

Chapter 1 : Dutch (film) - Wikipedia

Dutch American Voices brings together a full spectrum of such perspectives, as expressed in immigrants' letters to their families and friends in the Netherlands. From the terse notes of first-time writers to the polished chronicles of skilled correspondents, the letters are presented in engaging.

The Netherlands has about 16, square miles of landmass, making the country roughly equal in size to New Jersey and Maryland combined. The nation supports a population density of about 1, people per square mile. During the New Stone Age c. Since then, the Dutch have employed various strategies to regain the land lost to the sea. Simple earthen hills village sites linked by dikes long preceded the complex drainage systems that drain the enclosed lowlands today with electrically powered pumps. The massive Delta Works, stretching across the islands of South Holland and Zeeland, was constructed following disastrous floods in to protect the Netherlands from storms and high water. Because the most productive farm land together with the most populous commercial and industrial districts lie as much as 20 feet below sea level, hydrological science has become a hallmark of Dutch achievement. The Romans built roads and made improvements to existing dikes in the lowlands. From the s to the s, the Dutch were subjected to violent raids by Viking sailors from Scandinavia. During this unstable period, power passed to local nobles, whose arms and castles offered protection in return for rent, labor, and taxes. This system gradually declined when, beginning in the s, much of the Netherlands was taken by the dukes of Burgundy, a powerful French feudal dynasty. While he was well-liked by the Dutch, his successors were not. Although William was assassinated in , his efforts eventually resulted in Dutch independence. For this reason, he is often regarded as the Father of the Netherlands. Resistance to the Spanish united the lowlanders, who previously had local rather than national loyalties. In the Union of Utrecht unified the seven northern lowland provinces. Their agreement, essentially a defensive alliance, served as a national constitution until Two years later , those provinces declared the Netherlands an independent country. This "Golden Age" lasted until the s, after which the Netherlands underwent a gradual decline as the balance of colonial power shifted in favor of England. Afterwards, in , descendants of the House of Orange established a monarchy, which was reformed successively in , , and to create a broadly based democracy. Today, the Netherlands has a constitutional monarchy with a bicameral, multi-party system administered by a premier and a coalition cabinet of ministers. Queen Beatrix "â€", the titular head of state, performs largely ceremonial duties. In the company also established the Dutch Reformed Church the Reformed Church in America which has exercised a significant influence in the Dutch American community. In New Amsterdam New York City Governor Peter Stuyvesant attempted to eliminate all worship apart from that of the Dutch Reformed Church, but his governing board in Amsterdam opposed the policy as detrimental to commerce. Like Amsterdam itself, New Amsterdam did not enforce rules which prohibited worship to Jews, Catholics, and others. Thus, New Amsterdam flourished and, as New York City, it continues to host a diverse populace with widely varying religious expressions. After the British captured New Netherland in , Dutch immigration virtually ceased but England imposed no severe restraints on the Dutch and the vast majority remained in New York. By they numbered about , and, in addition to New York City, they clustered in towns and villages scattered along the Hudson and Mohawk Rivers. In such places they dominated the local culture, spoke Dutch, and established both Reformed churches and day schools. After the American Revolution, the Dutch more rapidly assimilated into the dominant Anglo-American In this photograph, a Dutch woman and her children prepare to depart from the S. Vedic in New York City. Consequently, when a new wave of Dutch immigrants came to the United States in the s, they found few in New York or elsewhere who spoke Dutch. That movement stemmed from religious and economic discontent in the Netherlands; a potato famine and high unemployment combined with a division in the Reformed Church that pitted conservative Calvinists against the increasingly liberal State Church forced many Dutch to emigrate. At the same time, three clergymen organized colonies on the Midwestern frontier. In Father Theodore J. Scholte founded respectively, Holland, Michigan and Pella, Iowa Once these communities were established, printed brochures and private correspondence triggered a persistent flow of newcomers until , when immigration

quotas and the Great Depression closed out that year period of migration. During that era, Dutch immigration followed typical northern European patterns, increasing or decreasing in response to economic prospects at home or in the United States. With peaks in the mid-1840s, the early 1850s and 1880s, and again from 1900 to 1914, a total of about 1,000,000 Netherlanders immigrated to the United States between 1840 and 1914. They settled mainly in the Midwest, clustering where the original colonies had been established in Wisconsin, Michigan, and Iowa. Those with hopes of becoming independent farmers moved West and gained land under the Homestead Act, which encouraged settlement in northwestern Iowa, South Dakota, Minnesota, Montana, Washington, and California. In nearly every settlement, they organized and had prominent roles in local towns where they established churches, private schools, and farm-related businesses of all sorts. After 1880, when the best homestead lands were occupied, the Dutch selected urban industrial locations and formed solid ethnic enclaves in Grand Rapids, Chicago, and Paterson. By Dutch immigrant communities stretched from coast to coast across the northern tier of states, but they concentrated most heavily around the southern half of Lake Michigan, from Muskegon, Michigan, through Chicago and north to Green Bay, Wisconsin. After World War II, when a war-ravaged economy and a severe housing shortage caused a third of the Dutch populace to seriously consider emigration, a new wave of 80,000 immigrants came to the United States. The Dutch government encouraged emigration and sought to increase the annual U.S. immigration quota. These Dutch Colonials, who had immigrated to the Netherlands after when Indonesia became independent, settled primarily in California, the destination of many other postwar Dutch immigrants. The 1960 Census recorded the highest number 28,000 of foreign-born Dutch in California, while seven other states—Michigan, New York, New Jersey, Illinois, Washington, Florida, and Iowa—hosted nearly the whole 50,000 balance. Apart from Florida, these states had been traditional strongholds for Dutch Americans.

Acculturation and Assimilation During the chief era of Dutch immigration, 1840-1914, religious and ideological viewpoints structured the character of public institutions in the Netherlands. In the Dutch Republic, Reformed Protestants controlled the government, schools, public charities, and most aspects of social behavior. Although both Catholics and Jews practiced their faith without hindrance, they could not hold public offices. Then, beginning in the 1840s, when the national constitution permitted a multi-party system, political parties grew from constituencies identified with specific churches or ideologies. The Reformed, the Catholic, and the Socialist groups each organized one or more parties. In addition, each group established separate schools, labor unions, newspapers, recreational clubs, and even a schedule of television programs to serve constituencies. Dutch Americans recreated parts of that structure wherever they clustered in sufficient numbers to sustain ethnic churches, schools, and other institutions. Since the 1950s, these enclaved groups have begun to embrace mainstream American institutions more rapidly and they have altered the goals of their private organizations to attract and serve a multicultural constituency. Religious and cultural separation flourished primarily in the ethnically dense population centers of Reformed Protestants. Dutch Catholics, apart from those in the Green Bay area, were not concentrated in large numbers. Instead they joined other Catholic parishes in Cincinnati, St. Louis, New York City, and elsewhere. Lacking large and cohesive enclaves, Dutch Catholics were neither able nor inclined to re-establish ethnic institutions in America. One prominent Dutch rabbi in New York, Samuel Myer Isaacs, attempted to maintain a Dutch identity by founding a synagogue, a school, and the orthodox periodical *The Messenger*, but these institutions faltered after his death. Currently, the major strongholds of Dutch American separatism are fragmenting rapidly. Reformed churches, schools, colleges, theological schools and even retirement facilities for the aged are campaigning to gain a full spectrum of non-Dutch clients. Marriage outside of the ethnic group has become common and media-driven popular culture has altered traditional behavior among all age groups. In short, mainstream culture has either attracted Dutch ethnics out of their enclaves or the surrounding culture has so altered the ethnic communities that they can no longer flourish on ethnic exclusivity. There are no aggressively mean-spirited or demeaning stereotypes of Dutch Americans. They are correctly perceived as valuing property, inclined to small business ventures, and culturally conservative with enduring loyalties to their churches, colleges, and other institutions. The perception that they are exceptionally clannish is also accurate, but that characteristic is demonstrated primarily among Reformed Protestants. Other ethnic stereotypes—financial penury, a proclivity for liquor and tobacco, and a general humorlessness—reflect individual rather than group features. In general, Dutch

foods are not rich or exotic. Potatoes and vegetables combined with meat in a Dutch oven, fish, and soups are typical. The Indonesian rice table, now widely popular in Dutch American kitchens, came from Dutch colonials. Holiday pastries flavored with almond paste are a major component of Dutch baked goods. Social gatherings thrive on coffee and cookies with brandy-soaked raisins during the Christmas season. Men often dressed in baggy black pants and colorful, wide-brimmed hats, while women wore voluminous black dresses, colorfully embroidered bodices, and lace bonnets. Such costumes have been replaced by modern clothes in the Netherlands. In the United States, traditional dress is reserved for special occasions. Many postwar immigrants, however, have preserved a distinctive pattern of Christmas observance which separates gift exchanges on St. Nicholas Day December 6 from the religious celebrations of December. Health and life insurance, either private or from institutional sources, has long ago replaced the need for immigrant aid cooperatives which once provided modest death benefits. Reformed churches regularly assisted widows, orphans, and chronically dependent people prior to the Social Security system. In isolated cases, church funds are still used to supplement the incomes of especially needy persons or to assist those with catastrophic needs. For mental diseases, a cluster of Reformed denominations established the Pine Rest Psychiatric Hospital in , but that institution now serves the general public. Other institutions, the Bethany Christian Home adoption agency and the Bethesda tuberculosis sanatorium, have also been transformed to serve a multicultural clientele.

Language In general, the Dutch language is no longer used by Dutch Americans. The vast majority of postwar immigrants have adopted English and the small number of immigrants who have arrived since the s are bilingual because English is virtually a second language in the Netherlands. Still, some Dutch words and expressions have survived: Typical Dutch greetings, dag "dag" , which means "good day" and hoe gaat het "who gat het" for "how are you doing," are no longer in common usage in the United States. There are small groups of Dutch Americansâ€™ descendants of nineteenth century immigrantsâ€™ who have maintained provincial Dutch dialects including dialects from Overijssel, Drenthe, and Zeeland that have all but disappeared in the modern-day Netherlands. Consequently, some Dutch linguists have traveled to western Michigan and other Dutch American strongholds to record these antiquated dialects. Formal Dutch remained vital among the immigrants until the s, due partly to its use for worship services, but World War I patriotism, which prohibited the use of German, Dutch and other languages, signaled the demise of Dutch usage in Reformed churches. Long before the World War I, however, Dutch Americans, and especially their American-born children, began to reject the ancestral language. It was well understood and frequently asserted among them that economic opportunities were greater for those who spoke English. Consequently, daily wage earners, business people, and even farm hands adopted English as quickly as possible. Formal Dutch is currently used only in commemorative worship services, and in the language departments of several colleges founded by Dutch Americans.

Family and Community Dynamics Colonial New Netherland New York , like Jamestown and other trading post colonies, attracted single men, few women, and even fewer families. Every account of New Amsterdam New York City refers to its rough and raucous social characterâ€™the products of an astonishing mixture of people, languages, and behavior which severely tested polite standards of social order.

Chapter 2 : Text-to-Speech Voice Download Guide

Dutch American Voices brings together a full spectrum of such perspectives, as expressed in immigrants' letters to their families and friends in the Netherlands. From the terse notes of first-time writers to the polished chronicles of skilled correspondents.

It sent explorers under the command of Henry Hudson who arrived in and mapped what is now known as the Hudson River. Their initial goal was to find an alternative route to Asia, but they found good farmland and plenty of wildlife instead. Oldest Dutch settlement[edit] Principal Dutch colonies in North America The earliest Dutch settlement was built around , it consisted of a number of small huts built by the crew of the "Tijger" Tiger a Dutch ship under the command of Captain Adriaen Block which had caught fire while sailing on the Hudson in the winter of The ship was lost and Block and his crew established a camp ashore. In the spring, Block and his men did some explorations along the coast of Long Island. Block Island still bears his name. Finally, they were sighted and rescued by another Dutch ship and the settlement was abandoned. Permanent settlers arrived in at what is now Albany, New York. New Amsterdam was settled in In , Dutch officials tried to expand the northern colony through a plan that promised "Liberties and Exemptions" to anyone who would ship fifty colonists to America at his own expense. Anyone who did this would be allowed to buy a stretch of land along the Hudson from the Dutch West India Company of about twelve miles, extending as far inland as the owner wanted. These landowners were called patroons and had complete jurisdiction over their domains as well as extensive trading privileges. They also received these rights in perpetuity. In this way, a form of feudalism , which had vanished in the Dutch Republic, was introduced in North America. The Patroonships were not a success; by , the Dutch West India Company had bought back four of the five patroonships originally registered in Amsterdam. As the local tribes had now realized that the Dutch were not simply visitors but people set to settle their land. The Dutch realized that they had gone with the wrong approach as they offered great privileges to wealthy citizens instead of the poor ones. It was not until that the Dutch state abandoned its passivity and decided to actively support New Netherland. The Dutch state issued a proclamation which stated that "all mechanics and farmers who can prove their ability to earn a living here shall receive free passage for themselves, their wives and children". Although the Dutch were in control, only about half the settlers were ethnically Dutch the other half consisted mainly of Walloons , Germans and French Huguenots , as well as new England Yankees. Manhattan grew increasingly multicultural. In , the English seized the colony and renamed it New York. The Dutch briefly recaptured the colony, but during peace talks decided under English pressure to trade it for Suriname in South America which was more profitable. Eighteenth century[edit] The Van Bergen farm, , near Albany, New York, distinctively Dutch [4] In the hundred years of British rule that followed the change of ownership of New Netherland, Dutch immigration to America came to an almost complete standstill. While the Netherlands was a small country, the Dutch Empire was quite large so emigrants leaving the mother country had a wide variety of choices. New Amsterdam was not high on their list, especially because of the Native American risk. The major Dutch cities were centers of high culture, but they still sent immigrants. Most new arrivals were farmers from remote villages who, on arrival, in America scattered into widely separated villages with little contact with one another. Even inside a settlement, different Dutch groups had minimal interaction. With very few new arrivals, the result was an increasingly traditional system cut off from the forces for change. The people maintained their popular culture, revolving around their language and their Calvinist religion. The Dutch brought along their own folklore, most famously Sinterklaas the foundation of the modern day Santa Claus and created their own as in The Legend of Sleepy Hollow. They maintained their distinctive clothing, and food preferences and introduced some new foods to America, including beets, endive, spinach, parsley, and cookies. After the British takeover, the rich Dutch families in Albany and New York City, emulated the English elite and purchased English furniture, silverware, crystal, and jewelry. They were proud of their language, which was strongly reinforced by the church, but they were much slower than the Yankees in setting up schools for their children. They never attempted to start newspapers; they published no books and only a

handful of religious tracts annually. Church buildings increasingly followed English rather than historic Dutch models. The most famous of the folk hero was Rip Van Winkle, characterized by being absurdly old-fashioned and out of date. Penn, himself a Dutch Briton his mother being from Rotterdam, had paid three visits to the Netherlands, where he published several pamphlets. Nineteenth century[edit] Typical Dutch homestead in Northeast Wisconsin, circa During the early nineteenth century, large numbers of Dutch farmers, forced by high taxes and low wages, started immigrating to America. They mainly settled down in the Midwest, especially Michigan, Illinois and Iowa. In the s, Calvinist immigrants desiring more religious freedom immigrated. West Michigan in particular has become associated with Dutch American culture, and the highly conservative influence of the Dutch Reformed Church, centering on the cities of Holland and to a lesser extent Grand Rapids. Waves of Catholic emigrants, initially encouraged in the s by Father Theodore J. Van den Broek, emigrated from southern Netherlands to form communities in Wisconsin, primarily to Little Chute, Hollandtown, and the outlying farming communities. Whole families and even neighborhoods left for America. By contrast, many Protestant agrarian emigrants to Michigan and Iowa were drawn from Groningen, Friesland, and Zeeland; areas known for their clay soils. The emigrants were not poor, as the cost of passage, expenses and land purchase in America would have been substantial. They were not, however, affluent and many would have been risking most of their wealth on the chance of economic improvement. There were also political pressures at the time that favored mass emigrations of Catholics. Indische Nederlanders repatriated to the Netherlands. Around 60, continued their diaspora to the United States. These mixed people are called Indo-Europeans. They have formed the backbone of officialdom. In general they feel the same loyalty to Holland as do the white Nederlanders. They have full rights as Dutch citizens and they are Christians and follow Dutch customs. This group has suffered more than any other during the Japanese occupation. Army publication for the benefit of G. An accurate count of Indo immigrants is not available, as the U. Census classified people according to their self-determined ethnic affiliation. The Indos could have therefore been included in overlapping categories of "country of origin", "other Asians," "total foreign", "mixed parentage", "total foreign-born" and "foreign mother tongue". However the Indos that settled in the United States via the legislative refugee measures number at least 25, people. By American consulates in the Netherlands registered 33, requests and had waiting times of 3 to 5 years. The yearly quota for Indonesia was limited to a visas, even though Dutch foreign affairs attempted to profile Indos as refugees from the alleged pro-communist Sukarno administration. In only visas were actually granted. Partly influenced by the anti-Western rhetoric and policies of the Sukarno administration the anti-communist senator Francis E. Walter pleaded for a second term of the Refugee Relief Act in and an additional slot of 15, visas in Still in senators Pastore and Walter managed to get a second two-year term for their act which was used by a great number of Dutch Indos. In the clash between Peter Stuyvesant and Quakers led by John Bowne resulted in the Flushing Remonstrance which served as the basis for religious freedom in America. During the American war of Independence the Dutch were active allies of the American revolutionaries. From the island of Sint Eustatius they gave the Thirteen Colonies one of the few opportunities to acquire arms. In , British Lord Stormont claimed in parliament that "if Sint Eustatius had sunk into the sea three years before, the United Kingdom would already have dealt with George Washington". The Dutch were the first to salute the flag, and therefore the first to acknowledge the independence of, the United States on November 16, The Louisiana Purchase, also known as the "Great Land Acquisition", of , is often seen as one of the most important events in American history after the Declaration of Independence. The original receipt still exists and is currently property of the Dutch ING Group, which has its headquarters in Amsterdam. The names of some other settlements that were established still exist today as boroughs and neighborhoods of New York: Several American Presidents had Dutch ancestry: Martin van Buren, 8th President. He was a key organizer of the Democratic Party and the first president who was not of English, Irish, Scottish, or Welsh descent. He is also the only president not to have spoken English as his first language, but rather grew up speaking Dutch. Roosevelt is most famous for his personality; his energy, his vast range of interests and achievements, his model of masculinity, and his "cowboy" persona. Roosevelt was a Progressive reformer who sought to move the Republican Party into the Progressive camp. Harding, 29th President. Roosevelt, 32nd President. Elected to four terms in office, he served from to , and is the only U. A

central figure of the twentieth century, he has consistently been ranked as one of the three greatest U. Bush and George W. Bush , 41st and 43rd Presidents, respectively. They count members of the Schuyler family and the related Beekman family among their ancestors.

Chapter 3 : American Languages: Our Nation's Many Voices Online | Max Kade Institute

Dutch American Voices brings together a full spectrum of such perspectives, as expressed in immigrants' letters to their families and friends in the Netherlands.

He stands out terribly among the upper-class aristocrats " wearing a cheap suit and making boorish comments. Natalie calls Doyle at his private school in Georgia and invites him home for Thanksgiving, but Doyle rudely refuses the offer and expresses his disdain for his mother, solely blaming her for the divorce. Despite this, Dutch sees an opportunity to get to know Doyle and further his relationship with Natalie, so he offers to go to Georgia and bring Doyle back to Chicago for the holidays. Upon arriving in Georgia, Dutch finds Doyle to be much like his father: He welcomes Dutch by throwing a book at his face, kicking him and shooting him in the groin with a BB gun , to which Dutch promises revenge. Dutch ultimately hogs Doyle to a hockey stick and carries him to the car to start on the drive back home. The trip entails several mishaps: A fireworks show Dutch gives Doyle in an attempt to make Doyle warm up to him goes awry when one lit rocket lands in the bag of fireworks and sets them off all at once destroying his coat in the process in an attempt to extinguish the explosion. They hitch a ride with two prostitutes E. Daily and Ari Meyers who steal their luggage and leave them stranded with no money. Doyle calls his father, whom he discovers has lied about his trip to London; he instead spent the holidays with a girlfriend. Dutch initially gives up and wants to call Natalie for assistance, but Doyle refuses and insists on getting home on their own. They sneak a ride on the back of a semi truck and are assaulted by security guards at a trailer drop yard; Doyle feigns insanity and pretends that voices in his head are telling him to kill the guards they make the guards think his BB gun is a bullet-loaded firearm , which frightens the guards enough to allow them to escape. The two enter a restaurant, where they meet a married couple who takes them to a homeless shelter in Hammond, Indiana for the night. At the shelter, Doyle grows fond of a young girl and her family. While getting to know them, he finally realizes that he has been neglecting his mother and indeed wants to be with her for the holidays. Doyle shares an emotional embrace with his mother and reveals to Reed that he knows the truth about his trip to London. Doyle decides to stay with his mother instead of going with Reed for Thanksgiving. An angry Reed evicts Natalie from the house, which he owns. Dutch follows Reed outside as he departs and hits Reed in the forehead with his pinky ring. He then demands that Reed show more respect to Natalie and become a better father to Doyle, to which a dazed Reed agrees. The film ends with Natalie, Dutch and Doyle at the dinner table about to begin the Thanksgiving feast. As Doyle turns to walk away, Dutch pulls the BB gun Doyle originally shot him with and finally gets his revenge on Doyle by shooting him in the groin.

Chapter 4 : IVONA Text-to-Speech

We use cookies to distinguish you from other users and to provide you with a better experience on our websites. Close this message to accept cookies or find out how to manage your cookie settings.

Chapter 5 : "Dutch American Voices: Letters From the United States, "

of "American letters" that served as important catalysts in the decision- making processes of thousands of immigrants to the United States. This compendium is but a sample from the Dutch www.nxgvision.com Letter.

Chapter 6 : Lodge : Camp Ovens and Grills

Dutch American Voices is a wonderful scrapbook that should be a part of every library in the Midwest and every home of those Americans of Dutch ancestry. Brinks should be commended not only for this volume but also for a lifetime of collecting and preserving this precious legacy in the Dutch Immigrant Letter Collection at Calvin College.

Chapter 7 : Dutch Americans - Wikipedia

Dutch American Voices: Letters from the United States, (Documents in American Social History) and a great selection of similar Used, New and Collectible Books available now at www.nxgvision.com

Chapter 8 : Plotagon â€œ Voices

Abstract. Review of: Dutch American Voices: Letters from the United States, Brinks, Herbert J., ed.

Chapter 9 : Dutch Americans - History, Modern era, The first dutch settlers in america

dutch american voices letters from the united states, edited by herbert j. brinks cornell university press ithaca and london.