicity. J H Elich, *De Omgekeerde Wereld: Nederlanders als Ethische Groep in Australië* Rijksuniversiteit te Leiden, 1985, p74.

study, the concept of the Dutch as an ethnic group will be defined by these national cultural elements. However, Julian again cites Weber to define an ethnic community - 'usually presupposes the existence of a political, linguistic or religious community'-¹⁹ and, applying this definition to the description of Lijphart, the Dutch are four ethnic groups. For the purpose of this study, because the literature usually treats the secular as one block, the Dutch will be treated as three ethnic groups at the level of religious belief. This study will show that the G7 belonged to one ethnic group, religiously defined, in addition to the Dutch national ethnic group, and usually to the local ethnic group as soon as they arrived in Tasmania. This study will show that the G7 mobilized one of three ethnic identities, both before leaving their homeland and after arriving here,²⁰ to achieve social and economic gains for the individual and the group.

This study will show that the group we are calling G7 is part of one Dutch pillar, the Calvinist, so eliminating the variables of origin and background characteristics. This has implications for the Julian study, which concluded that the effects of variable origin and background characteristics do not allow a coherent pattern to be found,²¹ and therefore that ethnicity is not useful to explain the adaptation of the Dutch migrants to Australian society. Non-differentiation between the two levels of Dutch national and pillar ethnicity has led to this conclusion, and therefore failed to eliminate the possible usefulness of ethnic analysis. Each ethnic pillar has dogmas and conventions to guide and govern behaviour which may or not be transferrable to other ethnic groups. An ethnic community is necessary to retain ethnic traits,²² and so, to retain the Calvinist pillar, an ethnic community exists because it is Calvinist, not because it is Dutch. The Roman Catholic pillar became an ethnic community of Roman Catholics with Irish and Italian and other groups to maintain their Catholicism, not their Dutchness.

¹⁹ Julian, *op. cit.*, p.24.

²⁰ The mobilisation of ethnicity is taken to mean 'the situationally specific adaptive strategy chosen by the migrant for expressive purposes and or to improve access to scarce resources such as power.' *ibid.*, pp. iii and 25. The factors which Julian claims cause the mobilization of ethnicity are variables such as skill level, education, religion and cultural compatibility. *ibid.*, p.73. Lijphart demonstrated that religion is the basis of an ethnic identity, to which skill level and education and culture are subservient. Julian treats these elements as equal, without demonstration, making eventual analysis difficult.

²¹ Julian called for small scale studies of the variability of origin to understand the process of immigrant adaptation. *ibid.*, p.10.

²² *ibid.*, p.24.

Ethnic communities exist, according to Julian, and where they do, 'diffuse ethnic relationships may be mobilized for a variety of instrumental and expressive purposes which include the satisfaction of educational, religious, occupational, residential and linguistic needs.'²³ This descriptive statement is perfectly sensible if the definition of Martin is used. However, removal of the word 'ethnic' shows that the explanation is superfluous, because her statement then reads, 'where communities exist diffuse relationships may be mobilized for a variety of instrumental and expressive purposes which include the satisfaction of educational, religious, occupational, residential and linguistic needs.' These different uses and understandings of the term 'ethnicity' explain the conclusion reached by Julian, that 'ethnicity is not useful to explain the adaptation of the Dutch migrants to Australia.'²⁴

Julian conducted a sociological study, based on recollections, nearly forty years after the event, of selected participants.²⁵ These are presented as case studies, in which the participants were given aliases.²⁶ From their information and current observations she interpolates the motivations of the Dutch migrants to Tasmania. As an outsider, Julian was not always able to discern the veracity of assertions made by persuasive, charismatic, witnesses. Like other works based on recollections, all of which suffer from a lack of random samples, participants were selected because they were available and willing to cooperate and recommended by a fellow participant or were found in the same place, such as a Dutch migrant social club. To compound the problem, the samples are generally small, making even the semblance of representativeness impossible.²⁷

Lack of access to original documentation potentially confuses motivation and

²³ *ibid.*, p.27. Communities are defined as 'a relatively homogenous human group, experiencing little mobility, interacting and participating in a wide range of activities, and sharing an awareness of common life and personal bonds ...' *ibid.*, p.23.

²⁴ *ibid.*, p.10.

²⁵ *ibid.*, p.6.

²⁶ To no avail for this author, with intimate knowledge of the community of Kingston, a knowledge gained during 30 years as a shopkeeper, and 50 years living, in Kingston, beginning when the population was very small.

²⁷ The sample of A.L. van Wamel, 'Nederland mijn moeder, Australië mijn bruid', Doctoral Thesis, Catholic University, Nijmegen, 1993. constituted 47 individuals, Speerstra, *op. cit.*, used 30, E., Zierke, (ed) *Old Ties, New Beginnings: Dutch Women in Australia* DutchCare Ltd, Carum Downs, 1997, interviewed 20 individuals, M.G. Watt, 'Little Groningen: Some Aspects of Bilingualism and Acculturation among Dutch Immigrants in Kingborough, Tasmania'. Unpublished (B Ed) Thesis, Uni of Tas. sample size was 24, and J. Jupp, *Arrivals and Departures*, Lansdowne Press, Melbourne, 1966, used 37. Julian, *op. cit.*, used 11 respondents and concedes that her sample was not randomly selected from the Dutch migrants in southern Tasmania. p.6.

consequence, cause and effect. Julian notes that ‘mobilisation of ethnicity is a specific adaptive strategy,’²⁸ but finds that ethnicity has a limited explanatory power in the process of immigrant adaptation.²⁹ Alternate explanations must be discovered, preferably those grounded in the expressions of intent that the participants made at that time. Anything else is imposed, can produce contradictory data, and does injury to the individuals involved and to the conclusions drawn.

There is very little documentation concerning the intentions of Dutch migrants generally. What exists is usually consistent with the finding that few knew about where they were going, or had much competence with the language. Accounts of intentions are only found in accounts of recollections, tempered by experience and moulded by the expectations of others. Invariably the intentions concern leaving the Netherlands, about getting away from something, about refusal to put up with a situation because an alternate was available. Only Koos Schuur seems to have kept any sort of record resembling a diary. For a writer he was decidedly vague, and expressed ideas concerning a better future for his children, as an afterthought.³⁰ In contrast, the G7 had clearly defined and documented intentions. They were going somewhere with an objective, and never mentioned their children.³¹ Beijer found that the motive ‘a better future for the children’ was often used as a mask for social ambition,³² and more likely to be true for older migrants or for those with more children.³³

Van der Mast made an early major study of Dutch migrants around the world with a particular focus on their assimilation, the implementation of their goal to integrate.³⁴

²⁸ *ibid.*, p. iii.

²⁹ *ibid.*, p. iv.

³⁰ K. Schuur, *De Kookaburra lacht*, Uitgeverij De Bezige Bij, Amsterdam, 1966. p.46.

³¹ Van der Laan had 3 children, aged from 20 to 4 years old, Pinkster had 4 aged from 14 to 8, de Haan had 4 aged from 13 to 9, Laning had 3 aged from 3 to new born, Steen had 3 aged from 7 to 3, Folkerts had 5 aged from 13 to 3, and de Vries had 3 aged from 10 to 3. Details collated from National Archives (Immigration records), Reformed Church of Kingston records, and headstone records (C of E cemetery, Kingston and North-West Bay cemetery, Sandfly Rd, Margate). Children are first mentioned by the G7 in an article in *The Mercury* 12 Sept 1950, p.4, and then as the third reason for emigrating.

³² G. Beijer, (ed), *Characteristics of Overseas Migrants* Government Printing and Publishing Office, The Hague, 1961. p.18.

³³ Beijer, *op. cit.*, p.77. Van der Laan was 46 years old, Pinkster was 40, de Haan was 39, Laning was 36, Steen was 38, Folkerts was 39, and de Vries was 40 years old. Ages calculated from the *Acte van Overeenkomst*.

³⁴ W. van der Mast, *Praktijk en patroon van recente Nederlandse groeps migraties*. Met een suggestie voor een gewijzigde vorm van groeps migreren: Interlinked migratie. Groningen, 1963. The study examined Dutch migrant groups, the *diaspora*, in many places in the world.

He had the opportunity to interview all the G7 and their wives, except for vd Laan who died suddenly in April 1959, but did not examine their motivations or intentions. He found that in Kingston integration was successfully achieved, that for example the G7 spawned ten other building companies in Kingston,³⁵ that the majority were busy working and assimilating, that there was no Dutch enclave or thoughts of a Dutch colony,³⁶ and that one-third of marriages were with a local partner.³⁷ Overall, he found that individuals adopted and discarded cultural elements, not national ethnicity, to satisfy themselves, as and when required.³⁸

A comprehensive statistical study conducted in the mid-1950s claimed to prove that it was not necessary to migrate for economic or employment reasons.³⁹ This study was undertaken on commission of the government of the Netherlands, based on interviews with more than 1200 emigrants *en route*, but randomly selected. The study followed all statistical conventions. and showed that more than half of emigrants did not read about their destination, but took the recommendation of a pioneering friend.⁴⁰ The typical migrant was found to be intelligent; with occupational skills; industrious; positive in personality; energetic and enterprising in character; open and cheerful in temperament; and directed and purposeful, or adventurous and self-expressing.⁴¹ The author warned that a confluence of factors does not lead to emigration, and that the survey was only indicative of causal factors.⁴²

The study by Peters⁴³ is of all the major migrant groups to Western Australia, especially after the Second World War. It is derived from official documents and

³⁵ *ibid.*, p.79.

³⁶ *ibid.*, pp. 82, 83, 95.

³⁷ *ibid.*, p.83. A marked contrast to the intermarriage rates of the stay at homes. This may be partly due to the male female ration among the Dutch speakers - 117 Females per 100 Males. ABS Table 77

<www.abs.gov.au/Ausstats/abs@.nsf/92498cbb6e1f71fdca2568b5007b861b/7041894c6b42b791ca256daf007f634c!OpenDocument> accessed 23 August 2005. On the other hand, some intentions to assimilate were sabotaged by later migrants, because they were sufficient in number to make alternate outcomes viable.

³⁸ *Van der Mast.*, pp. 92, 93. Effectively adopting different ethnic identities to suit the occasion.

³⁹ Beijer, *op. cit.*

⁴⁰ *ibid.*, p.13.

⁴¹ *ibid.*, p.239.

⁴² *ibid.*, p.161. For example, two of the G7, EJ vdLaan and Pieter Laning, were survivors of the Neuengamme concentration camp. They are listed as such on the site <www.vriendenkringneuengamme.nl/TabelOverlevenden.htm> but without any other detail.

⁴³ N. Peters, *Milk and Honey, but no Gold: post-war migration to Western Australia, 1945-1964*, University of Western Australia Press, Nedlands, 2001.

individual memories which are a non-representative, non-random, sample of accidental volunteers. It has little value for this study except for some comparative data. A minor study of Dutch migrants in Kingston was made by Watt in 1980, but his focus was on the use of language and the extent of assimilation as so measured.⁴⁴

The date range of February 1950 to September 1950 was chosen because the primary documents date from this period and there is insufficient space to consider more. The documents are chosen because they were generated by the G7 at the time of the events they describe and can be contextualized with other documents such as letters and newspaper articles of the same period.⁴⁵ Although there may be a temptation by the authors to impress their colleagues and thus omit some negatives, the general tone and the details given suggest that objectivity rather than subjectivity is the key characteristic of these reports.⁴⁶ The authors openly acknowledge the difficulties which are to be overcome, both major and minor. Whether the dearth of accommodation, transport, or public transport, or the shortage of building materials or decent coffee, to mention just a few items, all were openly conceded. Documents from later periods are used to confirm the original intentions.

Documentary sources were selected because they represent voices from the period under consideration and were created at the time. Though intended as factual reports as commissioned by their colleagues, they are revealing of personality and opinion recorded spontaneously, without editing or knowledge of subsequent events or attempt to influence posterity.⁴⁷ As reports they are easier to understand than normal letters which may be in response to received communication, in which case that also needs to be available for a full understanding.⁴⁸ In contrast, recollections are not used because G7 recollections are mostly not available.⁴⁹ Generally, recollections are not used in this study because they are subject to embellishment, can be selective, incomplete or inventive, and are not always subject to verification. The recollections

⁴⁴ Watt, *op. cit.*

⁴⁵ G. Prins, 'Oral History' pp. 120-156. in Burke, P., (ed) *New Perspectives on Historical Writing*, 2nd edition, Polity Press, Cambridge, 2001. p.125.

⁴⁶ J Tosh, *The Pursuit of History*, Longman Group, Harlow, 1991. pp. 61-62.

⁴⁷ *ibid.*, pp. 45-47, A Marwick, *The Nature of History*, Macmillan, & Co, London, 1970. p.136, G Mc Culloch *Documentary Research in Education, History and the Social Sciences*, RoutledgeFalmer, London, 2004. p.101.

⁴⁸ *ibid.*, p.113. The G7 scouts received many pieces of correspondence, all noted in their letters. It seems that this either concerned technical details about the prefabs, or questions concerning what to bring from the Netherlands. I believe that Kusha Bolt (kushabolt@btinternet.com) holds some or all of the received correspondence and is using same for a book she is preparing.

⁴⁹ Of the G7 and their wives, only Dineke Laning is still alive at the time of writing.

that are consulted in this study are from other emigrants, in other times and other places, for context and validation only.

A discussion of memory is important for this study because all the studies on and about this subject are based on memories. Analysis and conclusions thus derived are less stable than those derived from studies of original documents. Some recollections are autobiographies or written by a family member. These tend to be collections of anecdotes, with no attempt to analyse or describe cause and effect. There are more substantial collections of memories, gathered by professional authors and researchers⁵⁰ and so more focussed, although not necessarily more analytical. They are presented as oral history which means they are an oral source, as opposed to a documentary source.⁵¹ These sources are essentially personal reminiscences, specific to one individual, which normally do not survive the individual or, if they do survive fade with each successive generation.⁵² However collected and recorded, memories contain ‘unwitting testimony’ meaning information it was not intended or designed to convey,⁵³ so it has more than face value, but can only ever supplement documented accounts.

One reason memory is selective is offered by the French moralist la Rochefoucauld (1613-80) who demonstrated the predominance of pride and self-interest in human character and conduct.⁵⁴ The self will present the best possible version of events to advance the status of the self. Thus judgements are made by individuals to their memories,⁵⁵ to wholly or partially include or exclude past events.⁵⁶ As a consequence, then, memory has the problematics of absence, distance, witness, testimony, trace, tradition, nostalgia and forgetting.⁵⁷ The subsequent product is thus but a trace, a remnant, an incomplete past, which was never complete even at the time of the event.⁵⁸

⁵⁰ For example Speerstra, *op. cit.*, Oosterman, et al, *op. cit.*, Van Wamel, *op. cit.*

⁵¹ Marwick, *op. cit.*, p.171.

⁵² Prins, *op. cit.*, p.126.

⁵³ Marwick, *op. cit.*, p.173. But so do documents, as for example, the letters of the Younger Pliny, which give a vivid account of family life in ancient Rome, although not one letter intended to achieve that.

⁵⁴ T. Mautner, (ed) *The Penguin Dictionary of Philosophy*, Penguin Books, London, 2000.

⁵⁵ M K Matsuda, *The Memory of the Modern*, Oxford University Press, Oxford, 1996. p.14.

⁵⁶ *ibid.*, p.6. TV programs, publications, contact with others and time can all colour recollections. Van Wamel, *op. cit.*, p.29.

⁵⁷ Matsuda, *op. cit.*, p.7.

⁵⁸ *ibid.*, p.17.

Halbwach claims that memories are incomplete and thus unreliable because ‘we continually reinvent the past in our living memories’.⁵⁹ Inasmuch as we reassemble elements of memory and present these to advance the self, this is consistent with la Rochefoucauld. Foucault extends this discussion to the group, the community, and claims that the present informs the memory to suit present needs. This empowers some sections of the community to shape the communal memory, to reconstruct it to their own end.⁶⁰ Forces of this nature are probably involved in the creation and maintenance of, for example, nationalism. In this study it seems that the collection and manipulation of memory is done solely for academic gain, excepting for the work done by Speerstra.⁶¹

The following original documents are extensive and extant, and form the basis of this study. A document prepared by the G7 before they emigrated and which they called an *Acte van Overeenkomst* is dated by them as 16 March 1950. An English translation of this, prepared by the same group, and with the same nominal date, is called by them the *Deed of Contract*. Two of the group were sent on ahead as scouts. These two wrote reports to their colleagues which for this exercise I will call the ABC letters and to which I have given nominal page numbers, although all references will be to the date of writing of each letter.

Although written after the immediate period under review, the Protocol of, and Minutes of Session meetings of, the Reformed Churches of Penguin and Kingston, and the Protocol of Calvin School not only indicate deviation from the original intention but also shed light on the original intention. This also holds for some private letters that have been made available for this study and will be useful to corroborate details. Various public documents such as the local newspaper *The*

⁵⁹ P.H., Hutton, *History as an Act of Memory*, University Press of New England, Hanover, 1993. p.7.

⁶⁰ *ibid.*, p.6.

⁶¹ Generally, the books and papers treating this subject are not available, except in academic libraries. The work by Speerstra was funded by the Fonds Bijzondere Journalistieke Projecten and written for the general reader.

Mercury,⁶² and other newspapers and magazines, both Dutch and English, were always intended for public consumption, and relevant articles have been noted. Official records generated for the Immigration Department and held by the National Archives, plus Tasmanian State Government and Kingborough Council documents held by the Archives Office of Tasmania have also been consulted. The Resistance Museum (Groningen)⁶³ files will tell something of the nature of the G7 men. For comparative purposes, the documents originating from or being about some other Dutch migrants to Tasmania will also be examined. Additional information will come from studies already made about various aspects of the migration experience, including to other parts of Australia and the Americas. Pertinent Federal, State and local government documents will also be examined to achieve the object of the study.

The documents will be examined with a view to establishing the importance of ethnic factors such as culture, religion, language, customs to the motivation and integration of the G7. The influence of social cohesion and cultural ties will be tested. It will be seen that the elements of ethnicity such as religion, culture, language, and customs are easily mobilized and discarded by individuals for individual advantage, because individuals adopt different ethnicities according to situation. Individuals decline to be bound by the definition of one ethnicity. which is why ethnicity *per se* has limited explanatory power in the process of immigrant assimilation.⁶⁴

There are several benefits this study can provide. The G7 were the inspiration for the Christian Parent-Controlled School Association in Australia, and thus the beginning of their history.⁶⁵ This study will therefore be prerequisite to any historical study of this nation-wide movement. Previous studies have derived intentions and or imposed theories from implementation, from created structures such as this school

⁶² In the seven months April to October 1950, *The Mercury* seems to favour Dutch migrants over others, always describing them as Dutch and in a positive light. *The Mercury* 4 Apr, p.5; 24 May, p.4; 27 Jun p.1; 28 Jun p.5; 21 Jul, p.3; 22 Jul, p.7; 12 Aug, p.6; 12 Sept, p.4; 28 Sept, p.3. Other migrants, including those from the UK, are invariably called 'migrants', 'Europeans', or 'New Australians'. *The Mercury* 18 Apr, p.10; 19 Apr, p.9; 22 Apr, p.3; 4 May, p., 17 May, p.18; 24 Jun p.4; 26 Jun back page; 1 Jul, p.18; 14 Jul, p.23; 23 Aug, p.2; 27 Sept, p.5; 6 Oct, p.6; 13 Oct, p.23, and 18 Oct, p.4. Migrants from the UK are only called Brits 2 times - 31 May, p.1 and 3 Jun, p.1.

⁶³ Stichting Oorlogs en Verzetsmateriaal Groningen. <www.ovmg.nl>

⁶⁴ Julian, *op. cit.*, p. iv.

⁶⁵ They insisted that parents are responsible for the education of their children, not the State or the Church [this part of their philosophy accepted by NSW Education Department 40 years later, see 'Values in NSW public schools' at <www.det.nsw.edu.au/policies/student_serv/student_welfare/valu_scool/PD20050131.shtml> accessed 26/08/2005.

movement, without access to source documents. That is, they have not had access to a full picture of what happened first, so this study offers a base for a partial correction.⁶⁶

This study could be used to demonstrate the advantage of group migration, but this has been done in various places already.⁶⁷ The study could also be used to show that for the G7, Christianity was not a religion of rites and rituals and relics but a relationship with God and this influenced their choice of actions, but this is more properly the focus for a thesis covering the immediate following period, that is, October 1950 - 1954.

In chapter one I examine the possible motivations of the G7 in particular and of Dutch migrants in general. I will first discuss the nature of the evidence used in immigration studies, and the value of recollections compared with the documents generated by or about the focus group at the time of the events described. A description of the social, political and economic landscape of both the Netherlands and Australia in the late 1940s and early 1950s follows. The influence of each of these factors on the motivations, both push and pull, will also be studied. A discussion of the nature and effect of social cohesion including the role of religion and the catalyst effect follows. Finally, the chapter looks at returnees to see if failure to succeed can inform reasons for success.

In the second chapter I examine the intentions of the G7 in particular, and of Dutch migrants in general. The focus of this chapter is the unique documentation prepared by the G7 before departure. To date the only other known documentation of intentions was prepared after the event, which makes their veracity dubious.

In the third chapter I examine the experience of the G7 in the first few months in Tasmania and their attempt to assimilate. Integration into local society went quite smoothly in some respects, but there were disappointments too. In the first months in 1950, there was almost no mobilization of Dutch national or pillar ethnicity, but it

⁶⁶ Van Wamel calls for further study of the pioneer emigrants. Van Wamel, *op. cit.*, p.68. Julian also calls for more study of the Dutch migrants on the basis of their variable origin. Julian, *op. cit.*, p.10.

⁶⁷ See, for example, Peters, *op. cit.*, Elich, *op. cit.*, and Van der Mast, *op. cit.*, for studies on group migration. It could, however, be interesting to compare emigrant return rates, which in this study is nil and in other studies as high as 30%. Return rates are discussed at the end of chapter one.

could not be sustained. It seems the very success of the G7 in attracting migrants created a critical mass allowing perpetuation of elements of culture to be carried into the new way of life.