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**THE MAINTENANCE OF GROUP IDENTITY  
THROUGH SOCIAL NETWORKS IN THE BAY OF  
PLENTY DUTCH COMMUNITY**

A thesis submitted in fulfilment of the requirements for the  
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at

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by

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## *Abstract*

Abel Tasman, a Dutchman, was the first person to put New Zealand on European maps over three hundred years ago (in 1642) and today there are over twenty-eight thousand people living in New Zealand who identify themselves as Dutch and twenty-seven thousand people speaking the Dutch language.

Previous research has explored various aspects of Dutch migration, including migrant experiences, culture and language yet only de Bres (2004) compares the experiences of Dutch immigrants across time periods of their arrival. Cultural retention and maintenance has mainly been assessed via the use of the Dutch language rather than through other methods, such as Dutch customs and social networks. The main reason for this research is to compare the experiences and cultural identity of the three ‘waves’ of Dutch migrants, which has not been undertaken before.

This study interviewed six Dutch settler families living in the Bay of Plenty, from three time-periods (1950s; 1960s to 1980s; and 1990s to today) and across generations in order to compare their experiences and assess if and how they maintain their Dutch identity through their use of customs and social networks. Open-ended questionnaires and interview schedules were used to interview the sixteen participants. Content analysis was undertaken for the majority of the questionnaire and interview schedules. For the remaining questions that focused on social networks, the structural aspects of the social support for participants

were measured in terms of the social network characteristics, size, density and multiplexity.

The study found an overall retention of Dutch identity across all time-periods for generation one (generation one refers to the migrating parents) with all families using the Dutch language within their own homes, yet only one family maintaining their Dutch identity through social networks and only one family maintaining their Dutch identity through the use of customs.

The second and third generation participants have little to no interest or involvement in the Dutch culture or community. One second generation participant considered herself Dutch-Kiwi, with the remaining second generation participants considering themselves New Zealanders. Only one person from the third generation participated and she identified herself as a Dutch-Kiwi. Overall, this study supports the perception of the 'invisible Dutch' however due to the small sample size it is impossible to make conclusive statements concerning the Bay of Plenty Dutch community.

There is a limited amount of research comparing the experiences of Dutch migrants and how their cultural identity is maintained through their social networks; therefore further research is required to fill this gap.

## *Acknowledgements*

I chose to undertake this research because I immigrated to New Zealand eight years ago from Europe and found adapting and integrating into a strange, and yet in some ways familiar, society very difficult. In talking to others, I discovered that the social networks lacking when I first arrived, were in place for many Dutch immigrants, resulting in a social support network if and when they wanted it. I wish to thank the following people as this research could not have been completed without their invaluable assistance. Thank you to:

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## ***Introduction***

Throughout history migration and inter-cultural contact have been features of most societies. Through the information provided through written histories and archaeology, historians have mapped the movement of people across continents over millennia. The impact of colonisation by European countries is still felt in many parts of the world (Nelson & Prilleltensky, 2005). According to Meg Bond, the director of the Centre for Women and Work at the University of Massachusetts, today “migration of various populations around the world is a common phenomenon and significantly transforms the lives of individuals, groups and societies” (Personal correspondence, July 28, 2005). Migration is no longer a permanent decision as many people spend lengthy periods of time travelling from one home country to another (Department of Labour, 2006). There are a variety of reasons why people immigrate to new countries, some people have the choice and others do not. Yet, as Sonn and Fisher (2005) say, in all cases the overall reason is for “the sake of themselves and their families” (p.389).

The self-identified Dutch community form 0.7 percent (Statistics New Zealand, 2007) of the population of New Zealand yet they are amongst the least visible groups as they have no physical or social features that set them apart from other Pakeha or ‘white European’ communities. The number of people with a parent or grandparent born in the Netherlands or the former Dutch colonies is much larger; perhaps as many as 140,000 people in New Zealand are of Dutch descent (New Zealand Netherlands Foundation, 2006). Due to government’s initial ‘pepper-potting’ policy, the Dutch are spread across the country with the geographic distribution being quite similar to that of New Zealand born people. Despite the substantial size (over twenty-eight thousand



people) of this community they are the subject of only a small number of empirical studies (for example Wentholt, 1954; Noor, 1968; Tap, 1997; Johri, 1998) and only de Bres (2004) compares the experiences of Dutch immigrants across time periods of their arrival. Cultural retention and maintenance has mainly been assessed via the use of the Dutch language rather than through other methods, such as Dutch customs and social networks. The main reason for this research is to compare the experiences and cultural identity of the three waves of Dutch migrants, which has not been previously undertaken.

This research will concentrate on six Dutch immigrant families living in the Bay of Plenty (the fifth largest concentration of Dutch settlers, see Table 1) comparing experiences over three time periods of arrival to assess if and how they maintain their Dutch identity through the use of customs and social networks. The thesis consists of four chapters. The first chapter comprises of an overview of previous literature, including New Zealand's immigration policy, literature and research covering Dutch immigrants, and social support network theory. This is followed by the study's research questions and definitions of key terms that will be used throughout the report. The second chapter discusses the adopted method and covers how participants were recruited, the materials used (also see the Appendices) and the procedure. The third chapter covers the results of the research, including a discussion and limitations of the findings, and the final chapter concludes the whole research thesis and includes a summary of the answers to the research questions.

## ***Chapter One: Literature Review***

This study researches the experiences and social support networks of six Dutch families located in the Bay of Plenty. In this overview the history of immigration is given to provide a necessary framework and starting point for this research. This is done by providing an overview of New Zealand's immigration policy from the signing of the Treaty of Waitangi to the current immigration policy. The circumstances surrounding the signing of the immigration agreement between the Netherlands and New Zealand governments are discussed in more detail. An overview of the literature covering the experiences of migrants to New Zealand is provided. A brief discussion on if and how Dutch immigrants maintain their culture and identity is given before an introduction to the theory of social support networks. It is important to note that only English language texts have been reviewed due to the authors' inability to understand the Dutch language. Since the literature surrounding social support network theory is extensive and wide ranging; only a selection relevant for this research is highlighted. This selection defines the theory of social networks and outlines the use of the theory when analysing the social support of individuals. The chapter concludes with an outline of the focus of this research and the research questions.

### **History**

Many papers and books have been published on Dutch immigrants (Beaglehole, 2006; Schouten, 1992; Thomson, 1970; Wentholt, 1954; van Dongen, 1992; Vervoot, 1983) outlining events and/or personal experiences. In particular, Henk Schouten's (1992) 'Tasman's Legacy' is perhaps the most comprehensive books on the history of the

Dutch in New Zealand. Schouten describes the issues and experiences of Dutch immigrants in New Zealand from when Abel Tasman put New Zealand on European maps, however he does not reference other literature.

The disadvantage of these sources is that the majority are outdated and/or concentrate on immigrants who have been in New Zealand for more than twenty years. However, they do provide the basis for the following information concerning the history of migration and the Dutch in New Zealand.

### ***New Zealand and its immigration policy***

New Zealand has had a very strict nationality and race-based immigration policy in the past with “laws used to restrict or prevent the entry of 'undesirable' individuals...[and] making New Zealand British and keeping the country white were the goals of the immigration policy until the early 1970s” (Beaglehole, 2006, p.1).

The 1840 Treaty of Waitangi acknowledges British subjects as citizens of New Zealand, with the Maori version of the Treaty suggesting that more immigrants would come from the United Kingdom, Europe and Australia. Forty years after the signing of the Treaty the English imposed the first restriction on immigration (Chinese Immigrants Act 1881) due to fears of the growing number of Chinese migrants arriving in Otago. Further legislation was passed restricting other specific groups, including Indians and other Asians in 1896, and in 1899 the Immigration Restriction Act prohibited the entry of immigrants who were not of British or Irish parentage and those who could not complete an application form in English.

Under the Undesirable Immigrants Exclusion Act 1919, Germans and Austro-Hungarians were prohibited from entering without a licence issued by the Attorney General. The Act also gave power to the Attorney General to prohibit the entry of any person not resident in New Zealand – including British subjects – who were “disaffected or disloyal, or of such a character that his presence would be injurious to the peace, order and good government [of New Zealand. In effect, the act] was aimed primarily at Germans, socialists and Marxists” (Beaglehole, 2006, p.3).

The Immigration Restriction Amendment Act 1920 was, according to Prime Minister William Massey, the “result of a deep-seated sentiment on the part of a huge majority of the people of this country that the dominion shall be what is often called a ‘white’ New Zealand” (Beaglehole, 2006, p.3). It was passed primarily to restrict possible Asian immigration, but Asians were not its only targets. It was also used to curb the entry of other non-British people, particularly southern Europeans such as Dalmatians and Italians.

During the Depression period (early 1930s) New Zealand had more people emigrating out of the country than migrating in (Schouten, 1992) and in 1931 the Immigration Restriction Amendment Act prevented non-British immigrants from Europe entering New Zealand. The only exceptions were if they had guaranteed employment, a considerable amount of capital, or knowledge and skills “which would enable them to rehabilitate readily, but without detriment to any resident of New Zealand” (Beaglehole, 2006, p.3). As a result, only a small number of Jewish refugees from Nazi oppression were able to come to New Zealand.

It was not until the end of the Second World War that circumstances encouraged the government to relax their strict immigration policy. Firstly, New Zealand temporarily took in thousands of evacuees from Indonesian prisoner of war camps for rest and recuperation. Many instances of good-will by the recovering Dutch prisoners of war resulted in a change of attitude by New Zealanders, from tentative acceptance to gracious welcome of the Dutch. Secondly, New Zealand had a booming economy as a result of its contributions to the war, so because of a scarce labour supply resulting from under-population and the low birth-rate (before and during the war), immigration came to be seen as the answer to the country's defence and economic survival. New Zealand, as well as other host countries (Australia, Canada and South Africa) had the public utilities and land to arguably support a five-fold increase in population (Schouten, 1992). So in 1946 a Select Committee was set up to look at ways to increase the population of New Zealand.

The resulting Population Report provided the principles for immigration regulations until the early 1970s. It was accepted that although most of New Zealand's labour needs could be met through natural population increase, some immigrants would be needed to fill specific labour shortages. "Preference was explicitly for people of British stock [and if] numbers of British immigrants fell short, people from Scandinavia or Northern Europe would be considered" (Beaglehole, 2006, p.4).

In 1950 an agreement was signed by a minister who represented the Netherlands and by the New Zealand Immigration Minister. It detailed an immigration scheme designed to encourage Dutch people to migrate to New Zealand. This 'Dutch Quota' scheme is discussed in more detail in a subsequent section of this chapter.

In 1971 the Prime Minister, Norman Kirk, argued that New Zealand's future lay with Asia and the Pacific. He suggested that New Zealand needed an immigration policy that ignored prospective migrants' race, colour and religion. The immigration policy was reviewed in 1974 and changes were made that meant that applicants were granted permanent entry into New Zealand on the basis of the demand for their skills and qualifications, "but although there was a distinct shift away from racism in official rhetoric, in practice, migrants from the traditional source countries (Britain and northern European countries) continued to be favoured" (Beaglehole, 2006).

By 1978 three grounds for entry were in place: occupation, family reunification and humanitarian considerations. Provision was also made for business migrants with skills and capital, and people distinguished in the arts, sciences or public life.

Under the Immigration Act 1987, which followed the 1974 review, immigrants were selected according to three categories:

- A skills and business stream. An occupational priority list identified skills needed in New Zealand. This category proved by far the most important, and accounted for over half the immigrants who arrived after 1987.
- A family stream. This enabled family members of current residents to immigrate to New Zealand.
- A humanitarian stream. This was for people whose circumstances elsewhere were causing them emotional or physical harm. In most years about 10 percent of all new immigrants entered New Zealand under this category.

The Immigration Amendment Act 1991 replaced the occupational priority list with a points system. Applicants were awarded points for employability, age, educational qualifications and settlement funds. A modest level of English was required. Under the points system, any applicant achieving a minimum number of points was automatically eligible for admission. Yearly immigration targets were set and the total number coming in was adjusted by raising or lowering the number of points needed, or by tightening or easing such criteria as English language requirements.

The regulations were reviewed again in October 1995 to ensure that New Zealand continued to attract migrants who would most benefit the country. Concern, in some political quarters, about the increasing number of Asians living in New Zealand was probably also behind the review. The previous points system was replaced with a 'pass mark' which was adjusted according to a set quota or target. This provided more control over the numbers of migrants each year. English language requirements also became tighter.

In 2002 the standard of English required for the general skills category and some of the business categories were raised and in 2003 the general skills category was replaced by a skilled migrant category. This replaced the pass mark system with a process whereby people qualifying above a level of points entered a selection pool, from which they were invited to apply for residence. Applicants have to be of good health and character, and points are allocated on the basis of age, qualifications, employment status, work experience, identified skills shortage and the regional location of any job offer.

In recent years, New Zealand's immigration regulations remained blind to race or nationality. But it is plausible that the focus on skills and the high level of English language requirements were leading to a reduction in the number of immigrants from Asia or from Pacifica nations.

The New Zealand government is currently undertaking the most comprehensive review of immigration legislation in twenty years. The purpose of the new Act, to be introduced in 2007, is to facilitate the entry of those migrants which New Zealand considers desirable and to enhance border security and tighten the law against those who are at risk to New Zealand society (Jacques Poot, personal communication, May 25, 2007).

### ***The Netherlands and the Dutch in New Zealand***

The Dutch are people of the Netherlands nationality who were born, or who are descendents of those born in the Netherlands (sometimes called Holland) which is located in Western Europe (see Figure 1).

Abel Tasman was the first European person to sight New Zealand, in December 1642, whilst commanding an exploratory expedition of the southern hemisphere for the Dutch East India Company.

The Dutch had not had a tradition of migrating in great numbers, as the "Dutch authorities did not promote emigration with assisted passage and the Netherlands did not experience crises which triggered great migratory movements elsewhere, such as



Ireland's potato famine" (Schouten, 1992, p.32). Those people who chose to leave in the later half of the nineteenth century tended to head for the United States and the closest thing to a Dutch settler state was the Boers in South Africa (DeBoer-Langworthy, 2006; Schouten, 1992). Although one of the first Dutch-born immigrants to New Zealand arrived in 1843, it was not until the first New Zealand Census was conducted in 1874 that the actual number of Dutch settlers was known. One hundred and twenty seven Dutch settlers were recorded (0.04 per cent of the total settler population), spread around New Zealand but there were never enough Dutch immigrants to form their own distinctive communities like the French did in Akaroa, or the Germans did in the Nelson district.



**Figure 1. Map of the Netherlands (Amsterdam-Map, 2003).**

World War Two precipitated the migration of thousands of Dutch people as the Netherlands economy and society was struggling (Schouten, 1992) to recover from the atrocities its people had experienced. During the Second World War the Netherlands attempted to maintain neutrality, as it did in World War One, but the Dutch people were unable to defend themselves for long against the German armies of 1940 and the government surrendered. Holland was greatly affected during the five

years of its occupation with the Dutch-Jewish population being almost wiped out, over half a million men were rounded up as forced labour for the Germans, cities being bombed and then the suffering from the Hunger Winter of 1944-45 (Schouten, 1992). Food rationing continued for many years after the war ended and the already shattered nation was struggling further still, with high unemployment, high population density, the highest birth rate in Europe and the return of approximately two hundred thousands troops from Indonesia. There was also a threat of further war in Europe and continued fighting in Netherlands West Indies.

The Netherlands government found emigration to be a simple solution to many of its problems. It therefore mounted a campaign to persuade its citizens to emigrate to willing host countries including New Zealand, Australia, Canada, and South Africa (Schouten, 1992). As discussed above, the Netherlands signed a detailed migration agreement with New Zealand in 1950. This was the start of what is now called the 'Dutch Quota'.

The arrangement detailed a limit of two thousand Dutch people who would be accepted into New Zealand. The Dutch government conducted all the pre-selection work, such as medical examinations and travel arrangements. New Zealand subsidised the travel costs of skilled<sup>1</sup> workers and both governments subsidised the travel costs of unskilled workers. The quota was soon extended as Dutch immigrants proved their worth in the New Zealand economy.

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<sup>1</sup> The skilled workers were those that New Zealand had specified as required.

Arriving immigrants had an average age of 25 years and the immigrants were mainly blue-collared skilled workers (Hartog & Winkelmann, 2003). The biggest group of immigrants, approximately 4500, came in 1953. After that, numbers decreased to 500-1000 per year. In 1993, the Dutch government withdrew the Migration Treaty when emigration policy was abolished as a government activity. As a result, Dutch applicants for immigration into New Zealand were subject to the general points system resulting in numbers dropping to below 500 immigrants per year (Hartog & Winkelmann, 2003: 685), although in recent years the number of immigrants has been over 500 per year .

The 2006 New Zealand Census of Population and Dwellings identifies 28,641 people of Dutch ethnicity in New Zealand, which is 0.7 per cent of the population, and at the time of the Census, approximately 0.5 per cent of New Zealand's population (22,101 people) were born in the Netherlands, with the bulk of people arriving within the forty-three years that the quota ran (Statistics New Zealand, 2002).

### **The Dutch Experience and Culture**

In the 1950s Dutch immigrants moved from the relatively poor Netherlands to relatively rich New Zealand with the prospect of starting a better life (van Dongen, 1992). The Dutch settled into the New Zealand way of life fairly quickly despite difficult circumstances.

As more and more people emigrated from Holland, the New Zealand government identified rapid assimilation as being essential to its success. As the deluge of Dutch immigrants began in the early 1950s the government set about creating the 'White Paper' which was New Zealand's first comprehensive assimilation programme. It

outlined a policy to “shape migrants into citizens” and “orientate New Zealanders and British migrants to accept aliens on an equal footing” (Schouten, 1992, p.71). The White Paper encouraged new immigrants to formally adopt and swear allegiance to New Zealand, thus resulting in renouncing their Dutch citizenship as the Netherlands government would not allow dual citizenship. This measure used to calculate the success of the assimilation process was called ‘naturalisation’. However, despite the Dutch immigrants pledging allegiance to another Queen and country they were treated as second class citizens. They did not have the same rights as citizens born in New Zealand as only the Dutch could be stripped of their nationality under certain conditions such as criticising the British Queen, being a traitor or being sentenced to over 12 months in prison (Schouten, 1992).

Despite both the New Zealand and Dutch authorities encouraging immigrants to assimilate into their newly adopted society, many found they became outsiders when they did not enjoy some of the social activities (such as drinking and gambling) of the New Zealanders. Instead they joined ‘Dutch Clubs’ which were places where the Dutch could share their experiences, give each other support and share a common culture and identity. The members played games, held dances, created their own magazine and advocated for Dutch people. Later the clubs, according to Schouten (1992), became a place to boast about who was earning more and who was doing better in business, and some even saw it as an opportunity to get status by becoming part of the club leadership. In the 1960s and 1970s membership peaked as other continental European immigrants, such as Italians, Swedes and Greeks, were encouraged to join these Dutch clubs (Schouten, 1992).

Another regular Dutch gathering event was the Sunday service held at the Reformed Church<sup>2</sup>. Some Dutch immigrants took the message of ‘assimilation’ so seriously that they disapproved of the formation of Dutch Clubs and the Reformed Church. They were determined to be the ‘perfect migrants’ by merging into the local communities and saw membership of Dutch clubs as failure to assimilate. However, many Dutch clubs still exist today although their membership has been declining. Many are branches of the Federation of New Zealand-Netherlands Societies. Relinde Tap (1997) looks at an Auckland Dutch Friendly Support Network in her thesis entitled ‘Een Mengelmoes: Identity and Age in a Dutch Community in Auckland’. Tap interviewed Dutch immigrants and conducted participant observation in order to examine the ambiguous nature and the shifting of identities throughout a person’s life. She explores the ways people use these identities in particular social environments. Tap found

“that ethnic identity is not static but can be re-evaluated during different life stages...and although Dutch people appeared to be integrated and adapted into the majority culture [of New Zealand]...within their own homes they frequently maintained their Dutch identities” (Tap, 1997, p.98-100).

She concluded that there is a growing need within the Auckland Dutch community for “specific Dutch services among older immigrants that are not met within the wider community” (Tap, 1997, p.103). Fairly recent developments in New Zealand to provide Dutch-specific services for the elderly are the establishment of Dutch

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<sup>2</sup> The Reformed Church was a particularly Dutch religious institution started in order to meet the needs of protestant migrants, however it later opened its doors to the wider New Zealand Community (Schouten, 1992).

retirement villages<sup>3</sup>. These villages, although looking “like a piece of Holland in New Zealand” (van Dongen, 1992) do not exclude any ethnic group from residing there.

Although the Dutch make up a non-negligible proportion of the New Zealand population, most studies concentrate on the largest group of Dutch immigrants to New Zealand, those that arrived in the 1950s and 1960s. For example Wentholt’s (1954) thesis provides insight into the dynamics of the adjustment process in the 1950’s. The participants in his research found they did not accurately predict how difficult it would be to adjust to a new society and “realising that the New Zealand culture expected them to become acculturated they felt it to be the New Zealand culture’s domination of them” (Wentholt, 1954, p.221). Noor (1968, p.21) found that in general the “Dutch immigrant has found a ‘modus vivendi’<sup>4</sup>. Life in New Zealand, life with New Zealanders, yes; but as a Dutchman, with Dutch values and the Dutch way of life maintained.” He concluded that the Dutch immigrant is not assimilated into the New Zealand society as it is very rare for an adult to completely assimilate. Noor goes on to say that

“Assimilation is only a question of degree in the first generation. Only a few persons in this case study seemed to be fully assimilated because...they did not see any difference between themselves and the New Zealanders. How far the Dutch immigrant is integrated is a different question because it does not imply, like assimilation, the eventual loss of a separate identity... In some aspects they are highly adjusted, in other respects they are not adjusted (Noor, 1968, p.19-20).

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<sup>3</sup> For example Ons Dorp in Henderson, Netherville in Hamilton, and Tasman Village in Morrinsville.

<sup>4</sup> ‘Modus vivendi’ is Latin meaning ‘mode of living’. It can be interpreted as a “a practical arrangement that allows conflicting people, groups, or ideas to coexist” (Encarta World English Dictionary, 2006)

Schouten (1992) has suggested that most immigrants appear to go through four stages in their new country. Firstly, when they settle into a town they seek Dutch people who can speak the language and give advice. Next they strive for independence by concentrating on their careers and children. After children leave home, they ask themselves 'Why are we here?' and finally there is often a return to the language and culture of their birth.

More recent research (Hartog & Winkelmann, 2002) has included more recent arrivals of Dutch immigrants but does not compare experiences of immigrants who arrived in the 1950's and 1960's to those who have arrived more recently. Hartog and Winkelmann's (2002) paper compares the Dutch migrants in New Zealand, using census data, with their siblings in the Netherlands, using OSA data (a national representative household panel survey). Overall they found that finance is not the only factor in determining migration decisions, as in terms of quality of life almost three quarters of the 2452 respondents indicated they were better off in New Zealand whereas when respondents were asked about income and financial wealth there was a fairly equal distribution of responses across the three categories of "I'm better off [financially]"; "about the same" and "I'm worse off").

### **Dutch language**

The maintenance of the Dutch language within families of Dutch immigrants has been well documented within the last ten to fifteen years (Schouten, 1992; de Bres, 2004; Johri 1998; Bakker & Humblet, 1999).

Roopali Johri's (1998) doctoral research compared the effect of language shift on ethnic group identity of 30 immigrants from three different cultural groups: Korean, Dutch and Samoan. Each Dutch participant (6 first generation and four 1.5 generation) emigrated recently ('the third-wave') with their family and English was not their first language. Despite the small sample size, Johri found overall that there was hardly any sense of community among the Dutch respondents with many Dutch immigrants purposely avoiding people from their own cultural group in order to integrate into New Zealand. Most Dutch respondents believed that

“Dutch was an insignificant language both in New Zealand and in the international context – if they still wanted to maintain their Dutchness they did so through other means, such as through family life (which was believed to be more cohesive in the Netherlands), Dutch friends or by celebrating festivals like St. Nicolas Day (Johri, 1998, p.202)

Bakker and Humblet (1999), two communication experts from the Netherlands, conducted a three month qualitative study on the language and culture retention in New Zealand amongst the first, second and third generations of immigrants from the Netherlands and Flanders (Belgium). A total of 70 participants were obtained via the 'snowball method'<sup>5</sup> and interviewed. Bakker and Humblet found that interest in the Dutch language and culture is large and applied across generations, with many respondents stating that over the past few years in New Zealand interest in a variety of cultures seems to have increased. Respondents believe that it is no longer necessary for immigrant communities to lose their identity in their efforts to integrate, therefore

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<sup>5</sup> The 'snowball method' of participant recruitment is when a small number of respondents are approached and these are subsequently asked to provide names of further respondents, and so on.



allowing immigrating generations and their descendents to actively try to find their own cultural identity. Respondents of the second and third generations “expressed a desire to pass the Dutch language to their children but for a variety of reasons they do not speak Dutch themselves. They see this loss regrettably as they see this as servicing a link between their background and relatives” (Bakker & Humblet, 1999,p.2).

Unfortunately for the present research, only the executive summary was written in English, the rest of the report was written in Dutch.

De Bres (2004) also looked across generations, however she recruited participants from three time periods of arrival (1950s, 1970-80s and the 1990s or later). De Bres conducted a small exploratory study on how individual and societal attitudes towards Dutch language maintenance in New Zealand have changed from the 1950s to present. She found that almost all the first generation have been, or are currently, involved in Dutch community activities but this involvement has declined in frequency over the years and across generations. Dutch language use has also declined across generations. The main limitation of this study is the small sample size which means any generalisations should be interpreted with caution.

## **Migrant Adaptation and Integration**

In 2004 the New Zealand Immigration Service completed a pilot survey for a longitudinal immigration survey on migrant experiences of New Zealand. They initially interviewed almost 700 migrants (excluding refugees, temporary visitors, people in New Zealand unlawfully and people from Australia, Niue, the Cook Islands and Tokelau) from around the world who had resided in New Zealand for six months, and then a year later re-interviewed approximately 80 per cent of the original

participants. The results discuss a variety of issues concerning new migrants including: the motives and processes of migration; the skills and resources migrants bring; family relationships, living arrangements and housing in New Zealand; labour force participation and integration; and social interaction and settlement. Overall the pilot survey results showed that the majority of migrants were settling well in New Zealand, with there being an increase in feelings of settlement across time periods (New Zealand Immigration Service, 2004a).

This study and the one on refugees (New Zealand Immigration Service, 2004b) commented that social support for migrants and refugees initially came from family already in New Zealand, non-governmental organisations and from own ethnic/cultural communities. However, as time in their new home progressed the development of a social support network amongst other New Zealanders became more important as they not only provided emotional support but also enabled migrants and refugees “to interact with English speakers and improve English skills and may provide job opportunities for those seeking work” (New Zealand Immigration Service, 2004a).

## **Social Support Networks**

The concept of social support networks was derived from two constructs: social networks and social support. Barry Wellman (1981) was one of the first researchers to discuss social support network theory, and according to Pierce (1994) investigators now appear to be almost in unanimous agreement that social support has important implications for physical and psychological wellbeing. This section will cover the definition of social networks using Wasserman and Faust's (1994) book entitled

'Social Network Analysis: Methods and Applications', a definition of social support using the information provided by Veiel and Baumann (1992) and it will conclude with a overview of recent research.

### ***Social Networks***

Social network analysis is a useful tool for describing and understanding the underlying patterns of social interaction within a social group. Research in a number of academic fields, including psychology, sociology, and anthropology, has shown that social networks operate on many levels: from families to cities to nations. Social networks play a critical role in determining the way problems are solved and the degree to which individuals succeed in achieving their goals.

Social network theory views social relationships in terms of nodes or actors (which in this research are the individual people within the networks) and relational ties (which are the linkage or relationships between the people). In its most simple form, a social network is a map of all of the relevant ties (casual acquaintance to close familial bonds) between the nodes being studied (Scott, 2000; Wasserman & Faust, 1994; and Wellman & Berkowitz, 1988). Wasserman and Faust (1994) note that “social network analysis is based on an assumption of the importance of relationship among interacting units” (p.4).

As noted above, Wellman (1981) was one of the first researchers who, in his research on community ties, discussed the use of network analysis to study social support networks. Wellman defined a social support network as

*“a set of actors connected by ties that represent how resources flow from one person to another. He observed that a network approach can be used to*

*consider the: supportive ties anywhere in a network; content, strength and symmetry of the ties within the network; structure of support networks; and characteristics of either an entire network or components of a network” (Faber & Wasserman, 2002, p33).*

A social network can be investigated from one of two approaches: personal network or whole network. The personal network approach, which was used in this research, defines network ties from the standpoint of a focal individual. This makes it most useful to study social support (Wellman, 1981). On the other hand, the whole network approach depicts all relationship ties amongst the members of a particular population, which is suited for analysing the underlying structure of a social system (Wellman, 1981).

The shape of the social network helps determine a network's usefulness (level of social support given and received as well as amount of knowledge and experience shared) to its individuals. In regards to the exchange of knowledge, smaller, tighter networks can be less useful to their members than networks with lots of loose connections (weak ties) to individuals outside the main network. These more "open" networks, with many weak ties and social connections, are more likely to introduce new ideas and opportunities to their members than closed networks with many redundant ties. However the smaller, tighter networks are more likely to provide higher levels of social support to the individuals than the “open” networks.

Social network theory views the attributes of individuals as less important than their relationships and ties with other people within the network. This approach has turned

out to be useful for explaining many real-world events, but leaves less room for individual agency, the ability for individuals to influence their success, because so much of it rests within the structure of their network (Veiel & Baumann, 1992).

### ***Social Support***

According to Faber and Wasserman (2002) social support is a complex and multidimensional construct that researchers define in several ways. Research from thirty years ago defined social support as the resources, both physical and emotional, available from friends, family and acquaintances that surround individuals.

More recent social support research has identified two types of resources: explicit and implicit. Explicit social support emphasizes definite efforts to extract or provide help or comfort (Kim & Sherman, 2007), for example physical and emotional resources. Implicit social support is the drawing on the awareness and / or company of supportive others without explicitly requesting or receiving support. It is important to note that perceived support and actual support provided by members of a person's social network are not the same.

There are three main types of social support:

- Emotional Support - This is what people most often think of when they talk about social support. People are emotionally supportive when they tell us that they care about us.
- Practical - People who care about us give us practical help such as gifts of money or food, or help moving house.

- Sharing Opinions - Another way for people to help is to offer their opinion about how they view a particular situation, or how they would choose to handle it.

Sarason et al (1994) review several types of evidence, including observational, experimental and clinical data, focusing on social support correlations and deals with questions concerning the nature of support and the support process. They found that

*“The sense of support can be seen as a product of interpersonal relationships and the meanings people attach to them. Although most social support indices reflect the individual’s beliefs about the forthcomingness of the social environment, there are three types of social support measures: 1. network measures – that focus on the individual’s report of social integration into a group and the interconnectedness of those within the group; 2. measures of received support; and 3. measures of perceived support.”* (Sarason et al., 1994, p.95)

According to Wahlbeck (1998), in his article on Kurdish refugee associations in London, the existence of strong ethnic communities is important for the process of resettlement. Other important networks include religious organisations (e.g. church) and wider community associations as well as links with the host community.

Kuo and Tsai (1986) found that “immigrants can live separated from the larger society and not necessarily suffer from severe social isolation” (p.147). Their study examined the factors, social and individual, that protect immigrants from psychological

impairment. They interviewed over three hundred Asian immigrants who were separated into four cultural groups: Chinese, Filipino, Japanese and Korean. The participants had been living in the United States for an average length of seven to twenty-seven years, with the Korean respondents being slightly older when they migrated. Overall they found the immigrants often faced specific difficulties, (including experiencing homesickness, language difficulties and isolation from coethnic contact) in adapting to life in their new country, yet the “success of re-establishing a social network in the new society greatly reduces psychological distress and the detrimental effect of uprooting” (Kuo & Tsai, 1986, p.147).

Garcia et al (2002) investigated the effects of social support and locus of control (a questionnaire which measures the generalized expectancies for internal versus external control of reinforcement) on the psychological well-being of 160 women living in Spain. There were three groups of participants: two immigrant groups – Moroccan and Peruvian and one comparison group consisting of Spanish-born women. The immigrant participants had lived in their new country for an average length of eight to ten years, with the Peruvian women being slightly older when they migrated. Overall the researchers found that the immigrant women have a different psychosocial status from the comparison group, yet differences were observed between the two migrant groups with the Peruvian women experiencing more problems adapting which was shown through their lower levels of support and well-being. They also found the three groups (Moroccan immigrants, Peruvian immigrants and Spanish comparison) all “differ markedly in locus of control, social support and psychological wellbeing” (Garcia et al, 2002, p 301-2). There are two important limitations to this study; firstly participants were recruited using a non-random sample

thus generalisations should be interpreted with caution, and secondly the study, like Kuo and Tsai (1986), compares ethnic groups so it is very difficult to attribute their results to one single reason.

Previous research with immigrants from around the world (Garcia, et al., 2002; Kuo & Tsai, 1986; Litwin, 1995; Vega, et al., 1986) has clearly shown the importance of social support networks in the process of adapting to a new environment. When people leave their home country they experience a sense of loss of the important social ties around which they structure their lives (Vega et al., 1986) and migration can be seen as a

“process of ecological transition in which individuals face the challenge of re-building their social support systems...[yet] the establishment of an interpersonal network is one of the most critical and difficult problems facing the recently arrived immigrant” (Garcia et al., 2002, p 288-9).

## **This Research**

The thesis has previously discussed the extensive literature in New Zealand documenting the stories and experiences of Dutch immigrants, especially those who immigrated in the 1950s and 1960s. There is also a large amount of research conducted which examines language maintenance, with some comparison being made across generations of families. However there seems to be a shortage of research on the experiences of immigrants arriving from the 1970s onwards, and very little comparing immigrant experiences across time periods.



This research will focus on a selection of Dutch families whose immigrating parents arrived in New Zealand within three different time periods (1950s; 1960s to 1980s; 1990s to today) and if and how they have maintained their Dutch identity whilst living in New Zealand. The reasons why they decided to immigrate to New Zealand will be investigated including, what their experiences were, whether they have maintained their Dutch identity through their social networks and if and how they have passed on their Dutch traditions to the next generations.

The recruitment of participants will be from within the Bay of Plenty. The Bay of Plenty region is situated in the north east of the North Island (see Figure 2), stretching along the coast from the Coromandel Peninsula down to Cape Runaway, and extending inland into Rotorua and the surrounding area.



Figure 2. Map of the Bay of Plenty, New Zealand (NZS, 2006).

At the time of the 2001 New Zealand Census, the local government region had an approximate population of 240,000 people, with 2,010 of those people identifying themselves as Dutch. There are two cities in the region, Tauranga and Rotorua, with Tauranga being the larger. Agriculture and tourism are the region's two main

industries, with the geothermal region around Rotorua being a popular tourist destination (NZS, 2006).

There are two reasons why this study focused the recruitment of participants to this region. Firstly the Bay of Plenty has attracted the fifth largest group, 7.2 per cent, of the Dutch immigrant population (see Table 1, below); most Dutch immigrants reside in Auckland and the least in Gisborne (New Zealand Census, 2001), and secondly, due to the limited resources available for this research, the Bay of Plenty region was the only feasible study area.

Table 1. Dutch Settler Distribution by Region (Statistics New Zealand, 2001)

<b>Region of Residence</b>	<b>Percentage of Dutch Settlers</b>
Auckland	28.0
Canterbury	15.9
Waikato	13.1
Wellington	11.1
Bay of Plenty	7.2
Otago	4.7
Manawatu-Wanganui	4.3
Northland	3.4
Hawke's Bay	3.4
Southland	2.0
Taranaki	2.0
Nelson	1.4
Tasman	1.3
Marlborough	0.9
West Coast	0.6
Gisborne	0.4

## **Research Questions**

Every culture around the world has different social practices. For example throughout most of Asia, gifts should be given using both hands, in Italy and France one would avoid giving wine unless it is an unquestionably fine bottle, and other cultures may find a gesture or a way of touching inappropriate. It is important for any new migrant "when... immersed within a new society... [that] learning a language is not just speaking a language, it's learning a whole culture together" (Mawani, 2006). This research discusses the socialising similarities and differences between the New Zealand and Dutch cultures in order to highlight and compare some of the challenges the migrants have faced when adapting to the 'Kiwi' culture.

Previous research (Johri, 1998; Schouten, 1992; Wentholt, 1954) has shown there has been a tendency, in the past, for Dutch migrants to renounce their Dutch culture and adopt a "Kiwi" way of life; however there has been a changing trend in the last ten to fifteen years as improved media and communications have "exposed people to an all-pervasive international culture" (Schouten, 1992, p.251) thus reducing the issues surrounding language and cultural differences. This will be examined in regards to how the migrants identify themselves (for example Dutch, Kiwi, or Dutch-Kiwi) and how they maintain this identity through the use of language, cultural practices and social groups and networks. The social networks will analyse further the migrant's participation within Dutch social circles and how this group membership contributes to the maintenance of their cultural identity.

The following research questions will be central to the first part of this study that focuses on the participants who immigrated to New Zealand:

- What are the experiences of Dutch immigrants across each time period?
- What are the socialising differences between people of the New Zealand and Dutch cultures?
- How do Dutch immigrants maintain their identity?
  - Through their cultural practices? and
  - Through their social networks?

The results chapter will discuss these questions in terms of their personal experiences (for example fluency of English, leaving behind family, and reasons for migrating); identity maintenance through cultural practices and social networks; and the participants opinions on the socialising differences between the New Zealand and Dutch cultures.

The discussion concerning the personal experiences of Dutch migrants across the three time periods (1950s; 1960s to 1980s; and 1990s to today) will summarise their experiences from the time the migrants made the decision to emigrate from the Netherlands to New Zealand through to the first few years that they lived in their new home country. A comparison will be made concerning the migrants' reasons for emigrating, the methods they used to adapt to the New Zealand culture, their fluency of English and their thoughts on leaving behind their family and friends.

Previous research (de Bres, 2004; Schouten, 1992; Tap 1997) has highlighted a loss in the Dutch culture within the descendents of the migrants. This will be examined in regards to how they identify themselves (Dutch, Kiwi, or Dutch-Kiwi) and how they maintain this identity through the use of language, cultural practices and social groups

and networks. A comparison will be made of the cultural influences that the second and third generations experienced throughout their childhood, including issues of language and the practice of specific Dutch traditions

The following research questions will be focus of the second part of this study focusing on the participants who are the descendents of Dutch immigrants:

- What were the cultural influences involved in family life?
- How do the descendents of Dutch immigrants maintain their identity?
  - Through their cultural practices? and
  - Through their social networks?

The results section will discuss answers to these questions in terms of the participants' childhood cultural experiences (for example language, and the practice of Dutch customs); and identity maintenance through cultural practices and social networks.

## **Definitions and Concepts**

*Assimilation* is the “process in which persons of diverse ethnic and racial backgrounds, coming to interact, lose their separate social structure based on racial or ethnic concepts” (Noor, 1968, p.3). *Integration* on the other hand is the “inward struggle of a person to identify himself [sic] with the outer world, without incurring a trauma himself [sic] nor causing others to suffer one” (Noor, 1968, p.4).

*Dutch* are “people that are of the Netherlands ethnic origin, either born there, or descended from those born in the Netherlands” (Stassen, 2001, p.10). This research

does not include those Dutch people born in Dutch colonies such as Indonesia and South Africa.

*Generation* refers to family relationship, so that generation 1 refers to the migrating parents and generation 1.5 to their children, born in the Netherlands; generation 2 to their children who were born outside of the Netherlands; and generation 3 to their grandchildren.

*Homesickness* “is the distress and functional impairment caused by an actual or anticipated separation from home and attachment objects such as parents. It is characterized by acute longing and preoccupying thoughts of home. Almost all children, adolescents, and adults experience some degree of homesickness when they are apart from familiar people and environments” (Thurber & Walton, 2007)

*Immigration* is the act of permanently or semi-permanently relocating to another country or region (Encarta World English Dictionary, 2006). There are a variety of reasons why people immigrate to another country, including professional, political, economic and personal reasons.

*Migrants* have been defined quite broadly in literature over the whole range from visitor and students to new residents (Tipples, 2006). This research concentrates on Dutch migrants coming to New Zealand within a residence or work programme, therefore excluding visitors/tourists and students.

A *social network* views social relationships in terms of nodes or actors (which in this research are the individual people within the networks) and relational ties (which are the linkage or relationships between the people). In its most simple form, a social network is a map of all of the relevant ties (casual acquaintance to close familial bonds) between the nodes being studied (Scott, 2000; Wasserman & Faust, 1994; and Wellman & Berkowitz, 1988).

*Social support* is the physical and emotional comfort given to us by our family, friends, co-workers and other member of our social network. It is the knowledge that we are part of a community of people who love, care and value us. According to Carlson and Buskist (1997) it is an important coping strategy for dealing with stress as people “benefit from the experience of others in dealing with the same or similar stressors... [and] other people can provide encouragement and incentives to overcome the stressor” .

## ***Chapter Two: Method***

A total of sixteen participants were recruited for this study, eleven Dutch immigrants and five descendants of the Dutch immigrants. This chapter outlines how the participants were recruited and includes a description of the materials and an outline of procedure undertaken to collect data. A discussion of the ethical implications involved in the study will conclude this chapter.

### **Participants**

Following a similar recruitment method to de Bres (2004), this study focused on three sets of two Dutch families whose first generation<sup>6</sup> emigrated to New Zealand within one of three time periods: the 1950s; the 1960s-80s; and the 1990s or later. Due to the limited resources available for this research participants were required to meet the below criteria:

- The first generation must have been born in the Netherlands (as opposed to being born outside of the Netherlands but with Dutch nationality);
- The family will have made New Zealand their permanent residence from the time of arrival;
- Only family members living in the Bay of Plenty can participate; and
- Participants must be 16 years or older.

It is important to note that all first generation participants have children (second generation), however not all of the children live in the Bay of Plenty so these people were excluded from the study. In order to maintain the anonymity of all participants

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<sup>6</sup> I define generation by family relationship, so generation 1 is the migrating couple.



each family of participants will be referred to as ‘family one; family two;’ and so on, and individual participants will be allocated pseudonyms.

Table 2. Characteristics of Participants

<b>Period of Arrival in NZ</b>	<b>Family</b>	<b>Participating Generations</b>
Period 1 – 1950s	1	1, 2, 3
	2	1 & 1.5 <sup>7</sup>
Period 2 – 1960s-80s	3	1, 2
	4	1, 2
Period 3 – 1990s or later	5	1
	6	1

## **Materials**

### ***The Questionnaires and Interview Schedules***

Two questionnaires (Netherlands born and New Zealand born)<sup>8</sup> and two interview schedules (Netherlands born and New Zealand born)<sup>9</sup> were designed by the researcher in consultation with previous research (Tap, 1997; Johri, 1998; Barron, 1985; Vervoot, 1983) and in consultation with the thesis supervisors, Dr. Cate Curtis and Professor Jacques Poot. Both the questionnaires and the interview schedules are

<sup>7</sup> The 1.5 generation are children of the first generation that immigrated to New Zealand with their parents.

<sup>8</sup> The first questionnaire was completed by generations 1 and 1.5, and the second questionnaire was completed by generations 2 and 3.

<sup>9</sup> The first interview schedule was completed by generations 1 and 1.5, and the second interview schedule was completed by generations 2 and 3.

structured with the questionnaires having a mixture of open and closed-ended questions and the interviews having open-ended questions.

For the participants born in the Netherlands (generations 1 and 1.5) the questionnaire (see appendix C.1) was designed to collect demographic information, background information concerning reasons they migrated to New Zealand and their first impressions of their new country, the ethnic / cultural group that they identify themselves with (Dutch, New Zealander, other) and a list of significant others they had contact with over the seven days previous to the interview.

For the participants born in New Zealand (generations 2 and 3) the questionnaire (see appendix C.2) was designed to collect background information concerning their involvement in their Dutch heritage, such as use of the Dutch language or holding a Dutch passport and the ethnic / cultural group they identify themselves with.

There were two different interview schedules (see appendix D.1 and D.2) prepared for the two main groups of participants: those who were born in the Netherlands; and those who were born elsewhere. The interview schedule for the Dutch migrants was designed to gather more detailed answers on: their reasons for migrating and their first impressions and look at how they maintained their ethnic identity. Whereas the interview schedule for the Dutch descendants was designed to gather more detailed answers on: the cultural influences present in their childhood and how they maintain their ethnic identity.

### ***Social Networks Assessment***

To assess the level of social support, participants were asked to write a list of people they had contact with over the previous seven-day period and then they were questioned in the interview using questions based on a combination of two social support interview schedules: the Arizona Social Support Interview Schedule (ASSIS) (Barrera, et al., 1981) and the Social Network Assessment Questionnaire used by Angus (1984). The combination of these two schedules provided the basis for a structured interview (adapted slightly to suit this research), which elaborated the level of social support provided by the participants network. The social support was assessed within the following six categories:

- Material aid – providing material aid in the form of money and other physical objects;
- Physical assistance – sharing of tasks;
- Intimate interaction – interacting in a non-directive manner, for example expressing feelings;
- Guidance – offering advice and guidance
- Feedback – providing individuals with information about themselves; and
- Social participation – engaging in social interaction for fun and relaxation.

### **Procedure**

The sixteen participants were recruited either through the word-of-mouth method or by the use of advertising for research participants on posters (see appendix A) in local Dutch delicatessens, and shops /supermarkets within the Bay of Plenty. An

advertisement in the NZ-Dutch magazine, De Schakel, and an interview on the Dutch radio programme, Echo Radio, were also undertaken.

Interested families were briefly screened<sup>10</sup> to ensure they met the criteria as listed on page 39, and then a pack containing an information letter (see appendix B), consent forms, and structured questionnaires<sup>11</sup> (see appendix C.1 and C.2) were posted to the contact person within each family. Each participant was subsequently contacted via email or telephone and interview times, dates and locations were arranged.

The interviews (see appendix D.1 and D.2) were conducted either on a one-on-one or two-on-one basis (the interviewer and individual or couple). Each interview was audio-taped (with permission from the participants during the consent process), so that detailed notes could be made after the interviews, and the notes were posted to the respective participants to ensure the researcher fully understood the key themes.

Qualitative data analysis was undertaken for the majority of the questionnaire and interview schedules, using content analysis as a way of classifying open-ended material (Wilson & Hammond, 2000). For the remaining questions that focused on social networks, the structural aspects of the social support for participants was measured in terms of the social network characteristics, size, density and multiplexity.

The last section of the interview was concerned with the participants' social support network. The list of names they provided in the questionnaire were arranged into a

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<sup>10</sup> The participants were asked preliminary questions via telephone or email, such as 'what year did you emigrate?'

<sup>11</sup> One participant was eyesight impaired so the questionnaire was incorporated into the start of the interview.

social network diagram. Please see Appendix E1 for the diagrams relating to the first generation and Appendix E2 for the diagrams relating to the second and third generations. All the network diagrams illustrate how the size, density and multiplexity were calculated.

The size of a network was defined as the number of network members who have been named by the participant.

The density of the network (which is denoted by  $\Delta$ ) was defined as the number of actual interrelationships between members in relation to the total number of possible relationship. Density was expressed as a coefficient (which varies between 0 and 1) by using the following formula (Iacobucci, 1994, p101):

$$\Delta = \frac{2L}{g(g-1)}$$

The relational ties are depicted by 'L', and the nodes/actors are depicted by 'g'.

The multiplexity of a network is determined by the level of support that the participants reported for each node. Relationships characterised by the exchange of more than one category (material aid, physical assistance, intimate interaction, guidance, feedback, social participation) of support are defined as multiplex, while single strand relationships are termed uniplex (Angus, 1984). The multiplexity for each participant was calculated by coding the social support interview questions, for example if a participant received material aid from a network member a 'M+' would

be placed beside the network member's name. A total of ten codes were used, and the quantity a network member had highlighted determined the multiplexity of each relationship; the more codes the stronger the relationship. On the network diagram this is shown with the thickness of the relational lines. For example there is a very strong relationship between the participant and her daughter which is depicted by the very thick line in the social network example whereas the relationship between the participant and church acquaintances is very weak. The dotted lines represent relationships between network members which are undefined.

### **Ethical Statement**

In order to protect the participants' privacy any obvious identifying information, such as the names of people, has been withheld. However, due to the nature of the research, it may be possible for readers familiar with the families' experiences to identify some participants, and this is certainly the case with family members. To ensure that participants understood these limits to anonymity by outlining it in the information/consent stage and discussing the limitations before the interview commenced.

The audio-tapes of the interviews were destroyed once research was completed. However notes from the interviews will be retained for five years in a locked cupboard at the researcher's home. At the end of this time, they will also be destroyed.

## ***Chapter Three: Results and Discussion***

This chapter will discuss the findings in two sections: Dutch immigrants and descendents of Dutch immigrants. The first section will concentrate on the first generation immigrants, looking at their personal experiences of immigration, their opinions on the advantages and disadvantages of living in New Zealand compared to the Netherlands, the culture that they identify with and how they maintain this identity, the socialising differences of each culture and an analysis of the participants social networks. The second section will cover the second and third generation's childhood cultural experiences, the culture that they identify themselves with and how they maintain this identity, and an analysis of their social networks. The findings will be related back to the literature which was discussed in the first chapter, and the thesis shall conclude with the limitations of this research and provide suggestions for further research.

### **Dutch Immigrants**

A total of 11 Dutch immigrants were interviewed; five couples and one widow. In this section I will cover their personal experiences from their decision to migrate through to becoming settled in their new country and conclude with a comparison across families. The table below highlights key demographic details of the participants from generations 1 and 1.5. The names used in this section are fictional.

Table 3. Details of Participants who Immigrated to New Zealand

Period of Arrival in NZ	Family	Number of Participants	Pseudonym <sup>12</sup>	Current Age Range	Citizenship Status	Cultural Self-Identity <sup>13</sup>
Group 1 <sup>14</sup> – 1950s	1	1	Anna	61+	New Zealand Citizen	A naturalised Dutch person and a New Zealander
	2	2	Hans and Dorien	61+	New Zealand Citizen	Dutch-New Zealander
Group 2 – 1960 to 1980s	3	2	Chris and Sarah	61+	New Zealand Citizen	New Zealander
	4	2	Jurrien and Gabi	61+	New Zealand Citizen	Dutch-New Zealander
Group 3 – 1990s to today	5	2	Michiel and Kaatje	51-60	Dutch citizen & a New Zealand permanent resident	Dutch
	6	2	Diederick and Laura	51-60	Dutch citizen & a New Zealand permanent resident	Diederick - A person of Dutch nationality who is a permanent resident of New Zealand Laura - A New Zealander with a Dutch passport

## Personal Experiences of Dutch Immigrants

This sub-section depicts the personal experiences of six Dutch migrant couples from the time they made the decision to emigrate from Holland to New Zealand through to the first few years that they lived in their new home country. It will then compare

<sup>12</sup> As already mentioned in the ethical statement identifying information of the participants has been withheld. Pseudonyms have been used to ensure the anonymity of participants as well as to provide better understanding of the research. The participants who have identified themselves as Dutch or Dutch-Kiwis have common Dutch names and the participants who have identified themselves as New Zealanders have common Kiwi names [Source: Baby Names. Online at <http://babynames.indastro.com/dutchtwofA.html>]

<sup>13</sup> Unless otherwise stated the cultural identity is the same for both partners.

<sup>14</sup> One participant from family 2 came emigrated in 1949



these experienced in terms of reasons for emigrating, the methods they used to adapt to the New Zealand culture, their fluency of English and their thoughts on leaving behind their family and friends. This section will highlight the differences that the migrant couples and their families have experiences across the three time periods (1950s; 1960s to 1980s; and 1990s to today) thus affecting the settlement process.

### ***Their Stories: From moving to settling***

#### **Group One**

In group one there are two families: one and two. Family one's immigrating couple<sup>15</sup> moved to New Zealand in 1951, when they were in their twenties. The male partner was in the Dutch army based in Indonesia and planned for his fiancée (Anna) to join him after the Second World War. Instead he moved back to Friesland<sup>16</sup> after his house was sold to the United Nations. Once back, he found it impossible to get work and they decided to emigrate instead. They went to the emigration office and got entry permits for Canada, where Anna wanted to go, and to New Zealand, where her fiancé wanted to go. A coin was flipped and New Zealand won. It took a year, from making the decision until they arrived (by one of the first immigration aeroplanes) into Auckland, knowing no-one. They found farmhand work in the Waikato through the Labour Department and stayed there for seven years until buying their own farm.

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<sup>15</sup> Only Anna participated in this research as she is a widow.

<sup>16</sup> Friesland (known officially as Fryslân) is one of the 12 provinces of the Netherlands and has existed for more than 2000 years. (Friesland Holland, 2006).

Family two's experience is quite different. Dorien emigrated in 1949 when she was eight years old with her family (her two parents<sup>17</sup>, ten siblings and one of her siblings' fiancé). Dorien's parents wanted a better and safer future for their children, and after losing a child in World War II, the possibility of further war and the word of the village priest (who became a missionary) telling them of the great life in New Zealand was all it took to confirm the move. The trip took six weeks, firstly by boat to Australia, then by road across Australia to the plane which took them to Whenuapai, Auckland. They were picked up by someone her father knew and taken to a "primitive" farm house in the Waikato for several weeks until renting a farm. Several years later they bought a farm in the Auckland area.

Dorien's future husband Hans, on the other hand, emigrated in 1951 when he was twenty-two years old. He had attended several meetings in the Netherlands with officials encouraging people to emigrate because there were too many people in the country. After looking at the advantages and disadvantages of several host countries: Australia was too hot, Canada too cold and South Africa was too dangerous ("*I was told you had to sleep with a gun under your pillow!*"), Hans decided New Zealand was the place to move to because it was a liberal country with plenty of farms and good weather for them to prosper. He arrived in Auckland via boat and travelled to the Waikato where a maintenance job, which had been promised to him, was waiting. However he soon found out that there was no such job available so started as a spinner in a textiles factory. He eventually found work building and repairing hotels and stayed with the firm for nine years. During this time he suffered terribly from homesickness so he saved his money for his fare back to the Netherlands. However

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<sup>17</sup> Who are now deceased.

Hans never did return 'home' as he fell in love with Dorien (her family was from the same village in Holland) and they eventually bought a farm. Dorien and Hans were the couple who were interviewed in this study as the first generation.

### **Group Two**

In group two there are two families: three and four. Family three's immigrating couple moved to New Zealand in 1968. Chris came out first when he was twenty-one years old; looking for adventure after leaving the army and an older brother had already immigrated to New Zealand earlier and had told him of the opportunities that were abundant in the country which was an important factor in his decision to emigrate to New Zealand. Sarah moved six months later as she had to wait until she turned twenty-one years old because her father would not give her permission. She immigrated looking for a "*change of scenery*" and to meet up with her boyfriend (Chris). Chris arrived in Christchurch and travelled up the country to the Bay of Plenty where his brother lived. Initially he was self-employed, then worked for a company in the building industry. Sarah arrived at Whenuapai airport and once in the Bay of Plenty went to the Labour Department where she found work in a hotel. Several years later, they started their own business within the building industry.

Family four's immigrating couple moved to New Zealand in 1960 when they were in their twenties. Jurrien had always wanted to move to another part of the Netherlands as the farm (that he would inherit) and his village was too small and it was impossible to expand his family farm because of the large cost involved. After hearing some Dutch people talk about their experiences of farming in New Zealand at the Young Farmers Club, he decided that this would be the best way to get what he wanted and

asked his girlfriend, Gabi, if she would join him. She said yes because she had already travelled and found their village very restrictive, isolated and small. They arrived in Auckland, via boat, and travelled to the Waikato to meet up with their sponsors (*“In those days you need sponsors to come to New Zealand”*). They found work as farm hands in the same area, then moved to share-milking and then after five years bought their first farm.

### **Group Three**

In group three there are the final two families: five and six. Family five moved to New Zealand in 1990 when Kaatje was in her late thirties and Michiel was in his early forties. He and his father frequently discussed migrating to another country and as the Netherlands was becoming *“too crowded with too many rules”* Kaatje and Michiel decided to move, and New Zealand had everything they wanted: space, good climate, ‘green and clean’ image and *“no nuclear power-plants like Chernobyl”*. They went to the Hague to meet with the New Zealand representative, and completed the four stages in order to gain an immigration visa, and flew to Auckland with their two young children. They travelled around for the first six weeks, exploring their new country, and then started work as farm hands in the Waikato (which had been arranged prior to leaving the Netherlands). They eventually opened a retail business in a nearby town.

Family six emigrated, with their young daughter, in 1999 when Laura was in her late forties and Diederick was in his early fifties. They had lived overseas for a considerable amount of time, for work commitments, and did not want to settle down in the Netherlands, especially because it was too crowded. They originally planned to

migrate to Australia, however whilst completing the paperwork, the immigration criteria changed resulting in the family not being eligible to enter. A friend mentioned New Zealand's immigration criteria was more lenient, so they completed the paperwork, happy in the knowledge that if they lived in New Zealand for three years they could "[use] the back door" to migrate to Australia. They packed their two homes (one in Indonesia and their rental home in the Netherlands), had a holiday visiting with family and flew into Auckland airport. They travelled around exploring the northern part of the country and looked for a suitable place to settle, which ended up being the Bay of Plenty. Once settled in they decided that New Zealand was where they wanted to live permanently as they felt New Zealand and Australia were fairly similar economically and socially and they felt their daughter was settled in their new home which was their main priority.

### ***Their Stories: A Comparison***

#### **Motives**

The main reasons why the first generation immigrated to New Zealand were for an adventure or to find a better life for themselves and their families, either away from a war ravaged country and/or to a country with more opportunities and space. This coincides with Hartog and Winkelmann's (2002) study as their respondents also did not report financial reasons as their primary motivator. The majority of participants were given a general impression of the country either by family, friends or the Netherlands government which was another reason why they chose New Zealand, whereas only one family flipped a coin to make the decision. The pilot study (2004) conducted by the New Zealand Immigration Department also found that "*Lifestyle was the main reason given by [skilled/business stream migrants]... [and] family*

*relationships were the key motivating factor for [family sponsored stream] migrants”*  
(New Zealand Immigration Service, 2004, p.3)

The families of the individuals intending to migrate took the news quite badly as the majority believed it would be the last time they would see each other, due to the cost, length of time it took to travel and the relatively poor standard of communication technology, in the 1950s and 1960s. The majority of participants had already spent time away from their family (either because of the army, learning or travelling) and they felt excited to be starting a new adventure which meant that the full impact of what and who they were leaving behind was not fully understood until they settled in New Zealand, when for some, homesickness feelings surfaced. The participants in families three, four, five and six mentioned the negative impact their immigration had on their parents and siblings, with Jurrien (family four) saying that:

*“My father was 40 years old and turned grey within a year of being told that his son was leaving the family farm to move to New Zealand, yet I did not really find out how much it affected my father and siblings until years later”.*

In retrospect, the participants from families four and five have come to realise how much they missed their family and family support when their children were young and how this has affected their children’s childhood, growing up without cousins, aunts and uncles.

Most of the participants knew someone else living in New Zealand (someone from their village, friends or relatives). However, only three participants (Chris from family three and Jurrien and Gabi from family four) moved to New Zealand via chain migration, which MacDonald and MacDonald (1964) define as the “movement in

which prospective migrants learn of opportunities, are provided with transportation, and have initial accommodation and employment arranged by means of primary social relationships with previous migrants” (p.82). Unlike other examples of communities which consist of large numbers of chain migration immigrants (see MacDonald & MacDonald, 1964) the participants from this study moved away from their primary social relationships (either family or sponsors) to established their own identity.

The majority of participants arrived in Auckland, travelling either by boat or by aeroplane, and initially settled in the Waikato or Bay of Plenty areas. Two families, one from group two and one from group three, settled in the Bay of Plenty when they first arrived in New Zealand for different reasons. Family three had a relative in the area, whereas family six like the climate and the local towns. The other families moved from the Waikato to the Bay of Plenty to retire. Only the female in family one moved to the Bay of Plenty once her husband passed away so that she could be close to her daughter.

Almost everyone is happier with New Zealand’s climate, which was warmer (within the Waikato and Bay of Plenty areas) than the Dutch climate. Only family one felt that the weather was colder, explaining that their first summer was “*so cold that we lit a fire our first Christmas*”. New Zealand housing, on the other hand, was a lot colder than Dutch homes, which would be due to the lack of insulation in New Zealand homes. Several families mentioned that “*in the Netherlands [houses] are all [made from] brick and insulated*”. Family three discussed the interiors of New Zealand homes. They felt they “*missed the Dutch gezelligheid (cosy, comfortable [feel])*” as

they were spartan due to the lack of indoor plants and knickknacks, instead “*people lived more outside...and had beautiful gardens*”.

The age that they immigrated has increased across groups, with the youngest being eight years old from group one to the eldest (51 years old) in group three. There seems to have been a trend of single people or young couples migrating in the first two groups (except family two), whereas both families in group three had young children at the time of migration.

### **Language**

Speaking the host country’s language is important for a variety of reasons, but most importantly so that friendships can form. As Phoebe Caldwell says “*If you have no language, how can you make yourself understood, let alone make friends?*”

(Caldwell, 2007, p.1) Caldwell is talking about people who are unable to communicate due to severe intellectual disabilities. However the principle remains, if a person can not speak a language then it makes forming relationships extremely difficult which is evident from the experiences of the participants in this study. Only family six could speak fluent English when they arrived in New Zealand, all other immigrants had minimal command of the language despite taking several English lessons prior to immigrating. The participants have found this to be an isolating period of time especially as moving to New Zealand was a long-term decision (unlike a holiday situation which is a temporary break from home life). Jurrien (family four) says “*we had very little opportunity to practice English [living and working on a farm]...for the first couple of years we could only talk about the weather and cows*” which was a common experience for respondents who started their new lives in a rural



part of New Zealand. Dorien (from family two) remembers her parents and older siblings “*crying a lot*” within the first year of arriving in New Zealand because they felt lonely not having anyone to talk to except each other. Other participants who found employment in a town or went to school, found they had to speak English which was beneficial as they picked up the language much quicker than the more geographically isolated participants.

The two families in group three have continued to speak Dutch on a regular basis within the home, and family two have started speaking more Dutch, in their home, as they have become older.

The participants in this research were highly motivated to learn English and build relationships with New Zealand which contrasts with some participants in the New Zealand Immigration survey on migrants (2004). The survey highlights North Asian immigrants as being “*more likely to have made friends with people from their own ethnic group than were other migrants*” (New Zealand Immigration Service, 2004, p.7) thus having the weakest English language skills overall. This suggests that the latter retained their own language and culture within their home and in society at large.

Overall the majority of participants found it fairly easy to adapt to New Zealand food despite it being a challenge to buy for the participants in groups one and two. At the time that they emigrated, supermarkets were rare; instead people told the shop assistants what they wanted and the assistant would take it off the shelves for them which was a little difficult when there was a language barrier. The produce that was

available in New Zealand was fairly similar to the Netherlands, although groups one and two had never eaten kumara, pumpkin or lamb before. Another difference was the way certain produce was prepared. For example New Zealand sold “*big slabs of meat*” whereas they were used to their butchers preparing small slices of a variety of meats that could be used in sandwiches or for barbeques. Generally participants accepted the change in their diets with only family one and Dorien's parents (family two) mentioning that they still cooked Dutch meals, and family six's diet is “*heavily influenced by Asian but [they] do eat some Dutch food which are found easily at the supermarket...and we occasionally go to one of the Dutch shops for a treat*”. It appears that all families have incorporated meals and produce from New Zealand into their existing repertoire of recipes.

### **Culture and Connectivity**

The cultural differences that were experienced initially were varied. Group one did not mention anything as being specifically different. Group two found that some of the social practices / protocols were outdated compared to the Netherlands. For example, family three mentioned that New Zealand women still wore hats and gloves when they went out. Family four, on the other hand, mentions the different uses of the local pub. In Holland they were used to going to the pub, after church on a Sunday, for coffee, to play games, to socialise with friends and other people in their village and to maybe have a beer towards the end of the morning before going home. The pubs in New Zealand were not conducive to this practice, instead the pubs closed early (6pm) and people generally went to pubs to drink alcohol. Gabi says that in Holland the

*“pub was more of a social gathering place than a drinking house...[whereas the New Zealand] pubs were awful...and at 5pm people finished work and raced to the pub for one hour of drinking before closing. The [New Zealand] pubs had a lounge bar and a public bar, but no one was ever in the lounge bar and it wasn't any fun alone”.*

This made making friends difficult especially as they were geographically isolated during the week as they lived and worked on a farm.

Families in groups two and three mention the division of genders at parties (“*women congregated in the kitchen and men in the lounge*”), which was something that they had not experienced in Holland.

Everyone initially found the New Zealand people extremely friendly and helpful, with several families (from groups one and two) mentioning that they “*went out every night [to parties]*”. Family five have had difficulty making friends as they find that it is “*difficult to make connections...as they shut down when they find out you live [permanently] in New Zealand*”. Kaatje and Michiel have interpreted this as New Zealanders only being friendly when they think a person is a tourist, but more than likely there are other reasons for them to believe that New Zealanders 'shut down', for example there could be interpretation or personality issues that are affecting this couple from making friends.

There is a mixture of homesick feelings across families. Both families in group one commented that they felt homesick in the first few years that they were living in New Zealand as they, at certain points, experienced feelings such as anger, depression,

confusion and bewilderment in a new environment. Like Wentholt's (1954) respondents, they did not realise how difficult it would be to adjust to a new society especially as New Zealand was several years behind the Netherlands in regards to technology and fashion. As Thurber and Watson (2007) reported "*homesickness occurs to some degree in nearly everyone [when] leaving familiar surroundings and entering a new environment*" (p. 193) and the majority of participants avoided these homesickness feelings by integrating themselves into the New Zealand way of life. They found employment and made friends by attending social functions (like a neighbour's party) and joining social groups or sports teams.

Only family two have considered moving back to Holland. As noted earlier, Hans was extremely homesick when he first emigrated as he missed his family and felt isolated not knowing anyone in the country and not being able to speak English. He saved money in order to "*buy a ticket home*" however circumstances changed (he fell in love with Dorien) resulting in him. Later, when he, his wife and family went back for a visit they found the legal situation was changing in regards to citizenship legislation which meant they had a small window of opportunity to become Dutch citizens. Upon careful consideration they passed on the opportunity as they felt they were better off in New Zealand at the time.

Family one and five mentioned that they felt homesick for their family, yet never considered returning to their home country. Family five commented they have seen other migrants constantly moving between two countries and because they do not settle in their new home country they return to the Netherlands, only to realise that they no longer 'fit in' there. A person

*“needs to decide one [place] or the other otherwise you end up not belonging anywhere. If you decide to emigrate you have to stay there otherwise you just experience disappointment” (family five).*

All have maintained close contact (either writing or telephoning) with extended family members living overseas which helped with the early feelings of homesickness once the excitement of the adventure wore off. Then, as they had their own children and started making friends the homesickness became less. It appears that most participants kept busy by working, socialising and finding a home which prevented them from thinking about what and who they had left behind in the Netherlands.

All first generation participants have returned to the Netherlands at least once, and several extended family members have travelled to New Zealand. All families have kept in regular correspondence with overseas relatives through letters, the telephone and more recently through the internet.

Only one family has emigrated after settling in New Zealand. They went to Australia for several years because they *“got itchy feet again”*, but came back to the Bay of Plenty and have lived in New Zealand ever since.

In unanimous agreement the participants believe that the availability of space is New Zealand's main advantage, with one person saying that *“everything in Holland is so small, with no flowers or gardens, [it makes me] feel claustrophobic”*. Several families in groups two and three mentioned the better climate. Family three discussed his most recent trip to the Netherlands during their winter, and he said *“I couldn't*

*wait to get back to New Zealand because it was so cold. I didn't see the sun for two weeks and everything was so grey and depressing!"*

Family six feels that another benefit New Zealand has over the Netherlands is the lack of stress caused by “*sitting in traffic jams for hours before and after work*”. Thus the participant’s lifestyle (space, climate, stress level) is the main motivator in migrating to New Zealand.

### **Identity Maintenance**

Previous research (Johri, 1998; Schouten, 1992; Wentholt, 1954) has shown there has been a tendency, in the past, for Dutch migrants to renounce their Dutch culture and adopt a “Kiwi” way of life; however this has been a changing trend in the last ten to fifteen years, especially amongst the aging Dutch population as Dutch specific services and providers emerge. This sub-section will examine this in regards to the culture (New Zealand, Dutch, or other) that the first generation participants identify themselves with, consider how they maintain this identity, if their children and grandchildren have adopted any Dutch traits or traditions. It will conclude with a summary.

### ***Identity***

Only the first generation participants from groups one and two are naturalised New Zealanders, however they renounced their Dutch nationality for different reasons. Anna and her husband (family one) and Gabi and Jurrien (family four) had financial incentives to become New Zealand citizens. They reported having “*a better chance of*

*getting a loan for a farm...if you weren't a Kiwi then you were put at the bottom of the list and the money could run out” (Jurrien).*

Dorien (family two) was naturalised when she was a child. Her parents applied for naturalisation for themselves and for their younger children. Their older children could choose for themselves if they wanted to become naturalised New Zealanders or not. Dorien's husband, Hans and Chris and Sarah (family three) are also naturalised New Zealanders, but their reasons for doing so are unknown. These families from groups one and two seem to have no regrets about becoming naturalised New Zealanders and are happy to be ‘Kiwis’ or ‘Dutch-Kiwis’. They feel that renouncing their Dutch nationality was the right thing for them and just because they do not have a Dutch passport does not mean that they are no longer Dutch as they still have their cultural heritage and family in Holland.

Hans (family two) was the only participant who mentioned that he was considering becoming a Dutch citizen again for the benefit of his children and grandchildren. He had recently been sent paperwork by the Dutch government inviting him to apply to get his Dutch citizenship back<sup>18</sup>. He was hesitant because of the expense and due to health reasons he was not be able to travel by aeroplane, however his children were encouraging him to apply as it would be easier for them and their children to get a Dutch passport in the future, which would make travelling around Europe easier for them.

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<sup>18</sup> The Dutch government has recently changed the law so that under certain circumstances Dutch Kiwi's can now have dual citizenship

Neither family in group three are New Zealand citizens. Their reasoning for this is that with the current immigration policies in the Netherlands and New Zealand it is easier to stay with a Dutch passport and have a returning residency visa as they can live and travel anywhere within the European Union on their passport and still live in New Zealand. Also, to become a New Zealand citizen is quite a lengthy and expensive process to go through.

Within and across each group the participants identify themselves with different cultures, whether it be 'Dutch', 'New Zealander', or a mixture of them both. Three individuals from group three consider themselves 'Dutch', one because he feels that New Zealanders would not consider him a New Zealander, despite the fact that he believes he has all the habits of a New Zealander (except "*no love of rugby which I believe is held against me, being male*"). The other two participants feel they have adopted only a few New Zealand ways and do not "*feel*" like a New Zealander.

The earlier chapter on previous literature details how the New Zealand government had a policy of assimilation in place which encouraged Dutch immigrants to renounce their Dutch nationality and become New Zealanders. Three participants in this study consider themselves 'New Zealanders'; a couple from group two and one person from group three. The couple feel this way because although they were born in Holland they have completely adopted the New Zealand lifestyle with the philosophy "*when in Rome do what the Roman's do*". The person from group three considers herself a 'New Zealander with a Dutch passport'. She feels that it is very hard to know what classifies a person as a New Zealander as "*there is no definition...in Holland a person is defined as Dutch if they have a Dutch passport*". She believes that as she has



children in school and lives permanently in New Zealand then she can be classed as a New Zealander. Despite that, her and her husband each identify themselves with different cultures (Laura is a 'New Zealander' and Diederick is 'Dutch') they both agree that their daughter, who was born in Indonesia, is *"to all practical purposes a Kiwi"*.

The majority of participants from groups one and two identify themselves with both cultures: 'Dutch-New Zealanders'. They all believe that they are New Zealanders because they live in New Zealand and have completely adopted the New Zealand way of life. However there are different reasons for considering themselves as Dutch also. The couple from family two say that they were born in the Netherlands and *"we are proud of [our] heritage"*. The couple from family four continue to speak Dutch (with family, friends and at the monthly Dutch coffee mornings), tell Dutch jokes and they are interested in the Dutch *"Queen's whanau"*. The individual from family one considers herself as naturalised Dutch because she was born in the Netherlands and has family there yet became naturalised because she and her husband were told by the New Zealand Government that

*"we had to be New Zealanders and to forget our old lives and that's what we did. But we didn't really give up everything because we didn't know any other way, and people could tell we were Dutch from what we [had] in our homes. We lived the New Zealand life though"*.

Overall the participants did not directly discuss the government's policy on assimilation. They generally (apart from family six) did not know very much about New Zealand before they arrived which meant they only thought about assimilating

into the Kiwi culture once they had arrived in the country. For all participants there has been integration of the Dutch and Kiwi cultures, however the level of integration has depended on the individual, the length of time living in New Zealand and government policy.

### ***Maintenance***

All participants continue to speak Dutch to some degree, whether it is to overseas family and friends only, such as the people in families one, three and four, or on a regular basis within the home. One participant from group one emigrated from the Netherlands when she was eight years old and re-learnt Dutch when she got married (as her husband is Dutch). She has found that as she and her husband have become older they have been talking Dutch more often amongst themselves. Family six are a multilingual (including English, Dutch and German) household and always speak Dutch when discussing family issues. Minimal Dutch is spoken outside of the home, except for the couple in family four who attend monthly Dutch coffee mornings where Dutch only is generally spoken. This couple are also the only people who socialise with Dutch immigrants solely because they are Dutch. Everyone else has friends who happen to be Dutch, not because they are Dutch. Family three states that their reason for this is:

*“if I'd have been living in Holland and those people lived in Holland too, they wouldn't have been our friends. I'd rather choose my own friends”.*

In the past, several couples have been members of Dutch clubs or the Reformed Church. The participant from family one felt that being a member of the Reformed church for the first few years after arriving in New Zealand made them very isolated from the community they lived in so they changed churches and “we got to know

*more people; the neighbours and the people in our street*". Family five joined a club for several years as a volunteer. Family two immigrated at a time when Dutch clubs had not been established. They recently joined a Dutch card club, not because it was Dutch, but because they wanted to learn to play cards, but left after a short period of time because of the attitude of several Dutch women who they felt acted arrogantly. They also felt they were a "*different kind of Dutch than the [card club] members who had immigrated later (in the 1990s and 2000's)*" (family two) because the recent migrants spoke "*proper Dutch, with not as much slang*" which resulted in Dorien and Hans being mocked for their Dutch accent and words they used, making them feel like outsiders. When they visited Holland again they noticed the changes in the Dutch language and this, along with the many other changes in Holland, encouraged them to continue living in New Zealand; however these experiences have not changed their identity as being Dutch-Kiwis. Dorien and Hans are the only participants to comment on the changes they have experienced in the Dutch language and in Holland.

Only one family, from group three, continue to practice any Dutch traditions. They celebrate St Nicholas Day (or Sinterklaas<sup>19</sup>) on December 5th because their daughter, who lives at home, still enjoys it.

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<sup>19</sup> This is an annual event which is uniquely Dutch and Flemish.

"Tradition demands that all presents be camouflaged in some imaginative way, and that every gift be accompanied by a fitting poem. This is the essence of Sinterklaas: lots of fun on a day when people are not only allowed, but expected, to make fun of each other in a friendly way....Another part of the fun is how presents are hidden or disguised. Recipients often have to go on a treasure hunt all over the house. Working hard for your presents and working even harder to think up other peoples' presents and get them ready is what the fun is all about. The original poem accompanying each present is another old custom and a particularly challenging one. Here the author has a field day with his subject (the recipient of the gift)...The emphasis is on originality and personal effort rather than the commercial value of the gift, which is one reason why Sinterklaas is such a delightful event for young and old alike." (The Holland Ring, 2006; Van der Weerden-Verplak, 2004)

The introduction of Santa Claus in North America was by means of Dutch settlers in New York in the 17th Century, but the date shifted to Christmas Eve by the early 19th Century (Jacques Poot, personal communication, May 25, 2007)

When comparing Dutch migrants to other ethnic migrants the New Zealand Immigration pilot survey highlights that some migrant groups placed more importance on carrying on the traditions and values of their ethnic groups than others. For example Pacific migrants

*“were more likely to place greater importance on maintaining their cultural values and traditions compared with migrants from ESANA [Europe, South Africa and North America] and North Asia. At 18 months after residence uptake, Pacific migrants were also more likely to belong to a religious group than other migrants and for them this was an important way of making new friends”* (2004, p.7).

Overall, as with Johri’s (1998) Dutch respondents, the participants in this study maintain their ‘Dutchness’ through family life, friends or celebrating Dutch festivals, rather than through language alone. Although several participants initially attended Dutch clubs or the Reformed church in the first few years of living in New Zealand there currently seems to be a certain lack of a Dutch community, which Jacques Poot from the University of Waikato says is a “big issue at present” (personal communication, May 25, 2007). The majority of families are not inclined to go out of their way to socialise with people from the Dutch culture regardless of how long they have lived in New Zealand and family three expressed this by saying *“I do not [socialise with people] because they are Dutch; I have friends / acquaintances who happen to be Dutch.”* This contradicts one of the findings from the New Zealand Immigration pilot survey (2004) which shows that

*“migrants felt it was increasingly important to carry on the values and traditions of their ethnic group the longer they had spent in New Zealand, with*

*Pacific migrants placing greater importance in maintaining cultural values and traditions than migrants from ESANA [Europe, South Africa and North America ( p.7).*

Only one family (first generation) from each group have or are currently involved in the Dutch community which is slightly less than the amount of participants in de Bres's 2004 study as four out of five respondents were or had been involved in Dutch-related community activities. De Bres (2004) reports all first generation participants remaining fluent in Dutch as well as using Dutch on a regular basis. In this study the majority of participants retained their Dutch language skills with only one 1.5 generation participant relearning Dutch after she married, however, to varying amounts, all participants do continue to speak Dutch.

When looking at the participants' life stages in comparison to Schouten's (1992) four stages that an immigrant goes through in a new country, only one family from each group sought fellow Dutch people when they first arrived and all have strived for independence. It was not evident if any participants were questioning themselves and "why they were here?" (Schouten, 1992, p.170) and only family two seem to be returning to their language and culture of birth, which concurs with Tap's (1997) research as her participants were of a similar age and place in their lives. Both Tap's (1997) participants and the immigrating couple from family two are over sixty-five years old and in the retirement stage of their lives. A reason for this could be that they have more time to think and reminisce over the past or, as Jos van Campen, the director of the Catholic Central Immigration Foundation suggests (Schouten, 1992, p.169), they may be regretting the loss of their language and culture.

### *The Next Generation*<sup>20</sup>

As I have already mentioned, the majority of families have attempted to live the ‘New Zealand’ lifestyle when they emigrated to New Zealand so only a few Dutch influences have been present in their children’s, and where relevant their grandchildren’s, lives.

The families from groups one and two have children who were all born in New Zealand and the majority have never learnt Dutch except the daughter from family one who could only speak Dutch until she started school (she currently has limited Dutch language skills). The second generation have also not celebrated the traditional Dutch holiday, Sinterklaas. They do, however, like certain Dutch foods, like drop (the Dutch liquorice) and nasi goreng ( which is Indonesian). Generation one from family two stated that although they have not consciously taught their children their Dutch heritage, they have picked up several Dutch ways of doing things, such as being *“thrifty with their money, how to look after their man [and] family values”*.

The families from group three have children who were born overseas (either in the Netherlands or Indonesia) and hold Dutch passports. The children from family five have not adopted much of their Dutch heritage and they have mixed language ability, with one able to speak Dutch and the other only able to understand Dutch. The child from family six on the other hand, regularly speaks Dutch in the home when talking to relatives and *“maintains a set of Dutch friends with whom she emails, text messages regularly.”*

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<sup>20</sup> As reported by the first generation.

Bakker and Humblet (1999) found that there was “*large and applied interest*” (p. 1) in language and culture across generations. This level of interest does not appear to be evident in this study, as only family two reported one of their children being interested in their heritage and only children in group three have some Dutch language ability. This could be due to the immigrating parents in this sample wanting to become New Zealanders, which was encouraged by the Dutch and New Zealand governments, and bringing their children up in the New Zealand way or it could be a result of the small sample size. Both the families in group three however, feel that it is no longer necessary to loose their Dutch identity (within the home) in order to integrate into the New Zealand society. One of the possible reasons for this change in attitude could be that different languages and cultures are more socially acceptable as people are exposed to them via the media and personal experiences therefore understand them more.

Overall, as with de Bres’s (2004) research, involvement in the Dutch community and use of the Dutch language has declined over generations with only the second generation in family one once being a member of the Reformed church when they were children, and only the second generation in family six being able to fluently speak Dutch. However de Bres (2004) did find all second generation respondents having an interest in their extended family and cultural heritage by visiting the Netherlands more than once, which this study does not find as only a one second generation participant has visited the Netherlands more than once.

## **The Socialising Differences**

As discussed on page 34, it is important for any new migrant "when... immersed within a new society... [that] learning a language is not just speaking a language, it's learning a whole culture together" (Mawani, 2006, p.1). This research discusses the socialising similarities and differences between the New Zealand and Dutch cultures in order to highlight and compare some of the challenges the migrants have faced when adapting to the 'Kiwi' culture.

This section will explore the special occasions that people gather together to socialise and consider the similarities and differences of socialising between the two cultures.

### ***Similarities***

Family two believes that in the Netherlands there is a big difference between the ways people socialise depending on where in the Netherlands they originate. They came from the south of the country and feel that the farming community they left socialised very differently from people in the North of the Netherlands. Family six have noticed that even though "*New Zealand retains some of the behavioural codes that are British, that particular aspect of the British class distinctions is practically non-existent in New Zealand*" and this is important to them as Holland does not have this class system either.

### ***Differences***

Overall the most common difference is the way the two cultures celebrate a person's birthday. Participants have noticed that in New Zealand a birthday is a relatively small event, whereas in Holland a birthday is quite a grand affair, with one couple



mentioning parties in Holland<sup>21</sup> often lasting two days; one day for neighbours and friends to attend, and one day for relatives because there was not enough space for everyone to visit (and stay) at once. Another big difference mentioned by almost all participants<sup>22</sup> was the protocols involved at parties. Firstly in New Zealand, males and females split up when at a party, unlike in Holland where the two genders mix indiscriminately. Also the cost of a party in Holland is all on the host and it is customary for everyone to sit down formally at a table to eat, whereas in New Zealand participants have found that it is more common to 'bring a plate and a bottle' (which was a confusing phrase when they first arrived) and to eat on a more casual basis. One family, from group two, mentioned that when they first arrived in New Zealand *“women took their knitting to parties, and some still do!”*

Family three mentioned several other ways that New Zealanders socialise differently from the Dutch. For example, New Zealanders generally tell 'tall stories' about hunting or fishing whereas the Dutch tell jokes. Also, especially in the 1960s, women did not swear in New Zealand and it was not acceptable to swear around women, whereas in Holland you either swore or you did not, regardless of gender and who was nearby. I believe this highlights both culture's respect for women.

Three families from groups one and two mentioned that in the 1950s and 1960s in New Zealand people still stood at the start of a movie for the National Anthem and many women still wore hats and gloves, despite this trend being 'outdated' in Holland at the time.

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<sup>21</sup> In their family

<sup>22</sup> Excluding the participant from family one who did not answer this question

## **Social Networks<sup>23</sup>**

The social networks will analyse further the migrant's participation within Dutch social circles and how this group membership contributes to the maintenance of their cultural identity. Please refer to appendix E.1 for the participant's network diagrams.

Looking over a one-week period, the families in group one have fairly similar social network structures. The individual in family one has ten nodes (people or groups of people), thirteen lines (relationships between people) resulting in a network density coefficient (the number of actual interrelationships in relation to the total number of possible relationships) of 0.2 which is fairly low considering the highest coefficient is 1. Overall she has very strong social support relationships with her immediate family seeing them daily to monthly, average support from her Dutch friends and friends living out of town, talking regularly and visiting monthly. Anna has the least support from her church acquaintances and other friends despite seeing each other on a weekly or monthly basis.

The couple in family two has ten nodes and eleven lines resulting in a network density of 0.2. They have a very strong support relationship with their daughters talking every week and visiting each other approximately five times a year. They have a strong support relationship with other relatives and Dorien has a strong relationship with her best friend talking weekly. They have weak supportive relationships with their neighbours, other friends and acquaintances, seeing each other or talking either a couple of times a week to a couple of times a year.

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<sup>23</sup> For explanation of the social networks please refer to the method section and the example in the appendices

The relation of Dutch friends/relatives to New Zealand friends/relatives is lower for family one compared to family two as she visited two nodes (out of town friends) whereas family two visited or talked to five nodes (friends and family). Both first generation couples have extremely strong supportive relationships within their immediate to close families which may, as family two reported, be a “*Dutch way of doing things*”, however previous literature has not documented this.

The families in group two have very different social networks looking over a one-week period. The couple from family three have a much larger network than family four despite their families being of a similar size, with twenty nodes and thirty –five lines, yet the network density is very low at 0.2. They have very strong supportive relationships with both sons seeing them daily to weekly. They have weak to average relationships with their granddaughters, other relatives, all friends and acquaintances talking regularly and seeing them a couple of times a week to a couple of times a year, with the exception of their overseas relatives who they talk to a couple of times a year for birthdays and Christmas.

The couple from family four, on the other hand, have a smaller network, with seven nodes and twelve lines, yet their network density is much higher at 0.6 suggesting the group is much more interconnected. They have strong supportive relationships with two of their neighbours/friends seeing them either a couple of times a week to fortnightly. They have fairly strong relationships with their friends seeing them weekly, and with their son and his family talking fortnightly.

The ratio of Dutch friends/relatives to New Zealand friends/relatives for family three is relatively low (six nodes) compared to the size of their social network. Family four do not have any Dutch nodes in the week they used for the social network analysis (except for each other); although it is important to note that they do have regular contact with their other children, their Dutch friends in New Zealand and overseas Dutch relatives.

The families in group three also have different social network diagrams, with the couple from family five having six nodes and lines with a network density of 0.4. They have fairly strong supportive relationships with both sons seeing them fortnightly and weak relationships with their friends seeing or talking fortnightly to monthly.

The couple from family six have eleven nodes, fourteen lines and a network density of 0.3. They have very strong supportive relationships with their immediate family seeing each other daily to fortnightly, and Laura has a very strong relationship with a friend speaking every week. Diederick has strong relationships with his colleague, cousin and sister speaking or emailing either fortnightly to yearly. Laura has fairly weak relationships with their neighbour and with various acquaintances seeing them weekly due to commitments with their daughter.

The ratio of Dutch friends/relatives to New Zealand friends/relatives is lower for family five compared to family six. Family five, like family four, have not had contact with anyone Dutch except each other, whereas family six have had contact with six Dutch nodes.

## **Summary**

Overall, it appears that the longer the participants have been living in New Zealand the larger their social networks. The families in groups one and two tend to have the largest social networks compared to the families in group three. The reason for this could be that it takes many years to form connections and relationships with people. Family three has the largest social network within the data collected, which could be a result of their participation within a range of social groups within the community, thus increasing their exposure to a wider variety of people.

The participants in group 3 were significantly older when they immigrated to New Zealand compared with the other participants and have smaller social network sizes. This could be due to these participants having less time to form social support networks or, as Litwin (1995) suggests, it could be a result of the impact late-life migration has on the formation and maintenance of social ties. However Litwin's research did focus on people older than the participants in this study.

In general only the participants in family four actively sought Dutch friends to socialise with, although in the week period that the social network data was collected they had not socialised with anyone Dutch. During this week period the couples from families three and six had contact with more Dutch friends (six nodes) than the other individuals and the individuals from families four and five have not had contact with anyone Dutch except their partners (for example Gabi and Jurrian (family four) and Kaatje and Michiel (family five)).

Overall the supportive relationships are multiplex as they are characterised by the exchange of more than one category (material aid, physical assistance, intimate interaction, guidance, feedback, social participation) of support. Generally acquaintances and friends provide and are given the least support for the individuals/couples, and families provide the maximum level of support, which could be due to their being “*great value being attached to family cohesion*” (Mason, 1974, p.71)

### **Descendents of Dutch Immigrants**

Previous research (de Bres, 2004; Schouten, 1992; Tap 1997) has highlighted a loss of the Dutch culture within second and third generation migrants. This section will compare the cultural influences that the second and third generations experienced throughout their childhood including issues of language and the practice of specific Dutch traditions, examine how the immigrants identify themselves, either as Dutch, Kiwi, or Dutch-Kiwi, and how they maintain this identity through the use of language, cultural practices and social groups and networks.

A total of five descendents of Dutch immigrants were interviewed, four second generation New Zealanders and one third generation, from periods 1 and 2 only. These participants are from the same Dutch families as discussed in the previous sub-chapter and were recruited through their parents. As mentioned in the method section only family members who met the criteria were able to participant. Due to the lack of participants in this section data will be compared within family and across time periods only.

A summary table of the participants showing the time periods they are related to, their age and cultural identity is below.

Table 4. Details of Participants who are the Descendents of Dutch Immigrant Participants

<b>Period of Immigrants Arrival in NZ</b>	<b>Family</b>	<b>Generation</b>	<b>Age Range</b>	<b>Pseudonym<sup>24</sup></b>	<b>Cultural Identity</b>
Group 1 – 1950s	1	2	51-60	Hanna	Dutch-New Zealander
		3	21-30	Leida	Dutch-New Zealander
	2		N/A <sup>25</sup> N/A <sup>26</sup>		
Group 2 – 1960s-80s	3	2	41-50	Aaron	New Zealander
			31-40	Robert	New Zealander
	4	2	N/A <sup>27</sup>	Mark	New Zealander
Group 3 – 1990s or later	5		N/A <sup>24</sup>		
			N/A <sup>25</sup>		
	6		N/A <sup>25</sup>		

### ***The Second Generation***

The definition of a second generation participant are those who are the children of the migrating parents (who immigrated to New Zealand) born outside of the Netherlands.

<sup>24</sup> As already mentioned in the ethical statement identifying information of the participants has been withheld. Pseudonyms have been used to ensure the anonymity of participants as well as to provide better understanding of the research. The participants who have identified themselves as Dutch or Dutch-Kiwis have common Dutch names and the participants who have identified themselves as New Zealanders have common Kiwi names [Source: Baby Names. Online at <http://babynames.indastro.com/dutchtwofA.html>]

<sup>25</sup> Live outside specified area

<sup>26</sup> Outside age range

<sup>27</sup> Outside age range or did not wish to participate

This section covers the participants' childhood experiences, their opinions of the benefits of living in New Zealand and the Netherlands, their identity and their social networks.

## **Childhood**

Out of the four second generation participants, three (from period 2) had minimal Dutch cultural influences in their childhood apart from having a few non-Kiwi meals and Aaron (family 3) remembered being 'hassled' as a child by his peers because of his accent despite not being born in the Netherlands. A completely different experience was had by Hanna from period 1. She spent the first five years of her life only speaking Dutch (as her parents spoke Dutch in the home) and eating Dutch meals. As a result of this, she spent two years in the first grade, with the first year solely learning English. Hanna reports having low self-esteem growing up as "*I was the biggest and oldest in all my classes...being kept back a year earlier in my education*". Both participants do not recall these experiences having too much impact on their lives. However Aaron did comment on being self-conscious of his accent as a child, thus attempting to change it, yet as he grew up his accent changed naturally.

Family one initially belonged to the Reformed Church (which held the services in English) so Hanna had many Dutch friends, as well as having many New Zealand friends/neighbours ("*as we were the only Dutch family in our town*"). Despite these initial preferences, all other Dutch traditions were abandoned in favour of adopting the New Zealand life. For example, Christmas was celebrated on the 25<sup>th</sup> December, instead of celebrating Sinterklaas. This highlights the importance their parents placed on 'fitting in' to the New Zealand culture and people.



## **New Zealand Compared to the Netherlands**

Two out of the four participants (Hanna from period 1 and Mark from period 2) have visited or lived in the Netherlands which shows that the Netherlands is important to them even though they have limited Dutch language abilities and no cultural involvement. They both agree that the main benefit of living in New Zealand is the space. Other benefits include New Zealand's "*laid-back lifestyle*", its "*clean green image and lack of pollution*" and the availability of "*beaches and outdoors activities for children*".

The questions looking at the benefits of living in the Netherlands were only answered by the two participants who have visited/lived in Holland. Hanna, from family one, and her husband have visited several times in order to meet relatives and to look around the country. They loved "*that it is easy to cycle everywhere because the country is so flat*". Mark, from family four spent a year working in the Netherlands when he was a young adult. He could not speak Dutch, apart from a couple of words, yet found there was little to no language barriers as the majority of people spoke English and he never needed to learn Dutch. Mark believes that it is a great place for a young person to live as there is a more exciting nightlife.

## **Self-Identity**

As the children (who are now aged between twenty-one and sixty years old) have grown up there has so far been little interest in their Dutch heritage. No-one currently has Dutch citizenship or residency (although Mark has had a Dutch passport previously) as they either feel that there is no need, or they "*never got around to it*".

Only one of the four second generation participants (Hanna) can hold a basic conversation in Dutch, and only does so when talking to overseas relatives.

In regards to their families, all have or have had New Zealanders as partners/spouses and have two or three children (if they have children) living in New Zealand or Australia. A possible reason for the family size could be that the immigration policy during the 1950s and 1960s restricted the amount of money and belongings migrants were allowed to take with them so when they arrived in New Zealand they had to “*start from scratch*” (Family three). Therefore with the initial lack of financial resources and a lack of family support it would have been challenging for individuals to have children and support their young family. In the 1970s to today financial issues and a lack of family support could continue to be an issue for new migrants.

The three participants from period 2 consider themselves New Zealanders for several reasons. The two brothers, Aaron and Robert, say they are New Zealanders because they were brought up here and follow the New Zealand lifestyle (doing things the Kiwi way, for example enjoying rugby and celebrating Christmas on December 25<sup>th</sup>). Mark, family four, does not consider himself Dutch because he was adopted.

Hanna from period one considers herself a Dutch-New Zealander. She is a New Zealander because she was born in New Zealand, she lives the New Zealand life and she is married to a New Zealander. Hanna is Dutch because her parents are Dutch, however she does not have any involvement in the Dutch circles.

Overall the decision to adopt the Kiwi lifestyle by the first generation has had a significant impact on the level of interest their children have regarding the Dutch culture. The first generation did not encourage their children to learn the Dutch language and culture in their childhood thus creating regret amongst several second generation participants in later life as they have limited communication skills and cultural understanding with overseas relatives. Hanna (family one) also had negative school experiences of being disadvantaged by the Dutch language and culture which quite possible could have resulted in Hanna being less inclined to pass on the Dutch culture to her children.

In comparing the experiences of the two participants (Robert from family three and Mark from family four) aged between 31 to 40, it is evident that they have been brought up in different ways. Mark seems to have slightly more interest in the Dutch culture than Robert as he has travelled to the Netherlands and held a Dutch passport. Both seem to hold great importance in family which echo's family two's statement that strong family values are a Dutch trait; however they also seem to have certain inter-family relationship difficulties with them both being estranged from close family members.

### **Social Networks**

As it has been previously mentioned the social networks will further analyse the participant's participation within Dutch social circles and how this group membership contributes to the maintenance of their cultural identity. Please refer to appendix E.2 for the network diagrams.

Family one has eleven nodes (people or groups of people), fourteen lines (relationships between people) resulting in a network density coefficient (the number of actual interrelationships in relation to the total number of possible relationships) of 0.3. Overall Hanna has very strong relationships with family, seeing each other daily and strong relationships with her overseas and church families, work colleagues and neighbours, seeing each other daily to yearly but talking regularly via telephone. She has weak relationships with business acquaintances, out-of-town friends and other family seeing each other or talking monthly or less frequently. Hanna has said, and it is evident from her network diagram, that she does not mix within Dutch circles, with only her mother and some Hamilton friends being of Dutch origin.

Aaron, the older brother in family three, has a network consisting of seven nodes, fourteen lines and a network density coefficient of 0.7. Overall he has a strong relationship with his family, seeing them daily to weekly and weak relationships with ex-neighbours, current neighbours and acquaintances seeing them weekly to monthly. His brother, Robert, has a similar network (seven nodes and nine lines), yet his network density is smaller at 0.3. He has very strong family relationships (parents and brother) seeing them weekly and medium relationships with work mates, friends and his two children seeing each other daily, except for his children who he sees approximately six times a year, but uses text messages regularly. Robert has weak relationship with his sports mates, seeing them weekly. Both brothers have no Dutch connections except their parents who identify themselves as New Zealanders but were born in Holland.

Mark from family four has a slightly smaller network diagram than family one (eight nodes and sixteen lines), yet has a more density in his network ( $\Delta = 0.5$ ). Overall he has very strong relationships with his immediate (wife and children) family and his wife's family seeing them daily to several times a week and he has strong relationships with his father and his employer/work colleagues, seeing the latter daily and his father approximately four times a year. Mark has no Dutch connections except his father who identifies with the Dutch culture and was born in Holland.

Overall the participants from families one and three have strong immediate family relationships compared to the participant from family four and as you can see from the social networks and self-identity, all members of the second generation have limited to zero involvement in Dutch circles which, as de Bres (2004) found, suggests that 'Dutchness' is disappearing through generations. The participants from families one and three did have contact with extended family in the Netherlands, but the brothers from family three mentioned it was sometimes quite difficult to communicate with their overseas family and they "*sometimes regret[ted] not learning Dutch*". The participant from family four seemed, at the time of the research, to have a strained relationship with his parents and did not correspond with extended adoptive family in the Netherlands.

### ***The Third Generation***

The third generation are the children of the second generation also born outside of the Netherlands. Only one third generation person (Leida), from period one, participated in this research. As it is impossible to compare the responses to any other participant only information received shall be reported. It is important to note that this

information may not be representative of the population and so it is impossible to draw conclusions from this third generation sample.

Leida considers herself a Dutch-New Zealander (like her mother, Hanna) because she has Dutch grand-parents, yet she is not interested nor participates in any Dutch traditions or social circles and feels she lives a New Zealand lifestyle. As she was growing up there were very few Dutch influences as her family “*pretty much stuck to the Kiwi lifestyle in their own little way*”. She only remembers a few differences in the types of meals she had as a child and that her home had quite a large numbers of accessories (e.g. trinkets, ornaments and knick-knacks) compared to “*my ‘Kiwi’ friends’ family homes*”. Leida also has very limited knowledge of the Netherlands as her comments on the benefits of living in New Zealand and the Netherlands suggest. She believes that, although she has never visited Holland, New Zealand has easier access to beaches, whereas the Netherlands has a flat country making cycling easier.

Leida’s network is relatively small, with seven nodes, ten lines and a network density of 0.5. She has very strong relationships with her family, partner and work colleagues seeing them daily, a medium strength relationship with her clients seeing them every six weeks and a weak relationship with her sports friends seeing them once a week. Leida states that she does not have any Dutch friends with the only Dutch influences being her grandmother, mother and extended family and although she considers herself a Dutch-New Zealander, she appears to have very little interest nor involvement in the Dutch culture.

### *Social Support Network Summary*

The size of the social networks for the first generation varied with family three having the largest as they named the most network members and family five having the smallest network. In general the size of the networks were larger for those participants who had lived in New Zealand longer.

In terms of density (the number of interrelationships between members in relation to the total number of possible relationships) the participants generally have fairly low network density's with most first generation couples being between 0.2 and 0.3 which shows that only a few of the network members have interrelationships. Only two couples, families four and five, have medium to high network densities (between 0.4 and 0.6).

The majority of participants have a mixture of uniplex (or single strand relationships) and multiplex relationships, with family four only having multiplex relationships.

Across all first generation participants the strongest relationship was with immediate family.

Out of the six categories of social support (material aid, physical assistance, intimate interaction, guidance, feedback, and social participation) the majority of relationships, across all time periods, were mainly characterised by the feedback category of social support with intimacy being less likely a part of relationships outside of the immediate family circle. Within each time period, the favoured type of social support differed, with group one tending to give and receive more physical assistance, group two

preferred social participation and group three favouring feedback. All groups had limited intimate interactions.

In regards to Dutch social networks, four out of the six families interacted with people, outside of the home, who identify themselves as Dutch, yet the majority of first generation participants did not currently socialise in Dutch circles.

The second and third generation participants have similar social network sizes, yet the density of the networks significantly varies between the families, with the second generation participant from family one and the siblings from family three having fairly low network density's, of 0.3, and the other two participants, one from group 1 and one from group 2, have medium network density's, of 0.5.

In regards to social support the majority of network relationships across the time periods are mainly characterised by the guidance category of social support with material aid and intimate interactions being less likely a part of relationships. Half of the second generation participants and the third generation participant have a mixture of uniplex and multiplex relationships. The other participants have only multiplex relationships.

As with the first generation the strongest relationship amongst the second and third generation participants is with immediate family. All participants have no specific contact or involvement with anyone Dutch except relatives/family members.



This research generally coincides with Schweizer, Schnegg & Berzborn (1998) anthropological study on the personal networks and social support of a southern California community as they both highlight the basic roles of people in a social network. For example relatives “act as emotional and economic trouble-shooters, friends are social companions, [and] neighbours are less significant and lend instrumental help” (p.17)

### **Limitations**

There are several factors which place limitations on the results of this study and need to be considered. Firstly the sample is very small which means that it is not possible to make conclusive statements about the Bay of Plenty Dutch community. Further, the method of collection may have resulted in a sample of participants who are not representative of the community. However the majority of participants responded to the advertisement which was placed in the supermarket so recruitment was not solely from places frequented by Dutch people.

Secondly, the method of data collection for this study required participants to provide information concerning their experiences and opinions of life in New Zealand. This self-report data would be subject to being responded to in a socially desirable manner despite being interviewed by a recent immigrant to New Zealand. Also as participants were asked about their experiences and opinions from the past their answers could be distorted over time.

Thirdly, social support network data was only collected over a week’s period which limits the information. Therefore the size and depth of the participant’s social support

networks may not be accurate. However, this material is able to be expanded upon by additional information gathered in interviews.

Finally, only basic statistical analysis was conducted on the structure of the social networks as this was primarily a small qualitative study. Thus further analysis could be undertaken which might provide additional insight into the social networks and the social support provided by the relationships.

Despite these limitations, the study does add to previous research by comparing immigrants across time periods of arrival and by analysing the retention of culture through generations of families. The next chapter is the conclusion in which I will summarise the whole thesis and make recommendations for further research in this area.

## ***Chapter Four: Conclusions***

Dutch migration to New Zealand began in the seventeenth century, but it was not until after the Second World War that the main influx of Dutch immigrants occurred, during the forty-two years that the Dutch immigration quota ran. In 2006, the New Zealand census recorded 0.7 per cent (over twenty-six thousand people) of the New Zealand population were Dutch.

The majority of previous literature has concentrated on the early immigrants (those who emigrated in the 1950s and 1960s), focusing on their stories, experiences and maintenance of language, with very little research on Dutch migrants arriving later (the 1970s onwards), nor on the alternative methods of maintaining culture such as through the practice of customs and through social networks.

Generally researchers (Johri, 1998; de Bres, 2004; Schouten, 1992) have found the Dutch culture disappearing in New Zealand as immigrants attempt to adopt their new country's culture and customs in order to 'fit in' and as the subsequent generations fail to have interest in their cultural heritage. Recent studies (Tap, 1997; Schouten, 1992) have, however, found that the aging Dutch community (those immigrants who are in retirement and whose children have left home) are reverting back to their roots, are speaking more Dutch and tend to socialise with others from their homeland who have similar experiences.

The basic aim of this thesis was to describe and analyse the immigrant experiences and social networks of the Bay of Plenty Dutch community and to show if and how

they maintained their identity through language, the practice of Dutch customs and through their social support networks. The study compared participants across three time periods of arrival (group one - 1950's; group two – 1960s to 1980s; and group three 1990s to today) and through the generations of the families (including the immigrating parents - generation 1 or generation 1.5; their children – generation 2; and their grandchildren – generation 3).

To date, there has been extensive research on the use of social support networks in maintaining cultural identity, however there is very little research concerning the Dutch community. Social support networks have been used in this research in order to assess how they are involved in maintaining their Dutch identity.

The experiences of immigration and settling into a new country for the first generation migrants are fairly similar for the individuals from groups one and two, those who arrived between the 1950s to the 1980s, as they arrived when they were young and during the time when the policies of the New Zealand government encouraged assimilation. The families that emigrated in the 1990s (group three), over twenty years later, have had different experiences as they were older, more financially secure, had young children and did not have the pressure to assimilate. All individuals considered integrating into the New Zealand culture was a priority, yet for the immigrants in groups one and two who found work in rural environments, initially, found a lack of opportunities to practice English and to socialise.

The majority (eight out of eleven) of first generation participants identify themselves as Dutch or Dutch-Kiwi's although the Dutch language is spoken very little and

mostly in the privacy of their own home. There has been little retention of customs and minimal socialising within the Dutch community, with only overseas relatives being their link to Holland. Overall the first generation participants have made adopting the New Zealand culture and customs their priority to the detriment of their Dutch culture although they continue to identify themselves as Dutch, or partly Dutch, because Holland was their place of birth and they have relatives living there.

There are several real-life instances (Dutch shops and ethnic retirement villages) as well as research (Tap, 1997) which suggests that older Dutch immigrants are reverting back to their culture and language of birth, but will this be the case for the most recent migrants? This is not something that this study can conclude as being a concern in the Bay of Plenty Dutch community, especially as the regional Dutch Club was recently disbanded. Although the reasons for this are unknown, one possibility could be a lack of interest and involvement in the Dutch community especially as the participant's social networks in this study have highlighted that their families are the main source of cultural support.

The second generation immigrants have had different levels of cultural influences during their childhood depending on their parent's philosophy, which has resulted in their current opinion of their cultural identity. One out the four participants considers themselves a Dutch-Kiwi, with the remaining participants considering themselves New Zealanders. All second generation immigrants have no involvement within the Dutch community or culture, with only one participant who is able to speak the Dutch language, however there is evidence that the Netherlands is important to two of the participants as they have holidayed or lived there in the past. These findings coincide

with other research (de Bres, 2004; Johri, 1998) as they have found the Dutch language, culture and involvement within the Dutch community is disappearing through the generations with “*second and third generation migrants are now ‘lost to Holland’, with virtually no Dutch identity at all*” (Schouten, 1992, p.169), yet it contradicts Bakker and Humblet's (1999) research as they found second and third generations were extremely interested in their roots and would like to keep the Dutch culture alive. Only one person from the third generation participated, and identified herself as a Dutch-Kiwi as she has Dutch bloodline and lives a Kiwi lifestyle yet she has no interest in Dutch culture or customs. The reasons for the difference between this research and Bakker and Humblet's (1999) study could be due to an issue within the Bay of Plenty Dutch descendents or an issue of research limitations for this study. However as this study has a small sample size it is more likely that the findings for the second and third generations are specific to the sample rather than a feature of the Bay of Plenty Dutch community in general especially as the Bakker and Humblet's (1999) study had a significantly larger sample size from around New Zealand.

Although this research concludes that Dutch migrants to New Zealand are losing their cultural heritage, the majority continue to refer to themselves as Dutch. Subsequent generations have little or no involvement in the Dutch community and it would be interesting to see if this changes as they become older. I believe that second generation participants are more likely to become interested in their Dutch heritage as they grow older, yet this interest is likely to dissipate throughout further generations as memories fade and family ties become extensive in New Zealand.

The conclusions made in this study are of a limited nature due to the small sample size and restrictions in time which means that it is not possible to make conclusive statements about the Bay of Plenty Dutch community. Also as the study was primarily qualitative only basic statistical analysis was conducted on the structure of the social networks which limits the quantity of insight on the participants relationships. Further research is required in order to continue the results of this study and some suggestions have been made below.

### **Further Research**

There are several ways in which this research can be continued and they are listed below:

- A similar study focusing on the Bay of Plenty Dutch community with a larger sample size would provide further insight into if and how the individuals in this community maintain their Dutch identity through the use of language, customs and social networks.
- A similar study focusing on the Bay of Plenty Dutch community concentrating on the social support networks using self report and observation over a longer period of time would increase the validity of the research.
- A study comparing the experiences, available resources (Dutch clubs, social groups etc) and identity maintenance of Dutch communities within different regions of New Zealand. This would enable a comparison of regional communities and assess if location has an impact on cultural involvement.

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Publications



## *Appendices*

### **A. Recruitment Poster**

### **B. Information Sheet**

### **C. Questionnaire**

#### *C.1 Born in the Netherlands*

#### *C.2 Born in New Zealand*

### **D. Interview Schedule**

#### *D.1 Born in the Netherlands*

#### *D.2 Born in New Zealand*

### **E. Social Support Networks**

#### *E.1 Dutch Immigrants*

#### *E.2 Descendants of Dutch Immigrants*

APPENDIX A: Recruitment Poster

# DUTCH FAMILIES

REQUIRED

AS RESEARCH PARTICIPANTS

Are you or your parents Dutch?

Do you live in the Bay of Plenty?

*Kaye Webster*

*Masters Student  
University of Waikato*

*Email:  
KLW16@waikato.ac.nz*

I am a graduate student at Waikato University and I am conducting a research project.

I require 6 families to answer some questions on their links to the Dutch culture within the Bay of Plenty.

All your family members need to do is complete a short questionnaire and participate in a short interview.



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

## **APPENDIX B: Information Sheet**

Department of Psychology  
Faculty of Arts and Social Sciences  
*Te Kura Kete Aranui*  
The University of Waikato  
Private Bay 3105  
Hamilton, New Zealand



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

### **DUTCH-NEW ZEALANDERS RESEARCH INFORMATION SHEET**

#### **What is this research about?**

The objective of the research is to analyse if/how people of a Dutch origin identify themselves as members of the Dutch community and assess changes in the extent of social networks within the Dutch community in the Bay of Plenty region of New Zealand.

#### **Who is the researcher?**

My name is Kaye Webster and I am a graduate student at the University of Waikato. I immigrated to New Zealand eight years ago from England. I am currently undertaking my Masters Thesis in Community Psychology. I am working under the supervision of two psychology university lecturers, Dr. Darrin Hodgetts ([dhdgetts@waikato.ac.nz](mailto:dhdgetts@waikato.ac.nz)) and Dr. Cate Curtis ([ccurtis@waikato.ac.nz](mailto:ccurtis@waikato.ac.nz)) and a Population Studies lecturer, Professor Jacques Poot ([jpoot@waikato.ac.nz](mailto:jpoot@waikato.ac.nz)).

#### **What does the research process involve?**

You will be asked to complete a short questionnaire and take part in a face to face interview lasting approximately one hour either individually or with your partner/siblings. I will contact you by telephone or email to organise a suitable time and place with you for the interview and to discuss any issues or concerns you may have about the research. The interview will cover such things as:

- Background to moving to New Zealand
- First impressions of New Zealand
- Group identity
- Maintenance and creation of social networks

#### **What will happen to the information?**

With your consent, I will audio-tape our conversation. The recording will be used to make notes. I will not make a full transcript of the interview but I will return a copy of my notes to you for comment and correction.

Your information, along with that from other interviewees, will be used in my analysis and in the development of recommendations.

All care will be taken by the researcher to protect your identity: I won't name you or include any obviously identifying information in my thesis or any other publicly available material. However, it is possible that some readers who know you and/or are familiar with your family may be able to recognise some comments as coming from you. You should bear this in mind when being interviewed.

**What about ethics?**

I am committed to reach and maintain high ethical standards; therefore the research will be reviewed by the Human Research and Ethics Committee of the Psychology Department, University of Waikato, under the delegated authority of the University of Waikato Committee on Human Research.

**How can I find out about the results of the research?**

A summary of the final report will be sent to you in appreciation of your participation in this research and a full report will be sent to you upon request. Four copies of my full report will be sent to the Assessment Office of the University of Waikato.

**How can I know more about written consent?**

A consent form is attached to this letter of introduction for you to read, sign and either post back to the address below, or hand to the person interviewing you. Any further questions you may have can be addressed to the researcher at the contact details listed below.

**What if I want to withdraw from the research?**

You may withdraw from the research at any time or refuse to answer any questions on the questionnaire or in the interview. You may also ask to have the information you have given me destroyed up to four weeks after the interview.

**I appreciate the time you have taken to take part in this research. Thank You.**

**For more information, contact:**

Kaye Webster  
Masters Student  
Department of Psychology  
University of Waikato  
Private Bag 3105  
Hamilton, New Zealand  
Ph: 07 549 0645 or 021 1180632  
E-mail: [KLW16@waikato.ac.nz](mailto:KLW16@waikato.ac.nz)

**Research Participants Contact Details**

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All participants must be 16 years or over

*Please complete and return to Kaye via post or email (see above contact details)*

**Main contact**

Name:

Address:

Telephone Numbers:

Email address:

Role in the family:

**Other family members** (living in the Bay of Plenty only)

**First generation** (first in the family to immigrate to New Zealand)

Names & Contact Telephone Numbers

**Second Generation** (first generations children)

Names, Ages & Contact Telephone Numbers

**Third Generation** (first generations grandchildren)

Names, Ages & Contact Telephone Numbers

University of Waikato  
Psychology Department  
**CONSENT FORM**

PARTICIPANT'S COPY

Research Project: The maintenance of group identity and social networks between Dutch New Zealanders

Name of Researcher: Kaye Webster

Name of Supervisor (if applicable): Darrin Hodgetts, Cate Curtis, Jacques Poot

I have received an information sheet about this research project and I have had the chance to ask any questions and discuss my participation with other people. Any questions have been answered to my satisfaction.

I agree to participate in this research project and have my interview voice recorded. I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Research and Ethics Committee (Dr Robert Isler, phone: 838 4466 ext. 8401, e-mail [r.isler@waikato.ac.nz](mailto:r.isler@waikato.ac.nz))

Participant's Name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

---

University of Waikato  
Psychology Department  
**CONSENT FORM**

RESEARCHER'S COPY

Research Project: The maintenance of group identity and social networks between Dutch New Zealanders

Name of Researcher: Kaye Webster

Name of Supervisor (if applicable): Darrin Hodgetts, Cate Curtis, Jacques Poot

I have received an information sheet about this research project and I have had the chance to ask any questions and discuss my participation with other people. Any questions have been answered to my satisfaction.

I agree to participate in this research project and have my interview voice recorded. I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Research and Ethics Committee.

Participant's Name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**APPENDIX C.1: Questionnaire - Born in the Netherlands**

Objective of the research: To analyse if and how people of a Dutch origin identify themselves as members of the Dutch community

Aim of this questionnaire: To gather background information concerning your immigrating to New Zealand

---

**Please complete these questions if you were born in the Netherlands and are aged 16years or over.**

Your Name (to match up with interview information only) \_\_\_\_\_

Age: 

16-20	21-30	31-40	41-50	51-60	61+
-------	-------	-------	-------	-------	-----

Do you still hold Dutch citizenship? \_\_\_\_\_

Are you a New Zealand... 

Citizen	Permanent resident	Other:
---------	--------------------	--------

*A. Background information of your decision to emigrate.*

1. Do you prefer the Netherlands to be referred to as Holland or Netherlands?
2. In what year did you immigrate to New Zealand?
3. How old were you?
4. What were your reasons for emigrating?
5. Who did you emigrate with?
6. Who did you know in New Zealand at the time of emigrating?
7. In which town/city did you arrive in New Zealand?
8. Where did you initially settle and why?
9. Do you consider yourself a Dutch person, a New Zealander or both?

*B. First impressions and experiences of New Zealand*

10. Can you briefly describe your experiences in the first few days on arriving in New Zealand (Please use over the page if necessary)
11. What were/are the experiences that you have had in the following:-
  - a. Language differences
  - b. Food differences
  - c. Cultural differences
  - d. The people
  - e. Housing differences
  - f. Climate differences
  - g. Work/school environment

*C. Your family*

12. Where did you meet your current partner/spouse? (If currently single, where did you meet you most recent partner?)
  - a. What is their nationality?

*C.1 Your children*

13. How many children do you have in total?
14. Where do they currently live?
15. According to your knowledge have they visited Holland?
16. According to your knowledge have they adopted any of their Dutch heritage (for example – the language, customs, etc)? Please explain

*C.2 Your grandchildren (where applicable)*

17. How many grandchildren do you have in total?
18. Where do they currently live?
19. According to your knowledge have they visited Holland?
20. According to your knowledge have they adopted any of their Dutch heritage (for example – the language, customs, etc)? Please explain

*D. Social Networks*

In order to prepare for the next stage of this research, can you please list below the names/initials of those friends, relatives, or acquaintances who you have had contact with in the last 7 days. Please write their relationship to you.

*For example: Joan - best friend or AVDL - brother*

*Thank you for answering these questions. The next stage of the research is the interview where we will discuss, in more detail, your experiences of immigration, New Zealand and your social networks.*

*Please return this questionnaire in the prepaid envelope or via e-mail to [KLW16@waikato.ac.nz](mailto:KLW16@waikato.ac.nz) and I look forward to seeing you and your family soon.*



**APPENDIX C.2: Questionnaire - Born in New Zealand**

Objective of the research: To analyse if and how people of a Dutch origin identify themselves as members of the Dutch community

Aim of this questionnaire: To gather background information concerning your immigrating to New Zealand

---

**Please complete these questions if you were born in New Zealand and are aged 16years or over.**

Your Name (to match up with interview information only) \_\_\_\_\_

How old are you? 

16-20	21-30	31-40	41-50	51-60	61+
-------	-------	-------	-------	-------	-----

**A. Background information**

1. Do you hold a Dutch passport? \_\_\_\_\_
  - a. If not, why?
2. Have you visited or lived in Holland?
  - a. How many times have you visited?
  - b. If you have lived in Holland, how long was it for?

3. Do you speak Dutch? 

Fluently	Basic conversation	A little	No
----------	--------------------	----------	----

- a. On what occasions do you speak Dutch?
- b. Where do you speak Dutch?
4. Do you consider yourself a Dutch person, a New Zealander or both?

**B. Your family**

5. Where did you meet your current partner/spouse? (If currently single, where did you meet you most recent partner?)
  - a. What nationality is your partner?

**B.1 Your parents**

6. Approximately, how old are your parents?
7. Where were they born?
8. Where do they currently live?
9. According to your knowledge have they visited Holland?
10. According to your knowledge have they adopted any of their Dutch heritage (for example – the language, customs, etc)? Please explain

**B.2 Your Children (if applicable)**

11. How many children do you have?
12. What are their ages?
13. Where do they currently live?
14. According to your knowledge have they visited Holland?
15. According to your knowledge have they adopted any of their Dutch heritage (for example – the language, customs, etc)? Please explain

D. Social Networks

In order to prepare for the next stage of this research, can you please list below the names/initials of those friends, relatives, or acquaintances who you have had contact with in the last 7 days. Please write their relationship to you.

*For example: Joan - best friend or AVDL - brother*

*Thank you for answering these questions. The next stage of the research is the interview where we will discuss further your experiences of immigration, New Zealand and your social networks.*

*Please return this questionnaire in the prepaid envelope or via e-mail KLW16@waikato.ac.nz and I look forward to seeing you and your family soon.*

## **APPENDIX D.1: Interview Schedule - Born in the Netherlands**

Objective of the research: To analyse if and how people of a Dutch origin identify themselves as members of the Dutch community

Introduction: Interview's introduction  
Briefly explain the purpose of the interview  
Assure anonymity (as outlined in letter of introduction)  
Ask again for permission to tape conversation

---

### A. *Questionnaire clarifications*

In the first part of this interview I just want to clarify a few points that came up in the questionnaire.

### B. *In the second section of the interview I wish to go into some more detail concerning your migration to New Zealand.*

- How did your family in Holland react when you told them about your decision to emigrate?
- Why did you choose New Zealand? How hear about it?
- What preparations did you go through to get ready for life in New Zealand?
- How did you go about finding
  - A home
  - A job
  - Did your employment in New Zealand follow on from the occupation/training you had in Holland
- What made you to choose to settle in Bay of Plenty?
- Have you ever considered moving back to Holland or elsewhere? Why? What stopped you?
- How often do you get homesick (for Holland)?
- Have you ever been back, either to visit or live Holland?
- What do you consider as being the benefits of living in New Zealand compared to Holland?
- What do you consider as being the disadvantages of living in New Zealand compared to Holland?
- What are the challenges you've experienced?
  - When you first arrived in New Zealand?
  - Since you've being living in New Zealand for a while?
- Were you a fluent English speaker when you arrived in New Zealand?
  - How has the language barrier affected the smooth transition into New Zealand life?
    - Finding work
    - Making friends
    - Further education/training

### C. *The next section I wish to look closer at the socialising differences between New Zealand and the Netherlands*

- In your opinion what similarities are there between New Zealanders and Dutch people?
  - What differences are there?

- When you lived in Holland on what special occasions did you share family activities? (e.g. national holidays)
  - What type of activities occurred at these occasions?
- Are these occasions and activities similar in New Zealand?
- On the questionnaire you mentioned that you consider your self as a Dutch person/New Zealander/both (*delete one*). What defines you as this person?

*D. In the next part of the interview I wish to discuss how you maintain your identity*

- Do you continue to speak Dutch regularly?
  - Where?
  - For what occasions
- What cultural traditions do you continue to practice?
  - How easy or difficult have you found continuing your traditions here?
  - Are there traditions you would like to continue in New Zealand but are unable?
  - What are the reasons for continuing or stopping these traditions?
- Do you socialise with fellow countrymen/women?
  - How often?
  - How easy or difficult have you found finding and keeping in contact with members of the Dutch community?
- Are you a member of any local or national Dutch/cultural clubs?
  - What activities are available/do you participate in at the clubs/groups?
- What kinds of cultural influences do you think New Zealand has had on your children/grandchildren compared to those they would have in Holland?

*E. Next, I am interested in the social networks you have developed since arriving in New Zealand. Firstly, using the list of names/initials of those friends, relatives or acquaintances you have already written, I would like you to place a 'D' next to those people who identify themselves as Dutch.*

Material Aid

Coding for diagram

- Which of these people have actually loaned or given you some money or possessions? E.g. Lent you money, sports equipment, power tools etc
- Have you ever given/lent any of these people money or possessions?

M+

M-

Physical Assistance

- Which of these people have helped you do things? E.g. Helped you move house, gave you a lift somewhere?
- Have you given any of these people physical assistance?

A+

A-

Private Feelings

- Which of these people have you talked to about things that were personal and private or receive comfort from? e.g. Discussed future plans, fears, hopes, ideas, etc

P

Guidance

- Which of these people have given you important or useful advice and information, or shown you how to do something? e.g. Explained the way of New Zealand culture
- Have you given any of these people guidance?

G+

G-

Feedback

- Which of these people let you know that they liked your ideas or the things you have done or are going to do? E.g. offered congratulations, approved of your performance, told you that they were pleased you had moved to New Zealand etc
- Have you given any of these people positive feedback?

F+

F-

Socialization

- Which of these people have you attended some social occasion with? E.g. going to the movies, pub, club, played sports
- Using the attached diagram, according to your knowledge, which of these people know and see each other independently of you? Just knowing each other is not enough, they must actually communicate or have a specific relationship (friends, relatives, spouse)

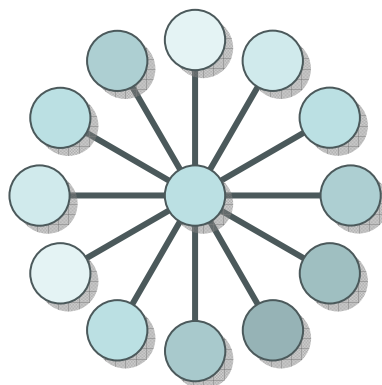
S

Frequency

- Approximately how often do you communicate/meet up with: -
  - Acquaintances in New Zealand
  - Friends in New Zealand
  - Friends in the Netherlands
  - Family in New Zealand
  - Family in the Netherlands

Personal characteristics of network members

- How long have you known this person?
- How did you meet the people who are not related to you? E.g. through neighbour, friend, school/work, social group
- How do you usually contact this person/meet this person? E.g. work together, phone, visit, at social occasions etc
- Do they live close to you? E.g. same neighbourhood/suburb, in same town?
- Intimacy with each other:



- 1=very close friend
- 2=friend
- 3=casual acquaintance

*Many thanks for your time  
Once I have completed my research I will post you a summary of my findings*

## **APPENDIX D.2: Interview Schedule - Born in New Zealand**

Objective of the research: To analyse if and how people of a Dutch origin identify themselves as members of the Dutch community

Introduction: Interview's introduction  
Briefly explain the purpose of the interview  
Assure anonymity (as outlined in letter of introduction)  
Ask again for permission to tape conversation

---

### *A. Questionnaire clarifications*

In the first part of this interview I just want to clarify a few points that came up in the questionnaire.

### *B. In the next part of the interview I wish to look closer at the cultural influences you have had in your childhood.*

- As you were growing up what Dutch cultural traditions / activities were you involved in? -
  - At home?
  - In your community?
- Are you a member of a local or national Dutch/cultural club?
  - How often do you attend?
  - What type of activities is there available?
  - What activities do you participate in?
  - What age range are the other members?
- What aspects of your childhood would you consider as having a Dutch origin or influence? e.g. food, celebrating Dutch holidays
- What was it like growing up in New Zealand with Dutch grandparents and/or parents
  - In your opinion, how was it different from other New Zealand families?
- Moving to the present day, in your opinion
  - What are the benefits of living in New Zealand compared to Holland
  - What are the disadvantages of living in New Zealand compared to Holland
- Recently there have been changes to the citizenship laws in Holland. One change affects people who were born before their parents were naturalised.
  - Does this mean anything to you?
  - If you do not have a Dutch passport, would you want to apply for one?
- On the questionnaire you mentioned that you consider your self as a Dutch person/New Zealander/both (*delete one*). What defines you as this person?

### *C. In the next part of the interview I wish to discuss how you maintain your identity*

- What cultural traditions do you practice?
  - How easy or difficult have you found practicing Dutch traditions in New Zealand?
  - What are the traditions you would like to continue in New Zealand but are unable?
- Do you socialise with fellow countrymen/women?
  - How often?

- How easy or difficult have you found finding and keeping in contact with members of the Dutch community?
- What kinds of cultural influences do you think New Zealand has had on your children compared to those they would have in Holland?

*D. Next, I am interested in the social networks you have developed since arriving in New Zealand. Firstly, using the list of names/initials of those friends, relatives or acquaintances you have already written, I would like you to place a 'D' next to those people who identify themselves as Dutch.*

Material Aid

Coding for diagram

- Which of these people have actually loaned or given you some money or possessions? E.g. Lent you money, sports equipment, power tools etc
- Have you ever given/lent any of these people money or possessions?

M+

M-

Physical Assistance

- Which of these people have helped you do things? E.g. Helped you move house, gave you a lift somewhere?
- Have you given any of these people physical assistance?

A+

A-

Private Feelings

- Which of these people have you talked to about things that were personal and private or receive comfort from? e.g. Discussed future plans, fears, hopes, ideas, etc

P

Guidance

- Which of these people have given you important or useful advice and information, or shown you how to do something? e.g. Explained the way of New Zealand culture
- Have you given any of these people guidance?

G+

G-

Feedback

- Which of these people let you know that they liked your ideas or the things you have done or are going to do? E.g. offered congratulations, approved of your performance, told you that they were pleased you had moved to New Zealand etc
- Have you given any of these people positive feedback?

F+

F-

Socialization

- Which of these people have you attended some social occasion with? E.g. going to the movies, pub, club, played sports
- Using the attached diagram, according to your knowledge, which of these people know and see each other independently of you? Just knowing each other is not enough, they must actually communicate or have a specific relationship (friends, relatives, spouse)

S

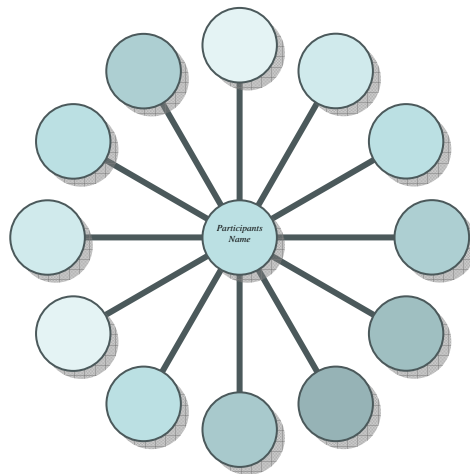
Frequency

- Approximately how often do you communicate/meet up with: -
  - Acquaintances in New Zealand
  - Friends in New Zealand

- Friends in the Netherlands
- Family in New Zealand
- Family in the Netherlands

Personal characteristics of network members

- Have long have you know this person?
- How did you meet the people who are not related to you? E.g. through neighbour, friend, school/work, social group
- How do you usually contact this person/meet this person? E.g. work together, phone, visit, at social occasions etc
- Do they live close to you? E.g. same neighbourhood/suburb, in same town?
- Intimacy with each other:



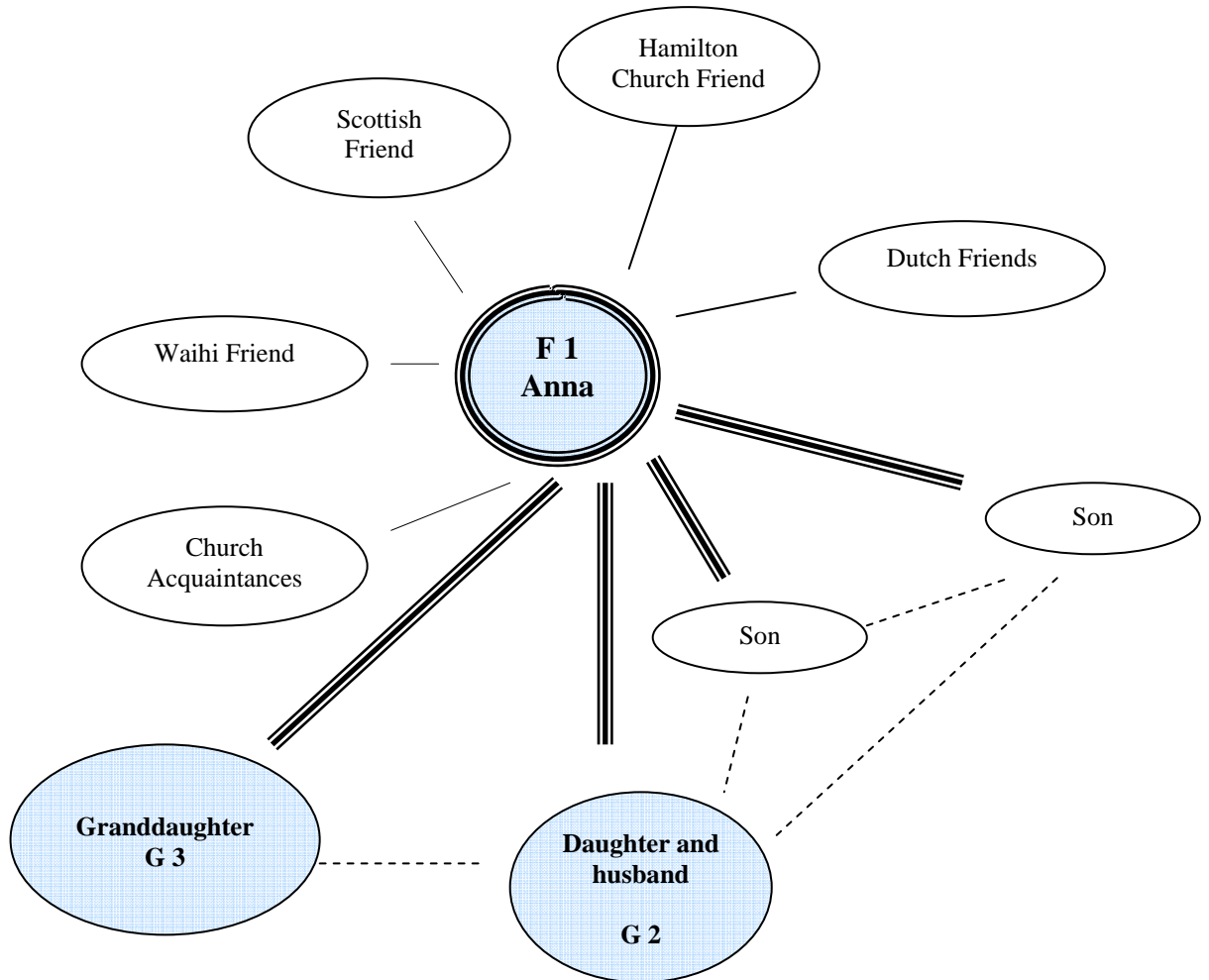
- 1=very close friend
- 2=friend
- 3=casual acquaintance

*Many thanks for your time  
Once I have completed my research I will post you a summary of my findings*



**APPENDIX E.1: Social Support Networks for Dutch Immigrants**

**Family 1**



Number of Nodes: 10

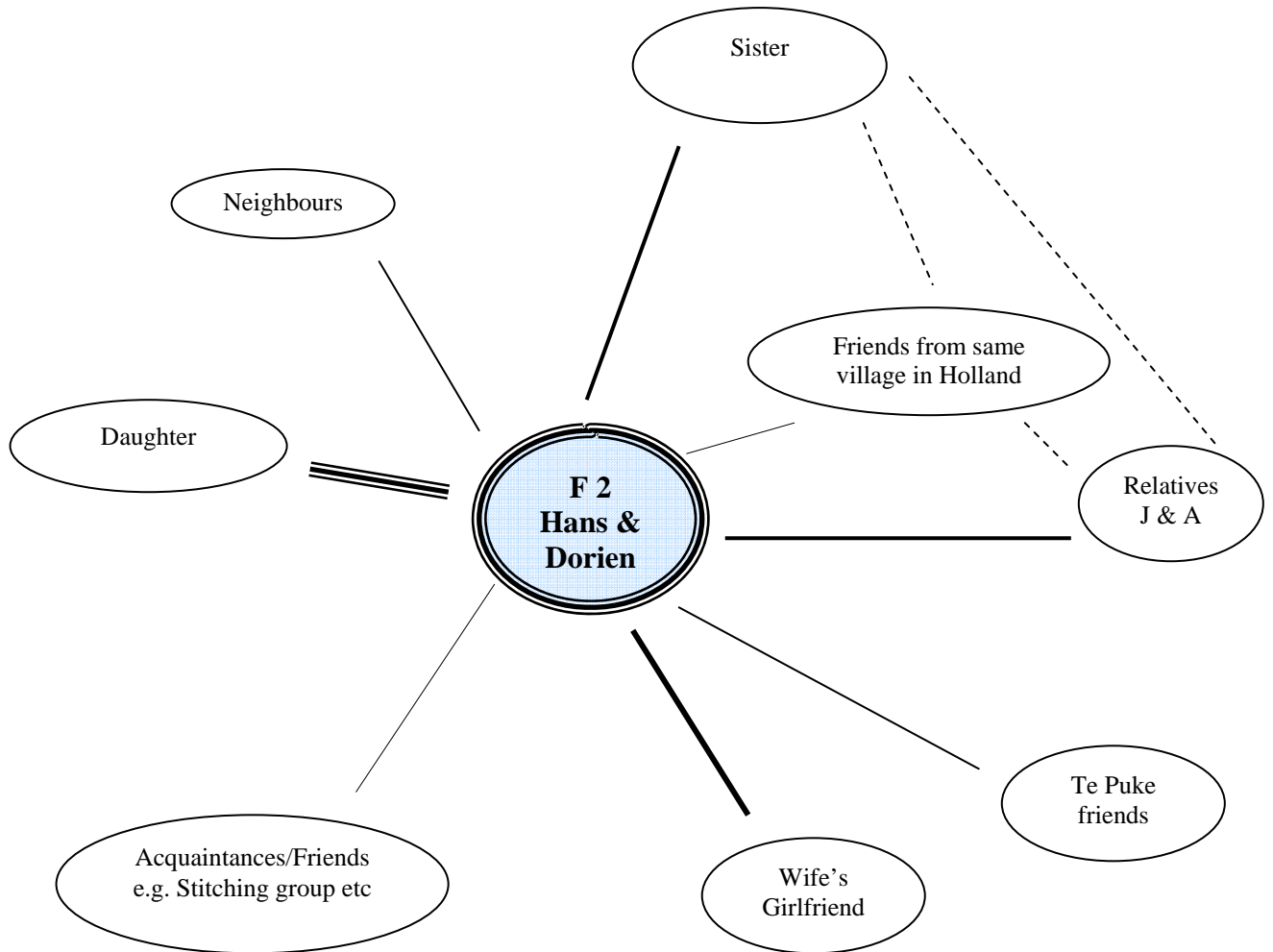
Number of Lines: 13

Density Coefficient:

(Where  $L$  = relational ties  
and where  $g$  = nodes/actors)

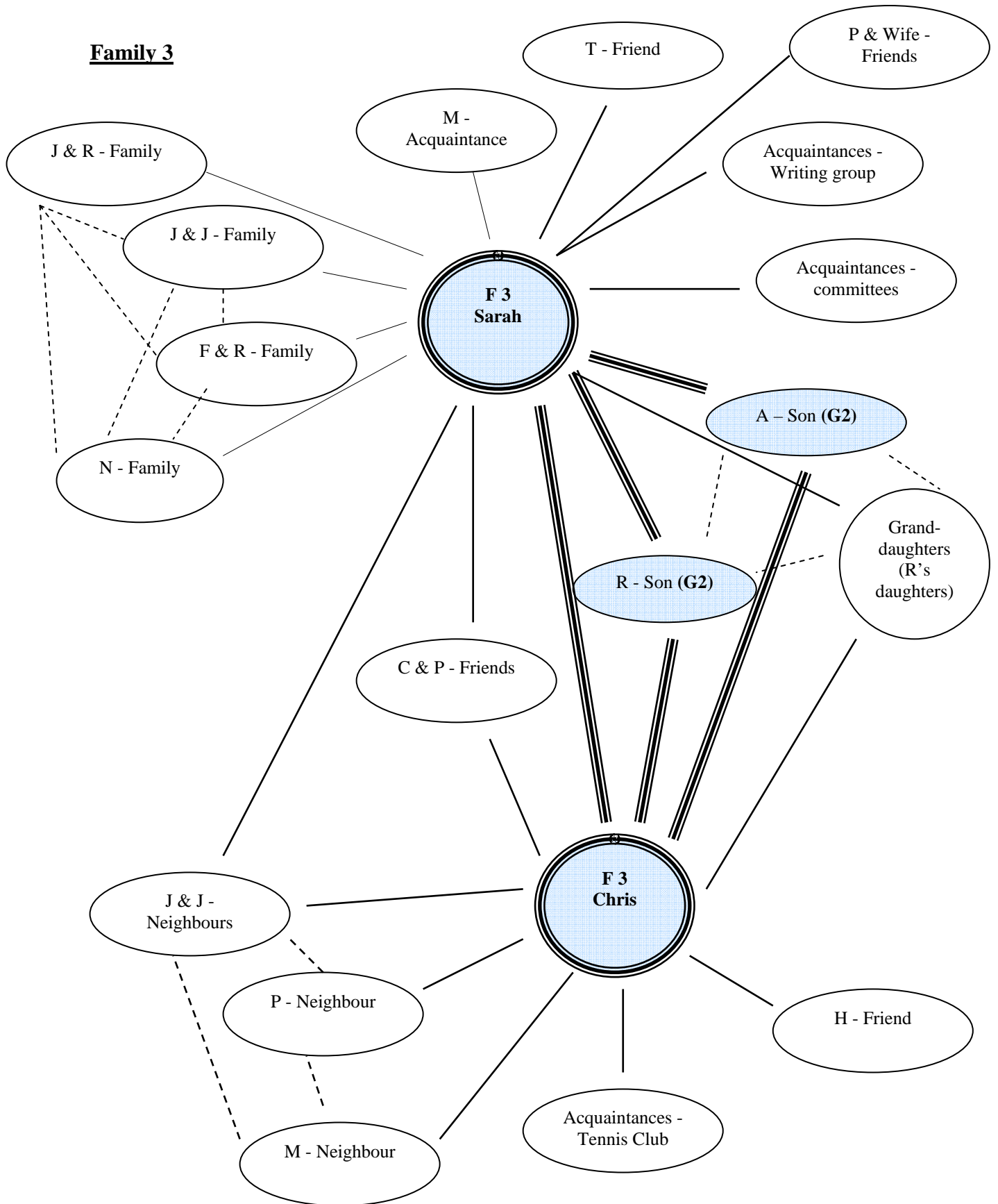
$$\frac{2L}{g(g-1)} = \frac{2 \times 13}{10(10-1)} = 0.2$$

**Family 2**



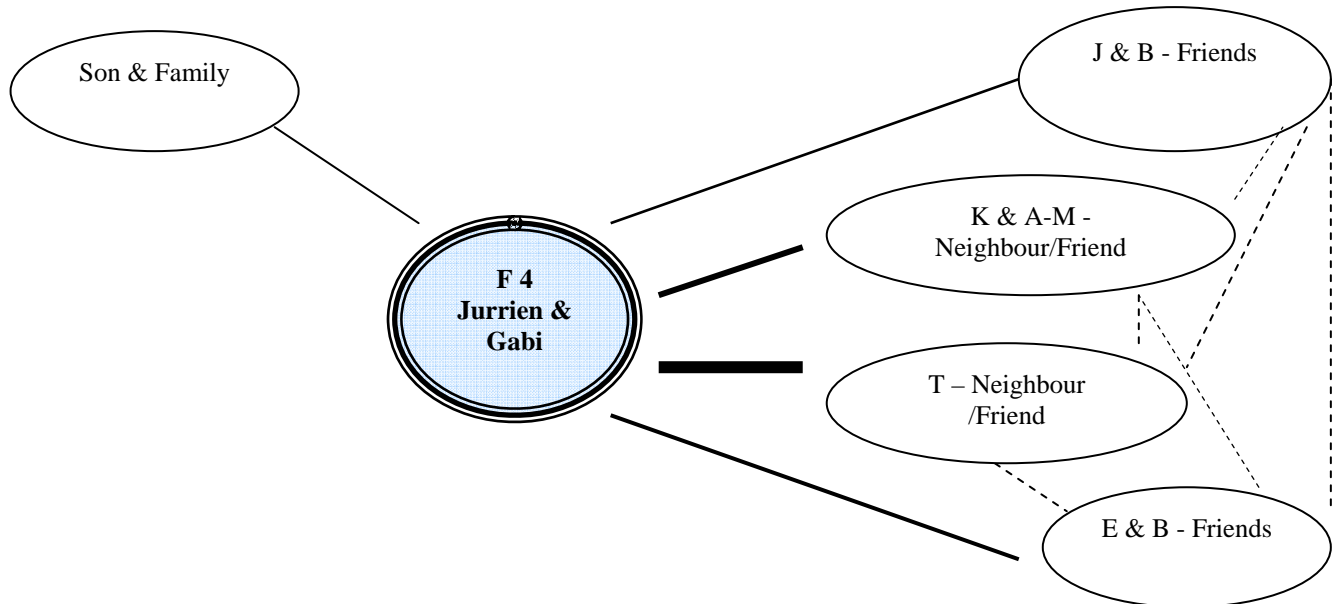
Number of Nodes: 10  
Number of Lines: 12  
Density Coefficient: 0.2

**Family 3**



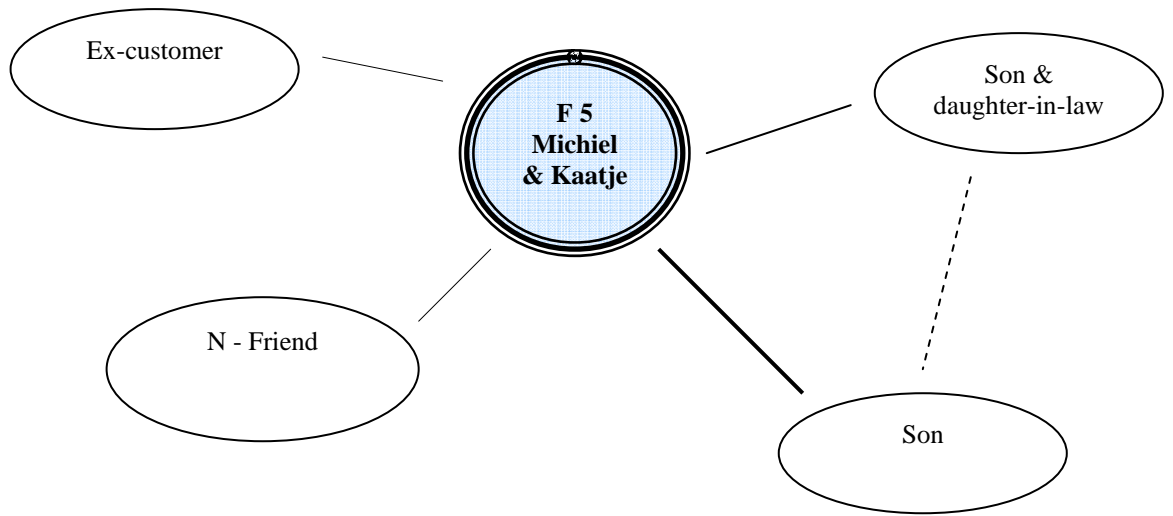
Number of Nodes: 20  
Number of Lines: 35  
Density Coefficient: 0.2

**Family 4**



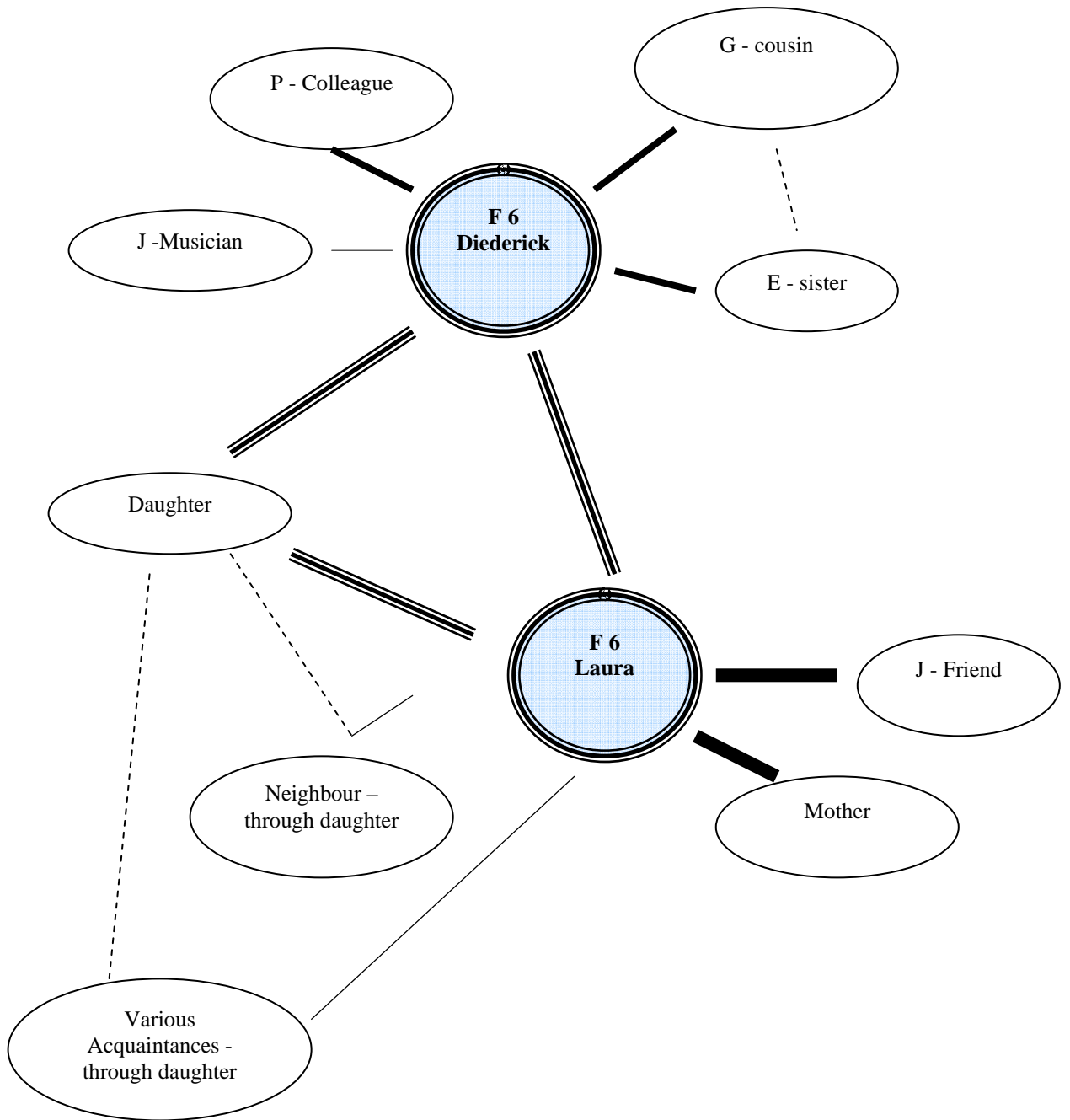
Number of Nodes:7  
Number of Lines: 12  
Density Coefficient: 0.6

**Family 5**



Number of Nodes: 6  
Number of Lines: 6  
Density Coefficient: 0.4

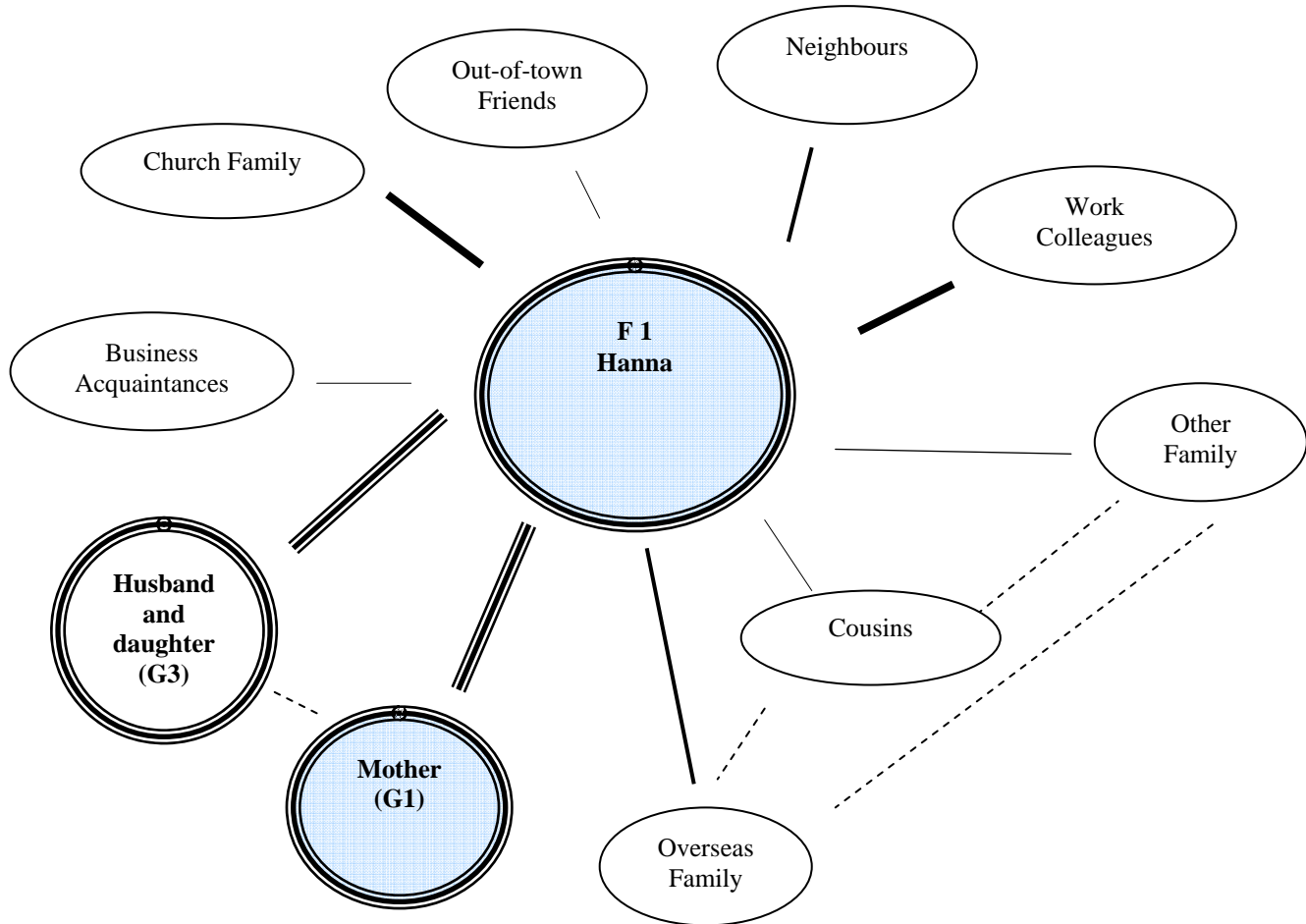
**Family 6**



Number of Nodes: 11  
Number of Lines: 14  
Density Coefficient: 0.3

**APPENDIX E.2: Social Support Networks for Dutch Immigrant Descendants**

**Family 1 – Generation 2**



Number of Nodes: 11

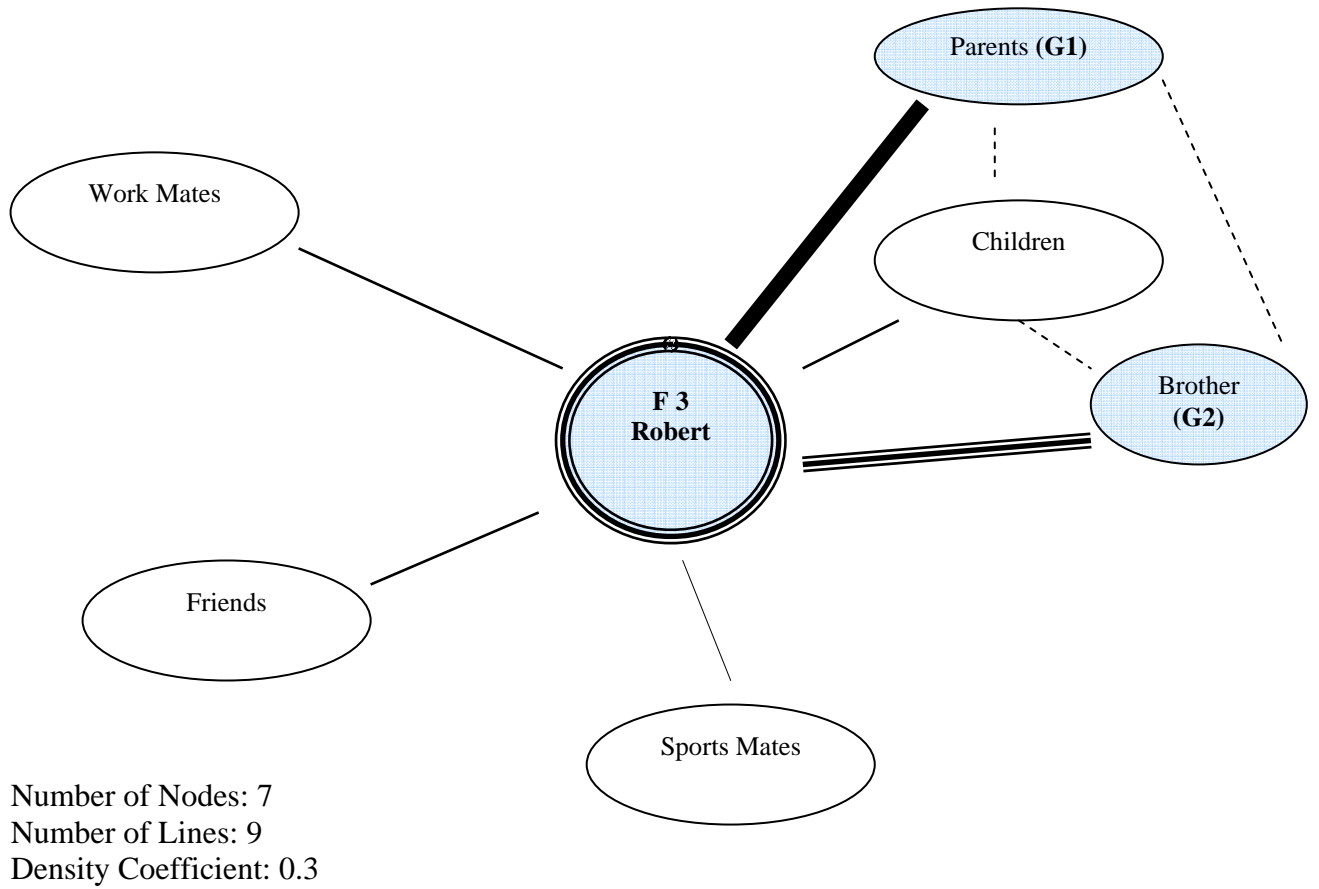
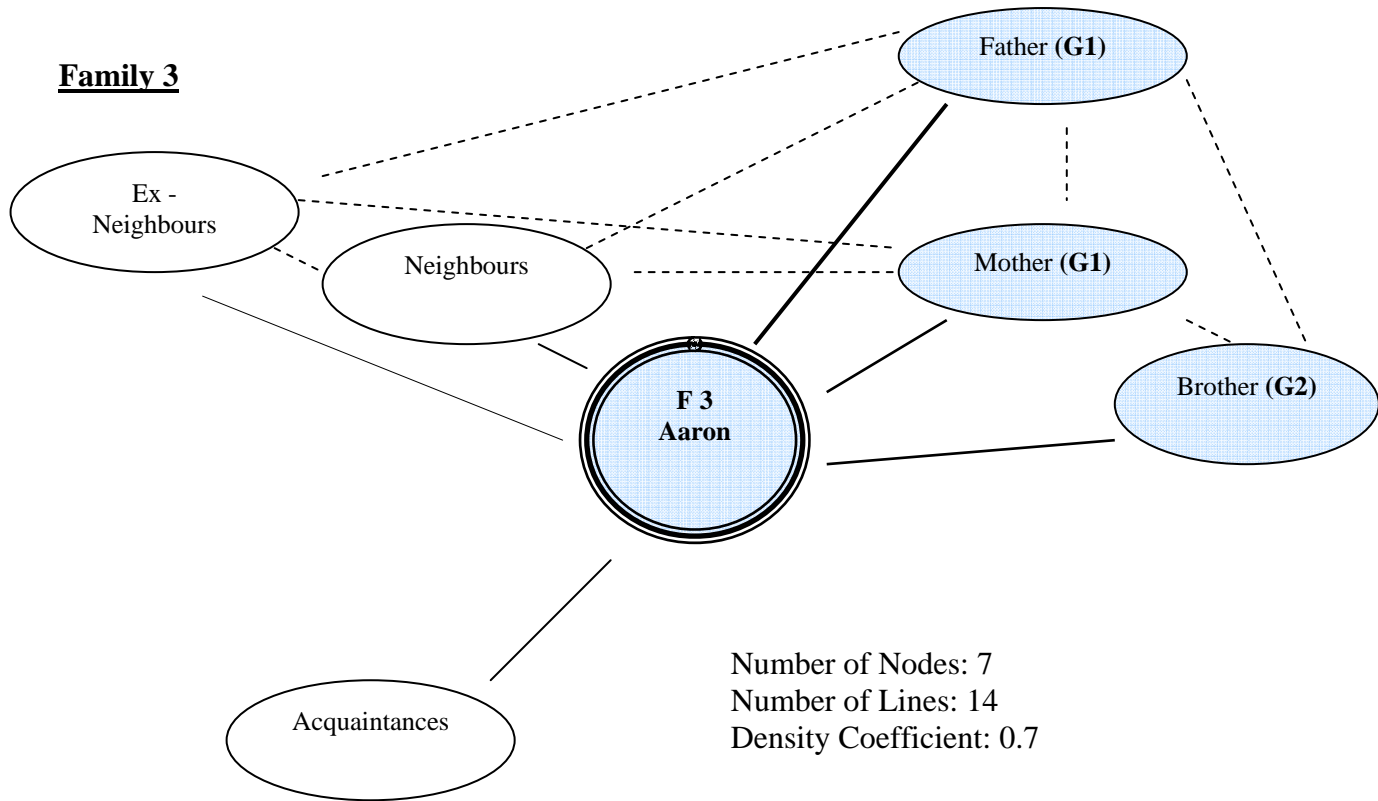
Number of Lines: 14

Density Coefficient:

(Where *L* = relational ties  
and where *g* = nodes/actors)

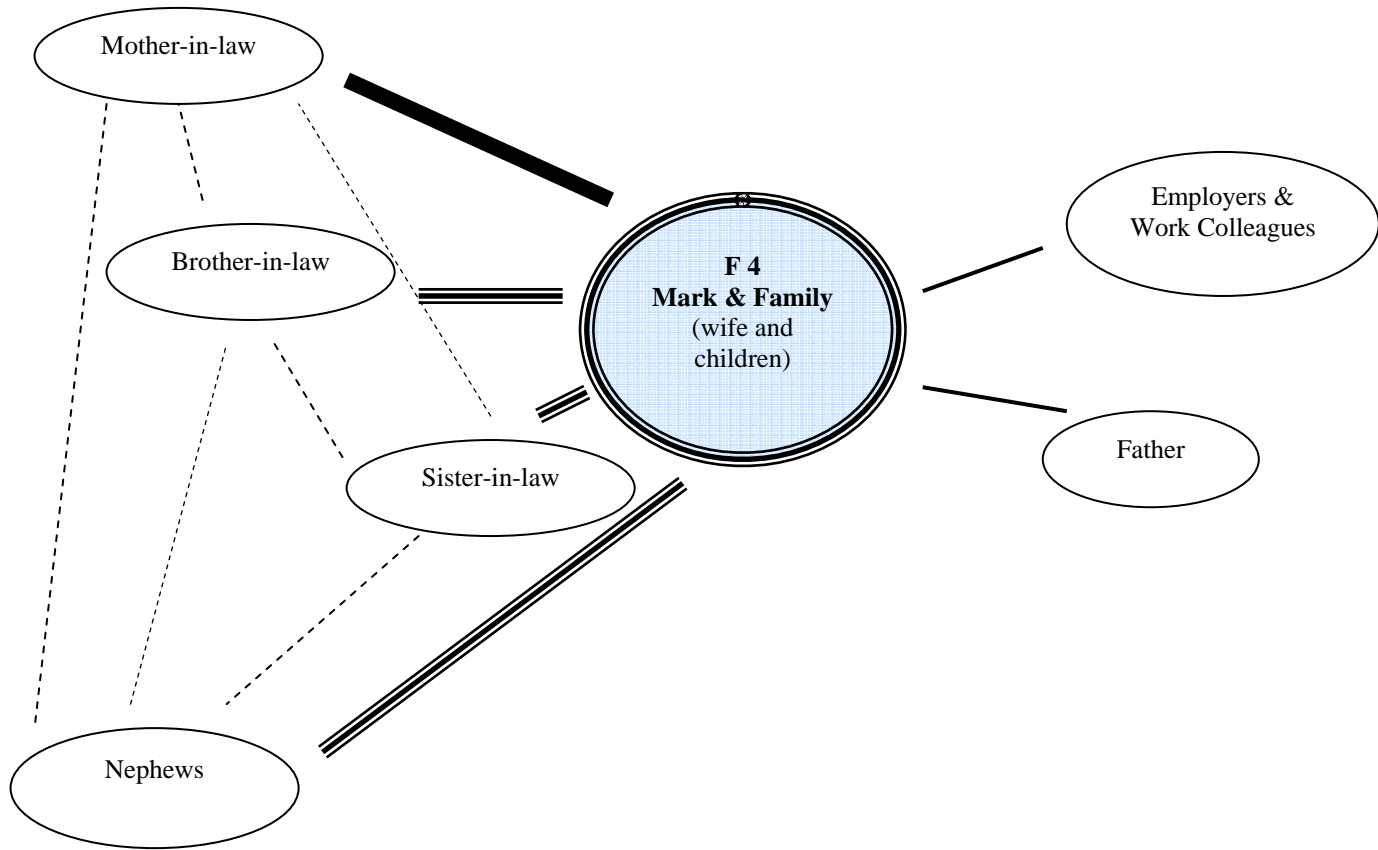
$$\frac{2L}{g(g-1)} = \frac{2 \times 14}{10(10-1)} = 0.3$$

**Family 3**



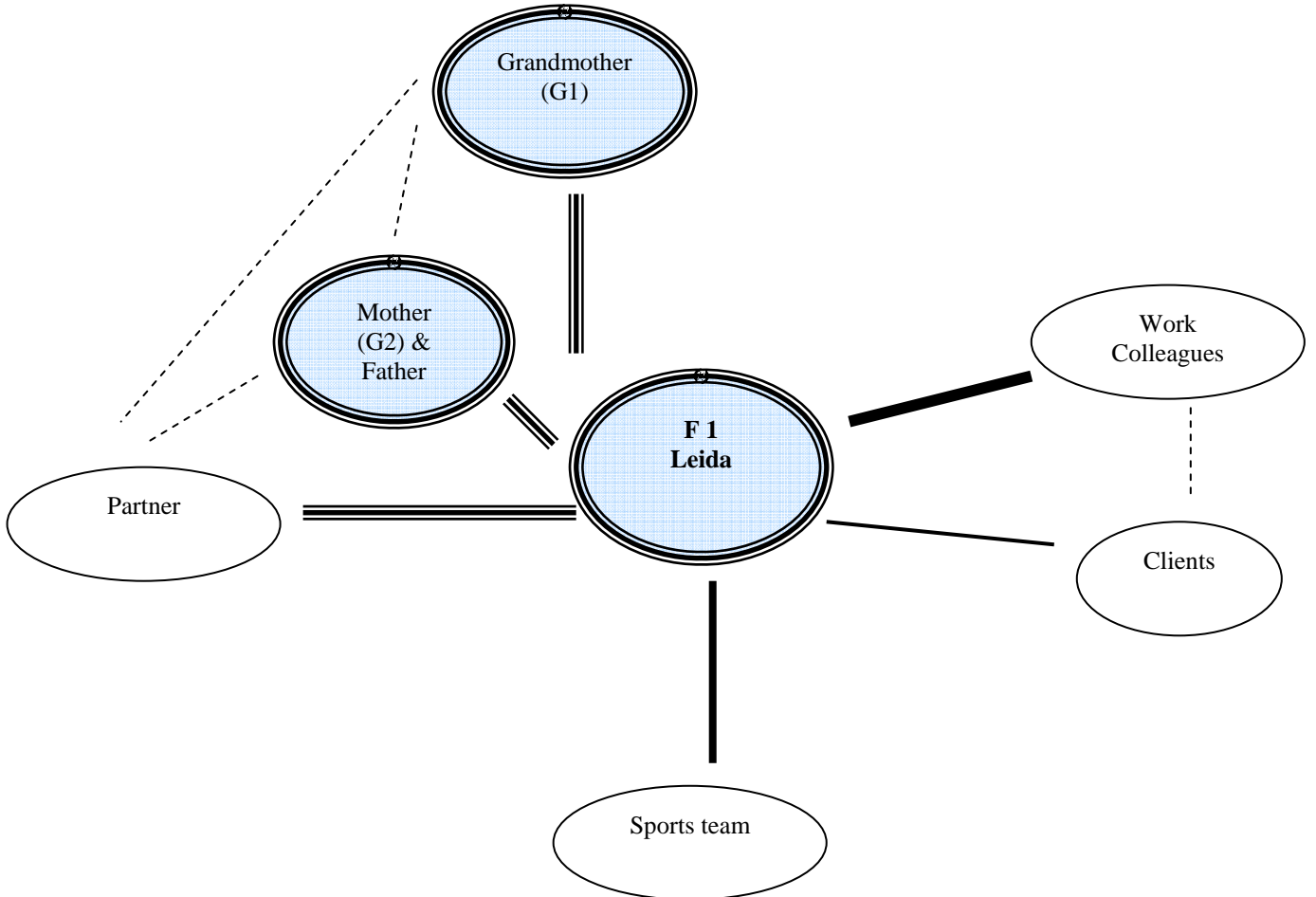


**Family 4**



Number of Nodes: 8  
Number of Lines: 14  
Density Coefficient: 0.5

**Family 1 – Generation 3**



Number of Nodes: 7  
Number of Lines: 10  
Density Coefficient: 0.5