

## **Resumen di e symposio**

***IMIGRACION + INTEGRACION = UNION***

**e mosaico Arubano**

**Report on the symposium  
*Immigration + integration = Unity,*  
the Aruban Quilt**

**Keynote speaker: prof. dr. Ruben Gowricharn,  
University of Tilburg, the Netherlands**

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**FESCA**

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**Resumen di e symposio Imigracion + Integracion = Union, e mosaico Arubano / Report on the symposium Immigration + Integration = Unity, the Aruban Quilt**

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FESCA is the centre for policy research for the Aruba's People Party AVP  
FESCA ta e instituto cientifico pa e Partido di Pueblo Arubano AVP  
FESCA is het wetenschappelijk bureau voor de Arubaanse Volkspartij AVP

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## Program – programa

	<b>PROGRAMA</b>	<b>PROGRAMMA</b>	<b>PROGRAM</b>	<b>PROGRAMA</b>
19:30	Inicio	Aanvang	Opening	Inauguración
19:45	<b>Foro</b> "E caminda pa integracion exitoso"	<b>Forum</b> "De weg naar succesvolle integratie"	<b>Forum</b> "The road to succesful integration"	<b>Foro</b> "El camino a una integracion exitosa"
	Introduccionan pa	Inleiders	Introductory speeches	Discurso inicial de
	Drs. Anco Ringeling dhr. Jossy Mansur	Drs. José Fernandes Perna	Dr. Osvaldo Anaya mevr. Amy Henriquez - Mendez	
	<b>Moderador: Drs. Anco Ringeling</b>			
20:30	Orador principal: (Idioma: Ingles)	Keynote speaker: (Taal: Engels)	Keynote speaker: (Language: English)	Orador principal (Lenguaje: Inglés)
	<b>Prof. Dr Ruben Gowricharn</b> <b>University of Tilburg</b> <b>"Immigration and multiculturalism on</b> <b>Aruba"</b>			
21:30	Pregunta y discusion cu e publico	Vragen & discussie met het publiek	Questions & open discussion	Preguntas y discusiones abiertas
22:15	Sala di Cuminda Multicultural	Multiculturele culinaire markt	Multicultural Food Court	Sala de comidas multiculturales

## **Position paper – Papiamento**

### ***Punto di bista***

#### ***Un maneho nobo: humano, racional, transparente, cla***

1. FESCA ta haya cu e maneho di admision mester ta basa riba consideracion di e interesnan di comunidad Arubano y di e interesnan particular di e inmigrante. Cualquier maneho di inmigracion mester wordo ehecuta na un forma cu ta humano y cla pa e inmigrante.
2. Banda di orden publico, e situacion riba mercado laboral, ta entre tur e interesnan general di comunidad, e factor mas importante. Pa e motibo aki anualmente gobierno, dunadonan di trabou y trahadonan hunto mester traha calculacionnan di e oferta y demanda cu ta wordo spera riba mercado laboral. A base di e calculacionnan aki pa cada sector economico y segun nivel di estudio/capacitacion rekeri, ta stipula 'plafonan' pa inmigracion pa e siguiente aña. E 'plafonan' aki ta forma e cuadro pa otorgamento di permisonan di trabou y estadia.
3. A base di e plafon acorda pa sector economico y cualificacionnan rekeri, e procedura di haci peticion y otorga permiso di trabou y estadia por wordo simplifica y haci mas cortico.
4. Un permiso di estadia ta wordo otorga segun e sistema di plafon pa por lo menos un aña y pa mas tres aña. Un trahado por cambia di trabou y dunado di trabou den e periodo ey si e sistema di plafon ta permiti esey. Esaki ta hahci e trahado menos dependiente di e dunado di trabou. Extension di e permiso in principio semper ta posibel.
5. Banda di e interes general, e circunstancianan personal di e inmigrante tambe mester wordo tuma den consideracion ora di duna un permiso di estadia. Mester mantene posibilidadnan pa reunion familiar. Tambe mester tene cuenta cu interesnan di dunadonan di trabou, inversionistanan y personanan financieramente independiente.
6. Extension di un permiso di estadia despues di algun aña ta depende na prome luga di criterianan di participacion y integracion den comunidad. Un inmigrante mester demostra di ta participa activamente na bida social den comunidad, tambe pafo di su propio grupo etnico. Esaki mester wordo midi objetivamente na por ejempl :
  - Dominio di Papiamento of un otro idioma di Reino;
  - Participacion activo na organisacionnan social;
  - Un carera exitoso (cu promocionnan) riba mercado laboral di Aruba;
  - Complecion di estudio of cursonan cu a sigui aki na Aruba.

### ***Integracion.....***

#### ***Un manejo nobo: conciente y cu respet mutuo***

7. E maneho di integracion Arubano mester ta basa riba respet mutuo pa e herencia cultural di ambos: di Aruba y di e imigrante. FESCA ta basa su mes den esaki riba e punto di bista di Amitai Etzioni y su “Diversity Within Unity Platform” <http://www.comunitariannetwork.org/>. FESCA ta rechasa e exigencia di asimilacion completo, cu ta ensera cu e imigrante mester adapta su mes completamente na e majoria. FESCA ta rechasa e exigencia y pensamiento aki pasobra e herencia cultural di un imigrante ta forma parti di su derecho humano. FESCA ta rechasa tambe un multiculturalismo ilimita, cu tin como consecuencia cu e diferente gruponan den comunidad ta comparti mucho tiki norma y balornan cultural y ta biba banda di otro enbez di cu otro

8. Nos mester realisa cu Aruba semper tabata un isla di imigracion y emigracion. Ademá Aruba ta forma parti di e region Caribense cu ta wordo caracteriza dor di un movilidad y mescla di culturanan grandi. E globalisacion actual den mundo y e desaroyo di Aruba cu ta hopi dirigi riba exterior, ta fortifica e desaroyo aki y ta enrikese nos comunidad.

9. Aunke ta reconoce e realidad di e imigracion y influencia cultural di afo, FESCA ta haya cu mester proteha y fortifica continuamente nos propio identidad cultural y coherencia social. E diversidad di nos comunidad no mester forma un amenaza pa union den nos comunidad.

10. Gobierno y e diferente gremionan social di nos comunidad mester duna imigrantenan e oportunidad pa integra den tur sentido den nos comunidad y di participa activamente na bida den tur sector di nos comunidad. Si e imigrante en berdad haci uzo di e oportunidad aki dor di participa activamente den comunidad e ta bini na remarca pa estadia permanente na Aruba.

11. Mester hiba un discucion politico y social riba e pregunta, ta cua ta e balornan y normanan esencial cu ta caracteriza y tene e comunidad Arubano hunto. Esaki mester conduci na contesta riba e pregunta: kico nos ta haya ta e nivel minimo di integracion di imigrantenan den comunidad Arubano.

#### ..... ***Union y coherencia social***

12. Hopi imigrante lo bira miembronan permanente di nos comunidad. Pesey e proceso di integracion no mester keda algo cu nos ta laga na e imigrante so of na casualidad. Un maneho di integracion activo mester ensera cu tanto gobierno como gremionan y organisacionnan social ta stimula e participacion activo di imigrantenan na bida social den tur su formanan. Pero tambe na comparticion di e frutanan di esaki. E estimulacion activo di participacion di imigrantenan na enseñansa, deporte, campananan di concientisacion social, politica y tambe den vivienda, economia y tumamento di desicion den comunidad, mester forma parti di esaki. FESCA ta kere cu esaki lo conduci nan mas respet mutuo y aceptacion di norma y balornan comun.

## **Position paper - Nederlands**

### ***Position paper***

#### ***Immigratie.....***

#### ***een nieuw beleid: humaan, rationeel, duidelijk***

1. De FESCA vindt dat het Arubaanse toelatingsbeleid gebaseerd moet zijn op een afweging van het publieke belang van de Arubaanse samenleving, en het particuliere belang van de immigrant. Elk immigratiebeleid moet worden uitgevoerd op een manier die voor de immigrant humaan en duidelijk is.

2. Bij het publieke belang is (naast de openbare orde) de situatie op onze arbeidsmarkt de belangrijkste factor. Daarom dient de overheid jaarlijks in samenspraak met werkgevers en werknemers planning te maken van de verwachte vraag en aanbod op de arbeidsmarkt. Op basis van de verwachte tekorten worden per bedrijfstak en per opleidingsniveau immigratie "plafonds" vastgesteld voor het komende jaar. Deze plafonds vormen het kader voor het afgeven van werk- en verblijfsvergunningen.

3. Op basis van de plafonds per sector en kwalificaties kan de aanvraagprocedure voor een verblijfsvergunning aanzienlijk worden verkort en vereenvoudigd.

4. Een verblijfsvergunning wordt op basis van de plafond-regeling afgegeven voor tenminste één jaar en ten hoogste drie jaar. Een werknemer mag binnen die termijn van werkgever en van beroep veranderen voor zover de plafonds dat toelaten. Dit vermindert de afhankelijkheid van de werknemer ten opzichte van de werkgever. Verlenging van een verblijfsvergunning is in principe steeds mogelijk.

5. Naast het publieke belang moeten de individuele omstandigheden van de immigrant meewegen bij het verkrijgen van een verblijfsvergunning. Zo moeten er mogelijkheden tot gezinshereniging open blijven. Ook met de belangen van ondernemers, investeerders en financieel onafhankelijke personen (renteniers) moet rekening worden gehouden.

6. Na enkele jaren wordt verdere verlenging van de verblijfsvergunning in de eerste plaats afhankelijk van integratie- en participatie-criteria. Een immigrant moet kunnen aantonen actief aan het maatschappelijk leven, ook buiten zijn oorspronkelijke etnische groep, deel te nemen. Dit moet op objectieve wijze worden getoetst aan bijvoorbeeld:

- Beheersing van het papiamento of een andere koninkrijkstaal;
- Actieve deelname aan het verenigingsleven;
- Een succesvolle carrière (promoties) in de Arubaanse werkkring;
- Het succesvol afronden van opleidingen en cursussen;

#### ***Integratie.....***

#### ***een nieuw beleid; zelfbewust en met wederzijds respect***

7. Het Arubaanse integratiebeleid moet gebaseerd zijn op wederzijds respect voor elkaars culturele bagage. De FESCA baseert zich hierbij op de position paper van het "Diversity Within Unity Platform" van Amitai Etzioni <http://www.comunitariannetwork.org/>. Aan de ene kant wijzen wij de eis van complete assimilatie af, waarbij immigranten zich volledig moeten aanpassen aan de meerderheid, omdat ook hun cultureel erfgoed tot de mensenrechten behoort. Aan de andere kant verwerpen wij onbegrensd multiculturalisme, waarbij groepen te weinig culturele waarden met elkaar delen en zodoende langs elkaar heen leven.

8. Wij moeten ons realiseren dat Aruba altijd een immigratie- en emigratieland is geweest. Aruba ligt bovendien in een Caribische regio die wordt gekenmerkt door een sterke mobiliteit en vermenging van culturen. De huidige globalisering en de naar buiten gerichte ontwikkeling van Aruba versterkt deze situatie en verrijkt tevens onze samenleving.

9. Terwijl we de realiteit van immigratie en culturele beïnvloeding erkennen, moeten we tevens onze Arubaanse culturele eigenheid en de maatschappelijke samenhang bewaken en bevorderen. De diversiteit in de samenleving mag de eenheid niet bedreigen.

10. De overheid en de verschillende maatschappelijke groepen moeten immigranten de kans geven in alle opzichten in onze samenleving te integreren en actief deel te nemen aan het maatschappelijk leven. Als de immigrant inderdaad van die kans gebruikt maakt door actief te participeren in de maatschappij komt hij/zij voor een langdurig verblijf in Aruba in aanmerking.

11. Er moet een politieke en maatschappelijke discussie worden gevoerd over de vraag, welke de essentiële normen en waarden zijn die de Arubaanse maatschappij kenmerken en binden. Dit moet tevens leiden tot een antwoord op de vraag wat wij verstaan onder een minimum niveau van integratie van immigranten in de Arubaanse samenleving.

..... ***Eenheid en saamborigheid***

12. Veel immigranten zullen blijvend deel uitmaken van de Arubaanse samenleving. Daarom mag het integratieproces niet alleen aan de immigrant zelf of aan het toeval worden overgelaten. Een actief integratiebeleid houdt onder meer in, dat overheid en maatschappelijke organisaties de deelname stimuleren van immigranten aan het sociale leven in al zijn vormen, maar ook aan de verdeling van de vruchten hiervan. Het actief stimuleren van de participatie van immigranten aan onderwijs, sport, bewustwordingsacties, politiek, zowel als in huisvesting, economie en besluitvorming, behoort hier toe. Volgens de FESCA zal dit leiden tot wederzijds respect en de aanvaarding van gezamenlijke waarden en normen.

## **Position paper – English**

### ***Position paper***

#### ***Immigration.....***

#### ***A new policy: humane, rational, and transparent***

1. FESCA's opinion is, that the Aruban immigration policy should be based on a balance between the public interest and the individual interest of the immigrant. Moreover, any immigration policy should be implemented in a humane and transparent way.

2. In assessing the public interest, the labor market situation is the most important factor, next to public safety. The government should therefore, in cooperation with trade unions and business organizations, draw up a yearly planning of supply and demand on the labor market. Based on the expected shortages, immigration ceilings can be introduced for each branch and each level of skill. These ceilings will constitute the framework for the issuing of work- and residence permits.

3. Based on this system of ceilings per branch and skills, the application procedure for permits can be significantly shortened and simplified.

4. A residence permit will be issued for at least one year and at most three years. An employee can change jobs and employers within this time span, taking into account the existing ceilings. This will limit the dependence of the employee on one employer. In principle, renewal of a residence permit is always possible.

5. Apart from the public interest, the individual circumstances of the immigrant would be weighed in the residence application process. Admittance of family members should remain possible. The interests of entrepreneurs, investors and financially independent persons should also be taken into account.

6. After some years, further prolongation of the residence permit will be contingent on the level of integration of the immigrant in society. The immigrant should be able to show an active role in community life, especially outside his/her ethnic group. This should be assessed according to objective criteria;

- Mastering papiamentu or an other official language of the Dutch Kingdom;
- Active participation in social organizations (sports, culture, etc.);
- A successful professional career;
- Successfully finishing courses and educational programs.

#### ***Integration.....***

#### ***A new policy; with pride and mutual respect***

7. The Aruban integration policy should be based on respect for each group's cultural heritage. FESCA endorses the position paper of the "Diversity Within Unity Platform" of Amitai Etzioni <http://www.comunitariannetwork.org/>. On the one hand, we reject the

demand of complete assimilation, assimilation meaning that immigrants should blend in completely, abandoning all distinct cultural attributes. We view a person's cultural heritage as a human right. On the other hand we reject unbounded multiculturalism, that would lead to a situation of separate and mutually isolated ethnic or cultural groups, sharing no common cultural values, beliefs, etc.

8. We should realize that Aruba is and always has been a country of immigration and emigration. Aruba is part of the Caribbean, historically a region of human mobility and cultural blending. The present globalization, combined with Aruba's outward-looking economic development, reinforces this trend, and enriches our society.

9. While acknowledging the reality of immigration cultural intermixing, we should at the same time guard and promote Aruba's cultural heritage and the structure and unity of our society. Diversity in our society should not become a threat to unity.

10. The government and NGO's should work together to offer immigrant ample opportunity to participate in social organizations and public life. Immigrants who in actual fact grasp these opportunities qualify for a long-term residence in Aruba.

11. A profound social and political debate should be held about the question, which are the essential values and cultural aspects that define and unite the Aruban society. This debate should eventually help define the minimum level of integration expected from immigrants.

..... ***Unity and solidarity***

12. Many immigrants will become permanent residents of Aruba. Therefore, we should not leave the integration process to the immigrant himself or even worse, to chance. An active immigration policy means that government and non-governmental organizations encourage and support participation of immigrants in society, as well as make them partners of in progress and prosperity. Active encouragement of immigrant participation in education, sports, social activities, awareness campaigns, politics, as well as housing, the economy and decision processes, are all part of such a policy. The opinion of FESCA is, that this will lead to mutual respect and acceptance of common values and the sharing of cultural experiences.

## **Position paper – Español**

### ***Punto de vista***

#### ***Inmigración .....***

#### ***Una política nueva: humana, racional, y evidente***

1. FESCA esta de opinión que la política Arubana de admisión tiene que ser a base de sopesar el interés público de la sociedad Arubana y el interés particular del inmigrante. La política de inmigración tiene que ser ejecutada de una manera humana y evidente para el inmigrante.

2. Junto con el interés público (y el orden público) es también la situación de nuestro mercado laboral los factores más importantes. Por eso el gobierno debe sostener diálogos anualmente con patronos y asalariados para así hacer una planificación sobre las expectativas de la oferta y la demanda del mercado laboral. A base de las faltas espectadas por ramo de empresa / industria y por nivel de educación, se fijara anualmente un tope a la inmigración Este tope fungirá como cuadro para expedición de permisos de residencia y de trabajo.

3. Basándose en topes por sector empresarial / industrial y calificación, se puede reducir y simplificar notablemente el procedimiento de petición de permisos de residencia.

4. El permiso de residencia a base de la reglamentación -tope se puede expedir por lo menos por un año con un máximo de tres años. Un empleado puede cambiar de patrono(a) o de ocupación dentro del plazo corriente siempre y cuando la regulación del tope lo permita. Esto reducirá la dependencia de los asalariados con respecta a los patronos. Inprincipio se puede alargar cada permiso de residencia por mas tiempo.

5. Además del interés público se debe de tener en cuenta las circunstancias individuales del inmigrante para conseguir el permiso de residencia. Por ejemplo la opción de reunificación familiar tiene que quedar abierta. También hay que tener en cuenta los intereses de por ejemplo; inversionistas, empresarios, y rentistas.

6. La prolongación del permiso de residencia después de algunos años dependerá en primer lugar de los criterios estipulados de integración y participación. El inmigrante tiene que probar que participa activamente en la vida social, aparte de participación en su propio gremio de origen étnico. Hay que cotejar esto objetivamente, por ejemplo;

- Dominio del papiamento o de otro lenguaje del Reino Unido;
- Participación activa en asociaciones;
- Una carrera exitosa (ascenso) dentro del circulo laboral Arubano;
- Terminar educación y/o cursos con éxito;

#### ***Integración .....***

#### ***Una nueva política; consiente de sí mismo y respeto mutuo***

7. La política Arubana de integración tiene que ser basado en respeto mutuo por el bagaje cultural del uno al otro. FESCA funda esta opinión a base del tesis "Diversity Within Unity Platform" de Amitai Etzioni <http://www.comunitariannetwork.org/>. Por un lado rechazamos la exigencia de asimilación absoluta, en donde inmigrantes se tienen que adaptarse completamente a la mayoría, porque sus patrimonios culturales pertenecen a sus derechos humanos. Por otro lado condenamos multiculturalismo ilimitados, por que esto impide a los diferentes grupos compartir valores culturales y así tener poco que decirse.

8. Tenemos que realizarnos que por años Aruba siempre fue una isla de inmigración y emigración. Además Aruba esta situado en el región Caribeño que se caracteriza por su gran movilidad y mezclas de culturas. La globalización de hoy y teniendo en cuenta el desarrollo externo que Aruba esta evolucionando, fortalece esta situación y enriquece también nuestra sociedad.

9. Mientras que reconocemos la realidad de la inmigración y influencias culturales, también tenemos que fomentar y salvaguardar la propiedad de la cultura Arubana y la coherencia social. La diversidad de la sociedad no debe de poner en peligro la unidad.

10. El gobierno y los diferentes grupos sociales deben dar a los inmigrantes en todos los aspectos las posibilidades para integrarse in nuestra sociedad y participar activamente en la vida social. Si el inmigrante aprovecha efectivamente de las oportunidades en participar activamente en la sociedad, el o ella entrara en consideración para permanencia de larga duración.

11. Hay que organizar una discusión en el ámbito político y social sobre la pregunta; ¿cuales son las normas y valores esenciales que caracterizan y unen a la sociedad Arubana? Esto tiene que conducirnos también a una repuesta sobre la siguiente pregunta; qué ¿quiere decir nivel mínimo de integración de los inmigrantes en la sociedad Arubana.?

12. Muchos inmigrantes seguirán formando parte de la sociedad Arubana. Por eso el proceso de integración no se debe dejar solamente al inmigrante o dejar lo a la suerte. Una política de integración activa supone entre otras cosas que el gobierno y organizaciones sociales tienen que estimular la participación de inmigrantes a la vida social en todas sus formas, pero también tienen derecho de cosechar los frutos del éxito de la integración. La activa estimulación de participación de inmigrantes tanto en la educación, en deportes, en actividades de concientización y la política, como en alojamiento, economía y toma de decisiones, pertenecen a esta activa estimulación Según FESCA esto conducirá al mutuo respeto y la aceptación de valores y normas común.

## **Introductory speech – Anco Ringeling**

Migration movements are an international phenomenon.

Recent developments in various parts of the world show that the stability of multi-ethnic and multicultural societies can get under severe pressure. During the past decade, conflicts between ethnic and religious groups seem to have increased considerably in number and intensity. These conflicts vary from armed struggles in countries in Africa, in the former Soviet Union, in Yugoslavia to serious calls for separation and autonomy in Belgium and Canada.

Although on a smaller scale, a similar process of ethnic rejection is also to be perceived with respect to the integration of minority groups in West European societies. The rapid expansion of extreme right-winged movements, as well as the tone and contents of the ongoing discussions in the so-called 'public debate on minorities', demonstrate a considerable decrease in tolerance towards other cultures and ways of life in those countries, amongst them Holland.

Some central issues in this ongoing public debate, especially after the events of 9-11 in the United States, are the (in)compatibility of Islamic and Western cultures, the (im)possibility for Muslims to integrate in western societies while preserving their cultural identities.

But we are not gathered here this evening to discuss the international situation. We will focus on the recent developments in Aruba.

Migration has historically been central in the formation of Caribbean countries.

Throughout the region, migration patterns have, over time, responded to economic and political developments within the islands and to the impact of international forces ranging from investment and trade regulations to changes in the character of immigration policy in receiving countries including the United States, England, France and the Netherlands.

Like the other countries in the Caribbean, Aruba has a long tradition of migration, i.e. immigration and emigration movements.

Starting with the Indians who moved continuously among the islands and between the islands and the mainland of South-America, the Spaniards came in the 15th, 16th century, the Dutch in the 17th century. There were small groups of immigrants from Venezuela and Colombia.

In the late 19th and early 20th century Arubans went to Cuba and Colombia.

Then the oil-industry came in 1924, which resulted in the influx of immigrants mostly from the British islands, Holland, from Surinam, the United States, Madeira and a smaller group from Syria, Lebanon and China.

With the closing down of the Lago in 1984 a lot of Arubans went to Holland and created an emigration-surplus.

The growing of the tourism industry from the late eighties reversed the departure-surplus in an immigration-surplus. From say the late eighties of the last century until now Aruba has seen an influx of thousands of immigrants, making our island for a period one of the fastest growing countries of the world,

from a population of about 60.000 in the early eighties to about 95.000 people today.

It is estimated that in the late forties, early fifties of the last century, during the hey-days of the oil-industry, nearly half of the population was foreign-born, that is to say was not born in Aruba. About 30% of the population in those days did not have the Dutch nationality.

In comparison: today about 35% of the population is not born in Aruba and about 20% does not have the Dutch nationality.

We could say that various migration waves have molded the ethnic and cultural diversity of Aruba.

This evening we will discuss the perspective of the integration of the so-called new immigrants in the Aruban society.

We will address questions like: Is there reason to be optimistic about the success of their integration? Or are there indicators that this integration is not desirable or will be difficult or impossible?

What are the relevant differences in situation between the new migrants and the immigrants who came with the establishment of the oil-refinery? What can be done to facilitate the process of integration?

On the one hand I think we may have reasons to be optimistic.

I'm referring first of all to the tradition Aruba has in accommodating and integrating immigrants. Apart from the severe pressure that the recent migration induced on housing facilities, educational facilities and public health costs, the island has absorbed the recent large migration movement without social uprising or considerable social instability.

We are pretty familiar with the majority of the new immigrant-groups; there is no considerable cultural gap between the new immigrants and the receiving society. Most of the immigrants are Catholic like the majority of the Aruban population.

More intimate relations, especially between Aruban men and women from the new immigrants are not unusual, to say it mildly. Both the population Census of 1991 and of 2000 show that especially the marriages between native-born Aruban men and foreign-born women are increasing, with the most popular partners coming from Colombia, St. Domingo, Venezuela and Holland.

So, as long as there is a sustained economic growth there seems to be reason to be optimistic.

Nevertheless there are some relevant differences between the recent immigration and the situation of the immigrants during the hey-day of the oil-industry; differences deserving special attention.

- As in other Caribbean countries, immigration in Aruba is associated with specific development projects or periods of peak economic growth based on a particular industry – for example oil or tourism. In these situations, a specific kind of labor force is required and immigration of the relevant groups encouraged or facilitated. The distribution and concentrations of

immigrants in specific occupational categories thus reflect the history of the economic growth sectors that encouraged immigration. The new immigrants are mostly concentrated in unskilled labor in the service-sector and construction-sector.

- Furthermore there is an overrepresentation of especially Spanish-speaking children in the lower vocational education (EPB).
- The position in the labor market and educational success influence the possibility of participation of migrants in society and the social cohesion in communities. The afore-mentioned characteristics of the situation of most of the new immigrants pose a challenge to specific efforts to avoid the creation of a socio-economic underclass with ethnic characteristics.
- Another difference that I would like to mention is the influence of globalization.

In several ways globalization can be linked to migration, because the globalizing economy stimulates the mobility of workers. As far as social and cultural matters are concerned, globalizing movements have proven to have great impact on societies that accommodate immigrants or ethnic minorities that find their roots in other countries.

On the one hand integration of these groups depends on the extent to which the host country provides space for cultural diversity and participation. But the attitudes of the immigrants themselves also play an important role in the extent to which they identify with their new country or keep loyal to their home country. Technological progress allows them to keep in close contact with their country of origin, either through modern communication facilities as through non-expensive, cheap ways of transport. It allows immigrants more than before, to maintain national identity linked to their country of origin. This phenomenon is referred to as transnationalisation, a term that indicates how the role of national borders is declining when it comes to determining cultural coherence.

- Finally:

In May 2001 in Jamaica and again in October 2002 in St. Domingo an International Migration Policy Seminar was held for the Caribbean Region. The Seminar was organized by the United Nations, specifically the International Migration Policy Program and the International Organization for Migration.

A number of migration areas of concern to all countries in the region were highlighted such as:

- the loss of qualified nationals (“brain drain”);
- strategies to meet immediate labor shortages;
- means to improve border management
- policies and programmes to cope with returnees
- The seminar also examined the possibilities of regional migration cooperation and consultative processes in migration management.

As far as I know, Aruba did not participate in this seminar. I think participation in regional cooperation and dialogue on migration issues in the

Caribbean can stimulate local efforts to manage the accommodation of immigrants and to attain a more orderly migration process.

## **Introductory speech – Amy Henriquez-Mendez**

The Filipino community is perhaps the youngest community in Aruba that started in 1980 with the first Filipina that came to live here and settle down with her husband, Dr. Edwin de Cuba, the late Mrs. Helen de Cuba. I myself belong to the very first two as I arrived here just five months after her, also married to an Aruban, Chido Henriquez who wanted badly to come back to his country after had being away for 17 years in Europe. That was December 1980. We, Helen and I, had only ourselves, alone - no families, yearning for some news from our country, that every time an Exxon ship would arrive, it was like happy hours for us - we got some magazines, newspapers though' already battered & old issues; but of great importance for us to get news from our country. As I was involved in the entertainment field and my husband was connected with the government, I integrated fast to the Aruban society, meeting prominent figures, politicians, not only in Aruba but also to the rest of Antilles. *Mi a cuminsa enamora di Aruba.*

Then in 1984 the coming of the catholic priests boasted not only our moral support but also spiritual. But the biggest change was during 1985-1988 with the group of Filipinos that came to Aruba in domestic sector. We became 30 Filipinos in the island.

The island progressed rapidly and hotels had to be built and the biggest batch of Filipino workers arrived in 1989 with the construction of La Cabana Beach Resort and hiring Filipino personnel when it was opened. Aruba saw how Filipinos performed and when Hyatt Baguio collapsed during an earthquake in 1990, Hyatt Aruba recruited the Filipino staff, which performed par excellence; the other hotels followed the trend and the rest was history ...

I became a minority.

Not only that ... businesses popped like mushrooms in Aruba, it was imperative to hire labor force from abroad in the HORECA as waiters, bartenders, housekeeping, front-office, kitchen help, cooks, chef-cooks and lately nurses in our hospital. Filipinos were lucky to be in demand. Aruba's conducive environment for professional links and productivity has attracted Filipinos to seek employment in this island.

At this moment the Filipino community is almost 3000 or maybe more, mostly legal and of course illegal, and I am proud to each and every one of them.

My countrymen came here to make a living in a way of helping their family back home. The idea was and always, to work as long as possible in the best way you can in that new country until you get something better and with the hope that you can always return back to our country and hope that the situation back home will be much better – financially - so you don't need to leave your country and your family. Filipinos leave the Philippines for greener pastures, and not for another reasons. The integration in the Aruban community I believe, never will be of such a problem for the Filipinos and I will explain this in different ways.

First of all, let me start with myself. I arrived here (actually my husband dragged me here) and had two offers to start working. To pursue my banking career (I

was an executive secretary of Citibank Amsterdam) or to go for my musical career which is my hobby. I choose the last as it paid much more than banking.

I could express myself always in English, but the worse part was, my colleagues musicians and hotel staffs and friends always conversed in English, though' I asked them to communicate with me in Papiamentu. That helped for two minutes and everybody would switch back to English. The only one person that had spoken with me always in Papiamentu was my mother in law; in fact up to this date, most Aruban including my husband and his family are always communicating with me in English. But the facility how Arubans can switch is so amazing, like if you are in a party or in a group, they switched from Papiamentu, to Dutch, to English, Spanish, even Taki-taki, like it is a kind of normality perhaps to help the guest to feel at home, and how everyone can understand and continue the conversations !!!

By doing this the Aruban people shows their hospitality at all time, but makes for a foreigner easy to communicate with them and at the same time very difficult to learn Papiamentu.

But for us Filipinos, English is also a foreign language; "Tagalog" is the official language and English is the un-official one. Most of our words are Spanish, so somehow, we had no problem to understand Papiamentu and also we try to learn to communicate as soon as possible in Papiamentu.

Some are doing this easier than another but in general 90% of all Filipinos in Aruba speak and read Papiamentu. Also we know that it is a must for any Filipino to learn and speak the native language in wherever country we might be.

The other thing is that, we come from a very far continent in comparison with the most foreign community here, probably with the exception of Chinese who are also from our continent that would take 21 hrs flights before reaching the final destination.

We are very pleased with the way we had been accepted in Aruba and therefore, also make it again easier to us to settle down here forever. The Filipino community until now had been married mostly with their own people or had come here first and brought, after years of working, their family to Aruba and settle down.

But the new generation of young Filipinos that are going here to schools, (by the way with the help of then Minister of Education Mary Wever-Laclé, 26 Filipino children were allowed to go to school and we Filipinos are forever grateful to her) hanged out with their Aruban schoolmates or other foreigners and the possibility of getting them marrying Aruban or non Filipinos are big. During the last 3 years for example, we had gotten several Filipinos marrying Arubans.

But the main reasons I personally feel why we Filipinos can integrate in the Aruban community are:

- Aruba as in the Philippines is 80% Catholic.
- Filipinos in Aruba can find 85% of all ingredients we need to have our food done as back home. A lot of our dishes have similarity with the

Aruban cuisine. We do not eat dogs like you guys have heard of – I had a heart attack when my mother in law offered me a bowl of iguana soup. I just could not believe how Arubans can eat lizards !!!

The culture of Aruba has many things that we recognize in ours and clearly can see the Spanish influences in both our culture. The dances, music, and our family names, our apellidos. My husband thought that my family name would be Chang Kai Chek and was surprised to find out that it was Mendez !! He researched further about my country and even knows it much, much better than some Filipinos.

We do have like Aruba very much respect and values to the family bounds, especially to our elders and to our superiors. In the Philippines, we cannot call our elder brothers or sisters by their first names. Like myself being the youngest at home, will always call my sisters ATE or Manang before their names and Kuya or Manong for my brothers. You can't just call them by their name alone. Impossible. Here in Aruba you call them Chi-Chi or Buchi. We address our superiors as "Sir or Ma'am". Respect is paramount for us Filipinos. In our country, you may find a small barrio without any electricity, maybe one store, or nothing at all, but there are two things you will always find; a church and a school. So our foundation in faith and education and respect are of vital importance. I have a lot of countrymen or women who are nothing to me as family member but out of respect they will always call me and my husband Ate and Kuya.

Those are the reasons that our integration to the Aruban society is not difficult. We try our utmost to stay out of problems, we are law-abiding people and we always have a great respect to this island that embraced us.

And to close this, I want you to know that since 7 years ago, we had founded our Filipino Association in Aruba SAMAPIBA. And in our bylaws, one very important one is "To integrate in our new host country Aruba". I have been for the last 4 ½ years the President of SAMAPIBA. My members helped me to inform my countrymen, especially those newly arrivals, of the integration we must have with Aruba. We have rights in here, but we also have obligations towards this lovely country. Even though some have Dutch passports, we are still "stranheros", so we must respect, obey and comply with the laws & orders of Aruba.

At the same time we are doing also our utmost to show and exchange our cultures during our festivities like our annual Independence celebration to show our host country Aruba, a part of our culture, food and traditions.

Last year June 12th, our Independence Day, was the very first time that our Philippine Flag was officially raised and recognized by the Aruban government. We were honored by the presence of our Vice-Consul Mr. Emil Fernandez from Caracas Embassy, together with the Aruban government Officials, dignitaries, prominent figures and the public, joined us Filipinos on that memorable event.

As I mentioned, I am the President of SAMAPIBA, and should you need assistance from our Filipino community or my help in contributing to the

integration of your community in Aruba, I am always available anytime at your convenience.

Masha, masha Danki Aruba.

## **Introductory speech – dr Osvaldo Anaya**

I am here because of an invitation by FESCA to talk during 10 minutes about immigration. I do not intend to discuss my personal case, since this is an isolated private case, but instead to tell you my views about immigration in general. It is clear that since I have been a foreigner during the last 35 years of my life and spent several years in different countries I have enough personal experience to talk about this issue and also because due to my profession in the exercise of which I interview hundreds of persons I have had the opportunity to see in what ways immigration might affect people.

Since I am not a politician nor am I here on any official business I do not have to present a palatable picture of immigration; my intention is to present to you the drama of immigration as it is happening every single day. The truth has two aspects which are important to distinguish: one is a verifiable fact which conforms to reality outside of us, and another is what we really think in our innermost a non-verifiable situation and subjected to all sort of manipulations difficult to demonstrate.- I certainly have no interest in manipulating my heart to fit the occasion, therefore I will try to be as truthful as one can be.

Let me start by stating that I am against immigration whether to Holland, Bolivia or Timbuktu. The major thrust of this presentation is to explain this attitude, which at first appears a bit paradoxical in an immigrant like me. I want to discuss briefly two issues which although apparently different are in fact stemming from the same root. One is this new, highly civilized anti-immigrant legislation called integration and the other the basic, wild, uncivilized atavism of territoriality.

Many countries are introducing a sort of examination to be passed by the would-be immigrants before they are granted the corresponding visa. I do not want to dwell in an analysis of the hypocritical issues raised by the proponents to justify such a legislation but just to make some comments about the pretended necessity of having a would be immigrant prepared to be incorporated to his new country. The most important aspects of integration are the knowledge of the language and the knowledge of the history, geography, customs and civic information of the adopted country.

I wonder what percentage of the ordinary citizens... or what percentage of the VWO graduates.... or even better what percentage of the professionals at a university levels in this country could answer a few simple questions pertaining the history and culture of Holland...following the Christian principle Of " Do unto others what you want others to do unto you" I asked two Dutch physicians 3 questions, these were the following: who was C Huygens (on purpose I did not identified further the letter C ), who wrote the book *The Libero Arbitrio* and who said the famous phrase "Cogito ergo sum".- As I expected none of the questions was answered by these persons...is it possible for a university educated Dutch to ignore Hoydens, Erasmus and Descartes?, well, I would have problems in accepting the judgment of my knowledge of Dutch history by anybody who ignores these basic questions.

The language problem is even worse.... I think everyone who knows the intricacies of the Chinese language will easily imagine that nobody will be able to immigrate to China, Japan or any of the countries with a different alphabet than ours; conversely, no Chinese, Japanese, Filipino or otherwise would be

able to learn Dutch to the point of passing that examination... I am not saying that it is impossible but it would take too many years and one rather spends the energy in something more useful considering that the immigrants are, in general, people in dire necessity.

What bothers me as an immigrant, outsider, expatriate, allochtoon or kansloze buitenlander is the enormous dose of hypocrisy behind these measures destined "to facilitate the integration of the immigrant".

Yes.... I am against immigration because I know that one of the basic instincts of the human being, like any other animal in this planet, is his territorial instinct...this instinct which is deeply seated in the innermost of our souls, in the collective unconscious of Jung wherefrom it threatens and in fact assaults in a murderous fashion the poor immigrant...because the murder of children by German xenophobes is just that...MURDER! - It means that the human intelligence, understanding and "solidarity" have not overcome our basic instincts and like predators in the jungle we attack those who trespass our territory.

Aristotle said: "Man is a political animal" meaning a city dweller, a gregarious animal. -Each person has 3 lives to live.... one is his family life, another one is his social life and a third one is his professional life. - It is easy to understand that these 3 lives are intimately related and like the components of granite are interlocked to form a solid rock...Let me ask you, what social life does an immigrant or better an ignorant immigrant have? Ask yourselves what sort of family life does an immigrant have? Well, an immigrant has but only one life to live in his adoptive country and that is his professional life, that is the reason he has been accepted in the first place...simply because he is needed and has to outperform the locals, that is work himself to death and sacrifice his social and family lives to remain viable at the professional level.... is this a measure of success? Or a measure of distress...is this a measure of integration? Or is this

Man is a desperate and solitary being in the midst of throngs of other human beings...Cicero already noticed this problem when he said 21 centuries ago: "The worst tragedy of man is his intimate solitude, he is born alone, he develops alone and he dies alone.... in his innermost he keeps his personal secrets that he can not share with his parents, his spouse and least of all with other people"...Man is a mythomaniac animal, always dreaming and inventing and hoping to find a Shangri-la...everyone has his utopia.- In this effort he has tried to sublimate his egoistic and savage nature creating myths.....he rebels against death and creates religion....he rebels against lust and creates love and he wants to rebel against his instinct of territoriality and creates the idea of patria....and he is willing to die....or better to kill for his ideals!!!

Let me finish by remembering Voltaire's remarks about patriotism..." To be a good patriot one has to be the enemy of the rest of the world".

## **Introductory speech – Jossy Mansur**

Bon nochi damas y caballeros,

Ami si ta bai papia na papaimento. Mi ta nace y bautiza na Aruba I mi ta di opinion cu ta hopi importante cu esnan cu ta biba na Aruba mester por papia Papiamento.

Mi a biba 9 aña na Venezuela y gran parti di mi estudio mi a haci na Merca. Manera mi a caba di bisa, e idioma ta e instrumento mas importante pa imigrantenan por integra den e comunidad Arubano. Ademas mi ta desea di haci uso di e oportunidad aki ba expresa mi satisfacion pa e motibo cu parlamento a tuma un ley cu ta hasi posible pa Papiamento bira e idioma official na scolnan aki na Aruba. Mi no por acepta cu e imigrantenan cu ta bibando aki na Aruba, ta bin impone nos nan idioma. Lagami pone bon cla si cu mi no tin nada contra ningun hende cu bin biba na Aruba. Tur hende ta welkom bou di un condicion, y esei ta cu nan tin cu siña nos idioma. No ta importa di unda bo ta bini. Si bo ce siña nos cultura y bo ce integra bo mes bon den e cultura Arubano, anto bo mester siña por lo menos nos idioma. Esaki ta lo minimo cu nos ta exigí, ni mas ni menos. Algun bez bo ta tende latinonan bisa cu nan no tin gana di siña un dialecto. Pa esnan ku ta cere ku nan ta bin hasi nos idioma ridiculo mi kier bisanan lo siguiente, Papiamento no ta un dialecto sino un idioma real. Un di e gruponan di imigrantenan cu ta un bon ehempel di un bon integracion na Aruba ta e Haitianonan. Prome cos cu nan ta siña ora nan yega Aruba ta Papiamento. Si nan por anto di con e otro imigrantenan no por?

Mi ta bolbe remarka: pa un bon integracion aki na Aruba tur extrañero mester siña papia Papiamento.

Masha danki pa boso atencion y bon nochi

## **Introductory speech – José Fernandes Perna**

Actualmente tin alrededor di 1.000 Portugues y Luso-Arubiano na Aruba, es decir: 1% di e total poblacion di Aruba na 2004.

Portuguesnan y Luso-Arubiano ta biba na diferente parti di Aruba, cu'n sierto concentracion na Playa y bisindario.

Si antes nan tabata ehersé un sierto tipo di trabao, awendia nos ta encontra Portugues tanto den ofisio di jardineria, refresqueria, como tambe den enseñansa, enfermeria, abogacia y tambe den Gobierno.

E famia Portugues ano 2004 por wordo considera como uno sumamente integra y acepta den e comunidad di Aruba.

Hasta e prome generacion di Portugues di añanan 30 y 40 tin un bon dominio di e lenga Papiamentu como tambe un bon conocimiento di e cultura y costumernan di Aruba. Mientras cu e Luso-Arubiano, e actual generacion Portugues, nasi na Aruba sa mas di Aruba cu e sa di Portugal of e pais natal di su tata o abuelo;

E gran mayoria di Luso-Arubiano ya no ta papia Portugues y su estilo di biba ta mas Arubiano cu Lusitano.

E caso di famia Fernandes Perna.

Famia Fernandes Perna, prome generacion Portugues, desde 1956 na Aruba, Jose y Virginia, mayornan di tres yiu homber: Jose, Daniel y Alvaro. Tata Jose Sr. a traha na aeropuerto, a bende ice-cream y actualmente ta propietario di Lisboa Bar & Restaurant. E tercer yiu, Alvaro a termina su MTS na Aruba, ta casa cu'n Arubiana; Alvaro a tuma e negoshi over di su tata. E segundo yiu, Daniel a termina su formacion di HORECA na Hulanda, ta casa cu'n Dominicana; Daniel ta asistente gerensial na Aruba Holiday Inn.

E prome yiu Jose a gradua di maestro di scol na APA (1975), a termina su estudionan universitario na Hulanda (1984), a traha na Colegio Arubano, Directie Onderwijs (Grupo Piloto pa restructuracion di Enseñansa na Aruba) y desde 1991 docente na IPA.

Durante añanan Jose a forma parti di hopi organisacionnan, entre otro: co-fundador di FADA, Comision Nacional di Aids, miembro di Directiva di Club Primavera y miembro di Directiva di AZV.

Te recientemente, Jose a fungi como Consul di Portugal na Aruba, di 1996 te cu mei 2004. Jose ta casa cu Glenda Krozendijk y nan tin dos yiu: Albee cu a nase na Hulanda y Eliza cu a nase na Aruba.

**PREGUNTA:** Famia Fernandes Perna: con hopi nan a integra na Aruba?

Mi ta laga esaki pa publico presente mes contesta.

Demas famia Portugues na Aruba.

Manera Famia Fernandes Perna, tin hopi otro famia Portugues na Aruba. Djis pa menciona algun ehempel:

- Sra. Christina de Freitas van den Berg: actual Gobernador interino ta yiu di tata Portugues y mama Arubiano;
- Sr. Manuel da Silva, propietario y gerente di Manolito's Sports Bar, yiu di tata y mama Portugues;
- Sr. Alfredo Capelo, docente na Colegio Arubano, yiu di tata y mama Portugues;
- Jimmy Coutinho, abogado, yiu di tata Portugues y mama Arubiano;
- Sra. Teresa Fernandes Pedra-Croes, actual Procuradora General na Ministerio Publico;
- Sra. Mimi Lisier-Capelo, maestra na Colegio San Hose, yiu di tata y mama Portugues;
- Sra. Gloria Cordeiro-da Silva, cabesante di Dominicus College, yiu di tata Portugues y mama Arubiano.

#### Imigrante Portugues na Aruba.

Den e periodo halto di imigracion na Aruba (periodo di Lago; añanan 30 y 40), hopi Portugues, procedente di Madeira a bin establece na Aruba. Algun di nan a wordo emplea na Lago, sinembargo e mayoria di Portugues tabata traha pafor di Lago: na DOW, aeropuerto of na fabrica di ice-cream.

Desde añanan 50, algun Portugues a cuminsa cu e negoshi di Refresqueria, Panaderia of Mini-market; den hopi caso, e yiunan a tuma over e negoschi di nan mayornan. E di dos y tercer generacion di Portugues ta traha den tur sector di trabao.

E di dos periodo halto di imigracion (añanan 80 y 90), practicamente no a conoce migrante Portugues, cu excepcion di algun famia Portugues, procedente di Venezuela (mas o menos 30 persona).

Na aña 1948 tabatin 139 Portugues residencia na Aruba (Alofs/Markies, 2001) Conforme datonan di Censo, nos tin e siguiente cantidad di Portugues na Aruba, es decir Portuguesnan cu a nase pafor di Aruba:

Aña	total	homber	muher
1972	177	108	69
1980	170	93	77
1991	199	102	97
2000	195	106	89

Pues, si nos considera cu e comunidad Portugues/Luso-Arubiano na Aruba ta mas o menos 1.000 persona, mientras cu solamente 195 (aña 2000) di nan a nase pafor di Aruba, nos por conclui cu mas cu 80% a nase na Aruba.

## PARTI II: PUNTONAN GENERAL PA CU INTEGRACION DI NO-ARUBIANO NA ARUBA.

Dos ola di imigracion na Aruba: un comparacion.

Aruba como pais a conoce dos periodo di fuerte imigracion: e periodo di refinaria (LAGO) y e periodo di industria di turismo.

E periodo di inicio di e refinaria di petroleo à poblacion di Aruba na 1930 a aumenta di mas o menos 13.500 te alrededor di 55.000 habitante na 1950, es decir un aumento di 41.500 persona; esaki ta nifica un aumento di mas cu 300% durante un periodo di 20 aña!

E periodo di expansion di e industria di turismo, muy en particular durante e dos ultimo decada à e poblacion di alrededor di 60.500 persona na 1981 a aumenta te cu 90.500 na 2004; esaki ta un aumento di 30.000 persona, pues: 50% durante un periodo di 20 aña!

Si nos compara ambos periodo pa cu aumento di inmigrante na Aruba, nos ta ripara e aumento barbaro durante e añanan 30-40 (300%) cu esun di e añanan 80-90 (50%), mientras cu e problemanan di integracion di e ultimo periodo ta considerablemente hopi mas grandi, compara cu e periodo prome!

Nos mes ta kere cu esaki tin hopi di haber cu e situacion laboral. Tempo di LAGO, practicamente tur famia Arubiano tabatin un of mas persona trahando na LAGO y te hasta tabatin mester di mas trahador. Tambe ta bon pa remarca cu e salarionan cu LAGO tabata ofrese na su empleadonan (Arubiano y no-Arubiano) tabata dos pa tres biaha mas halto cu locual otro sectornan tabata ofrese. Cu otro palabra: periodo di LAGO tabatin trabao pa tur hende y e salarionan tabata halto. Esaki sigur no ta e caso den e ultimo añanan: aunke por tin suficiente trabao pa tur....., salarionan no ta halto y te hasta ta wordo papia di 'cheap labor'! Pues nos por bisa cu Aruba à economicamente por a absorba un cantidad grandi di migrante den e periodo di LAGO, contrario na momentonan aki!

Atencion pa discrepancia entre Arubiano y no-Arubiano.

Un gran parti di e comunidad Arubiano ta keda mira e conciudadanonan procedente di otro pais como no-Arubiano, no obstante cu mientrastanto nan ta:

- bibando na Aruba for di aña cu LAGO a bin Aruba;
- of nan a naturalisa bira Hulandes.

Datonan di Censo (2000) ta menciona cu e poblacion di Aruba ta consisti di un trinta por ciento (30%) di conciudadanonan procedente di otro pais, pero cu'n status di residencia permanente na Aruba. ("Door naturalisatie" of "Van rechtswege toegelaten").

Ademas, parse cu ta existi un percepcion robes cerca cierto dunadornan di trabao, doñonan di cas y otro individuonan pa cu "stranhero": nan ta wordo considera como ciudadanonan di segunda clase! E percepcion aki ta manifesta den por ehempel:

- paga nan un salario mas abao cu e sueldo minimo vigente;
- huur apartamento/cuarto pa un prijs demasiado halto (y den cierto caso sin facilidad di kushina, ni di baño)
- exprecionnan den medianan di comunicacion sumamente discriminatorio of incorrecto, creando asina un ambiente di xenophobia, principalmente contra ciudadanonan latino.
- Cuidao cu xenophobia: peor cu discriminacion!
- Por nota un tendencia sumamente alarmante cu ta bai den direccion di “incriminalisa” ciudadanonan no-Arubiano of pa trata nan como “ilegal”.
- E tendencia aki ta manifesta den por ehempel:
- criminalidad na Aruba ta wordo asocia directamente cu e presencia di ciudadanonan no-Arubiano; aumento di criminalidad mesora ta wordo relaciona cu e aumento di stranhero na Aruba;
- “Ser stranhero” a bira equivalente na “ser ilegal”: personanan cu ningun derecho como ser humano;

E tendencia aki ta sumamente dificil pa cualkier stranhero legal na Aruba, cu kier integra den e comunidad di Aruba; ta dificil, pasobra de antemano e ta wordo rechasa y discrimina!

Nos kier ta hopi cla den algun asunto! Kende cu comete un acto castigabel pa ley, mester wordo persigui y castiga, no ta importa su nacionalidad! Loke no ta acceptable ta pa mira sin mas tur stranhero como criminal.

Pa difinicion, un persona ‘ilegal’ ta un persona stranhero, pero no ta tur “stranhero” na Aruba ta ilegal: mira e cifranan di Censo 2000.

Censo 2000.

E ultimo Censo na Aruba ta indica un total di 30.103 persona procedente di un otro pais, locual ta nifica un tercera parti di henter e poblacion na Aruba (= 90.508).

E 30.000 y pico persona ta procedente di 124 pais y nan ta portador di casi 80 diferente nacionalidad; di e grupo aki, 30% (= 10.152 persona) tin un status di residencia permanente na Aruba di mas cu 10 año.

E reparticion di e nacionalidadnan mas frecuente na Aruba ta:

<b>Pais di nacemento:</b>	<b>Total persona:</b>	<b>% di total:</b>
Aruba	59.886	66.2
Colombia	7.192	7.9
Hulanda	3.755	4.2
Republica Dominicana	3.692	4.1
Antias	3.555	3.9
Venezuela	2.914	3.2
Otro nacionalidad	8.997	9.9
<b>Total poblacion na 2000</b>	<b>90.508</b>	<b>100.0</b>

For di e grafica aki riba, nos por lesa cu e grupo etnico, mayor representa na Aruba ta procedente di Colombia, esta 7.192 persona, cu ta nifica un 24% di e total di stranhero na Aruba (= 30.103 persona), sigui pa Hulanda (12.5%), Dominicanonan (12%), Antianonan (11.5%) y Venezolanonan (10%).

Modalidadnan pa cu integracion: asimilacion vs segracion; ... y diversidad cultural?

Pa cuminsa, Aruba (= Gobierno) nunca tabatin un maneho explicita pa cu integracion di migrante na Aruba. Mas bien por bisa cu esaki a bai di mes y nos mester admitti cu integracion na Aruba a bai relativamente hopi.....te cu awor! Local a sosode na Aruba, masha tiki pais a conoce: imigracion sumamente halto, mientras cu e proceso di integracion a bai hopi harmonioso.....te cu awor!

Nos ta di opinion, teniendo cuenta cu e tendencia cu nos a señala encuanto xenophobia, cu Gobierno mester stipula un maneho pa cu integracion di migrantenan. Pa tene simple, nos kier describi dos modalidad pa cu integracion: asimilacion y segracion; mientras cu nos ta propone un di tres modalidad pa Aruba, esta: diversidad cultural.

Asimilacion ta e proceso di integracion na unda e migrante ta lubida su propio cultura na favor di esun di e pais receptor. Por ehempel un Arubiano ta bai Hulanda y e ta papia solamente Hulandes, ta come cuminda Hulandes (erwtensoepe, bloemkool met worst, etc) y ta biba conforme e tradicion Hulandes.

Segracion ta e proceso di integracion na unda e migrante na e pais receptor kier sigui biba como si fuera e ta na su propio pais. Por ehempel un Arubiano ta bai Hulanda, pero e ta sigui papia solamente Papiamentu, como su pisca cora y bai cayero (pelea di cai).

Diversidad cultural ta e proceso di integracion cu ta tene cuenta cu aspectonan nacional di e pais receptor (entre otro: lenga, cultura, leyman), pero tambe cu aspectonan etnico di cada grupo di migrante. Entre e ciudadanonan di e pais receptor y e migrantenan mester existi un proceso di aculturacion mutuo, na unda ambos ta dispuesto pa comparti nan cultura cu otro den forma respetuoso. Siendo Aruba e pais receptor, cada migrante mester siña papia Papiamentu como e lenga nacional y siña apresia e cultura Arubiano, como tambe respeta e leyman nacional y demas norma y balornan na Aruba. Ta mas cu logico, e Arubiano na Aruba no tin mester di siña e respective lenganan materno di e migrantenan à su lenga di comunicacion na Aruba ta (keda) Papiamentu!

Sinembargo, Aruba como pais receptor mester brinda espasio pa e migrante por ta su mes etnicamente, es decir: espasio den su bida priva pa e usa su propio lenga, manifesta su propio cultura, etc. Naturalmente e “espasio den su bida priva” nunca por ta en pugna cu e lenga y cultura nacional!

Ademas, Aruba como sociedad mester brinda na tur su ciudadanonan, Arubiano y no-Arubiano (cu residencia permanente) suficiente y igual oportunidad riba e mercadonan di: vivienda, salubridad, enseñansa, trabao, participacion social y te hasta politico.

Nos kier compara e modalidad di diversidad cultural cu'n macuto di fruta, en bes cu'n potchi mixto di fruta (= jam). For di e jam, nos no por distingui (mas) e frutanan separadamente; for di e macuto di fruta nos por escohe e fruta cu nos kier disfruta de dje awor, mientras cu mañan nos por escohe un otro fruta. Esaki ta e mes'un caso cu'n salada di fruta: aunke diferente fruta, hunto nan ta forma un salada delicioso! Si bo kier, bo por usa un dressing pa bo salada....., pero bo ta keda distingui e pida bacoba, e pida apelsina, e pida anasa, etc. Bo por imagina 'Bo como tur ora e mes'un fruta: dia aden, dia afo? Of imagina 'Bo na un fiesta: baila henter e fiesta e mes'un cancion, ..... of bo ta prefera cancionan (bailenan) varia? Of imagina 'Bo un boeket di flor, consistiendo di e mes'un flornan, ..... of bo ta prefera un boeket cu diferente flor (aroma)?

Aruba ta un comunidad multi-etnico, multi-cultural y multi-lengual: laga nos interpreta esaki como un rikeza y no como un amenaza! Por ehempel, laga nos usa e diversidad di lenga como un rikeza den e sector turistico; laga e diferente trahadornan usa nan lenga pa atende e turistanan cu tin e mes'un lenga maternal.

Ta mas cu claro cu e trahadornan aki, banda di nan idioma maternal, mester domina e lenga nacional di Aruba, esta Papiamentu!

Tur e lenganan cu nos ta tende rond di nos na Aruba, no ta ningun amenaza pa Papiamentu,..... si nos (= Arubiano y no-Arubiano) keda respeta Papiamentu y nos percura pa papi'e como debe ser.

## **Keynote speech Ruben Gowricharn**

### ***Immigration and multiculturalism on Aruba***

Ruben Gowricharn

Professor of Multicultural Cohesion and Transnational Issues

In perusing the literature on the area, I found that Aruba was labeled as the “island in the sun.” In many respects that is a very apt way of describing it. But such a sunny image does not exclude the existence of social questions and a necessary public deliberation about these concerns. And immigration and the subsequent integration of the immigrants do constitute a modern social question, which should be taken seriously. I myself am originally from Surinam, another Caribbean paradise, and am professionally primarily interested in integration problems in western societies. I am therefore both flattered and grateful to the Fesca (Fundacion Estudionan Social Cristian Aruba) for this opportunity to address some of these issues on immigration and integration. It is my hope that we will come to a fruitful exchange of ideas today.

#### 1. Introduction

The Caribbean consists mostly of small societies. The majority of these countries are islands, societies characterized by an increasing degree of cultural plurality. In a broader definition, the Caribbean area comprises the southern parts of the United States and the northern part of Brazil as well, thus contradicting the idea of small-scale societies. Yet, it is widely agreed that the problems facing the countries in this area are typical of small-scale plural societies. Among these problems are those of scale and manpower, while migration and social cohesion are the most visible. These phenomena affect the basic processes of society: its growth, its continuity, and its stability. No society can ignore these subjects. In fact, it is in the wealthier nations that we are currently witnessing an increasing concern with precisely these issues.

Worldwide immigration has enhanced the cultural diversity within nations and, according to many, undermined the social unity of societies. Aruba hardly differs from its wealthier larger Western fellow countries in its wrestling with sizeable immigration, increased cultural diversity, and social tension. Until recently, emigration was considered typical for Caribbean societies. In Aruba, however, it is the opposite that is causing a problem: that of immigration, predominantly from adjacent countries as Venezuela, the Dominican Republic and Colombia. The composition of the population is changing rapidly and this is placing increasing pressure on social institutions. Because immigrants are by definition carriers of a different culture, this pressure can be broken down analytically into two types: that of the numerically increasing demands being made on existing institutional resources, and that of the cultural diversity of the population, which itself demands a qualitative adjustment. The first is a familiar issue as it deals with the issue of scale. The second issue is new, since it addresses the linkage between institutions and the new citizens.

What becomes clear from these introductory remarks is the twin problem of immigration and multiculturalism. These issues are related. The central issue of my presentation today might be formulated as how immigration begets multiculturalism and diminishes social cohesion. I will discuss them from the perspective of experiences gained in European societies and try to apply these to the current situation in Aruba. The approach adopted here consists of addressing problems, raising questions, pointing out dilemmas and suggesting instruments for dealing with these problems, all of which will remain incomplete as the view on integration and cohesion is still developing.

Two remarks should be made from the very outset. The first is that Aruba is highly specific in the Caribbean in terms of level of welfare, size and composition of the population. Therefore, general solutions may only be partially applicable to this island in the sun. That is to say, that some of the solutions suggested are open to debate. The second remark refers to the idea of social cohesion. A lack of cohesion cannot be exclusively attributed to the presence of immigrants. Equally important is the manner in which the indigenous population responds to the presence of new inhabitants, not to mention other problems that are unrelated to immigration but linked in the public debate to the inflow of foreigners.

## 2. Immigration

It is widely acknowledged that the immigration is to a greater degree being triggered by the demand for labor in the Aruban economy. The relaxation of labor constraints has enabled the Aruban economy to grow rapidly since the 1980s. The wave of immigration thus induced was huge: according to estimates one third of the present Aruban population was born elsewhere. From 1995 on women have dominated the net migration population, thus reflecting the types of jobs being fulfilled (hotel, restaurant, and domestic services). Since the second half of the 1990's the net migration has been in decline, but immigration will likely be boosted by a new upswing in the economic cycle.

This sheer magnitude of the immigrant population is quite different from what western countries have had to deal with in recent decades. But the reasons for this immigration are also different. In Aruba, the major cause of immigration was and is employment, while in most western countries, in particular the states in Western Europe, an increasing number of immigrants consists of refugees. Present-day international migration to developed states is governed by a combination of labor demand, welfare provisions and political safety the target states provide. In these countries, the demand for unskilled labor has diminished tremendously, and this fate might befall Aruba in the near future as well.

Incidentally, one might counter that some major cities in western countries harbour an immigrant population close to that of Aruba. The city of Rotterdam, for example, claims that within a decade half of its population will be of migrant origin. But there are a couple of fallacies in this assertion. First of all, the migrants in Rotterdam are referred to as allochtonen, people who either are born abroad or who have one parent born in another country. The concept of allochtonen includes the second-generation migrants, while immigrants in Aruba

consist primarily of recent migrants. Moreover, the majority of the population in Rotterdam is well adapted, properly settled, even assimilated in some important respects. The suggestion that there is a cultural cleavage between them and the indigenous population should be dismissed. Cohesion issues are related to the failure of such core institutions as schools, the police, and employers rather than the size of the population descended from immigrant forebears.

The immigration on Aruba has not only relaxed the labor constraints in the past two decades, thus enabling the expansion of the economy. It has also enabled the shift from a refinery-dependent economy to a tourist-oriented economy. This qualitative contribution of foreign labor underscores that the availability of labor constitutes a crucial pillar of the Aruban economy. So it seems legitimate to speak of immigration as a solution rather than as a problem. Yet, considering the limited geographical size of the island, the impact on the environment and natural resources, and the institutional constraints - which, incidentally, together define the absorption capacity of the country - Aruba should make a sincere effort to reduce net migration. That is to say, even if the economy is dependent on the immigration of labor, emigration should also be an essential part of island migration policy. In the end, the solution should be a floating population that ebbs and flows, comes and goes.

The Aruban economy needs the immigration of both skilled labor (mostly from the Netherlands) and unskilled labor (mostly from the adjacent countries). It is worthwhile to consider an acceleration of the educational level of the Aruban population in order to pre-empt the immigration of skilled labor. It should be pointed out, however, that the immigration in Aruba comprises also the inflow of entrepreneurs of which Chinese and Indians are good examples. These people bring in their capital, their skills and international networks. Their inflow changes the composition and expands the size of the Aruban entrepreneurial class. There is also the immigration of high and middle level personnel from adjacent countries like Surinam. Instead of criticizing the presence of low skilled labourers, we should keep a broader view on the relevance, the composition and dynamics of immigration.

Immigrants come in with much more than their labor power. They bring in their social networks, their culture, their capital, and their dreams. Present-day technology – think of mobile telephones and internet - creates the opportunity to remain in touch with the country of origin, to exchange information and to transfer money. So we are witnessing the rise of regional transnational communities. The relatively short distance will increase this mobility of people. The near future will probably see an enhanced mobility of people in terms of speed and volume. A segment of these people will settle down permanently in the host societies. It is expected that the growth of this population and its transnational ties will enable these groups to maintain their cultural identities and life styles. Thus, not only will the total population grow at a higher pace than its natural rate, its composition will also display a rapid cultural change. The multicultural society is a constant changing society.

In fact, this is not a new phenomenon. Intra-Caribbean migration has always been a distinguishing feature of the area. This feature will increase in the near

future due to an increase in technological opportunities. That will accelerate the intra-regional speed and volume of the exchange of information, capital, people and commodities. This development will test the institutional and moral capacity of the host societies. For not only will there be a compelling need to accommodate the immigrants, but also to make a just selection at the border and on the job market. The larger the disparities between Aruba and the adjacent countries, the higher the pressure will be to gain access to the island. And since Aruba cannot do without this labor, the question is how to regulate immigration rather than to stop it.

The ability to regulate migration is roughly determined by three elements: economic need, social legitimacy and institutional capacity.

The necessity to import labor has been satisfactorily addressed in the public debates in Aruba. No need to elaborate on this issue here. The regulation of labor immigration by means of short, medium term and permanent permits is a device used by many countries. The numbers allowed might be based on manpower planning and fixed by quotas. But there remains a perennial danger: that of illegal labor. A small country like Aruba cannot afford a labor police department to patrol its borders or ferret out illegal labourers already living on the island, whether these labourers are employed or not. Policing the labor import and the labor market diverts resources from the economic to the legal sphere. The trade off made here is a political decision, which can best be discussed in the realm of public political debate. But the experiences in western countries, especially in the United States of America, raises the question whether illegal labor can in fact be eliminated, and whether it should; is it perhaps just to expel people who have been spending their most productive years in the service of the national economy, but are now seen as deadweight on that same economy? Can the Aruban economy do without a certain number of illegal labourers? After all, illegal labor usually functions as a reserve that is put to use in case job vacancies needs to be fulfilled on short term. And more practically, can illegality be reduced to zero? Experience in other countries reveals this is not the case.

It is worthwhile considering the concentration of government efforts on two other issues, which are of a different nature. One of the dark sides of transnational communities is that they foster and sustain international criminal networks. This is an increasingly serious problem and it should be clear that the struggle against it requires much more than simply a border police organization. Like domestic organized crime, international criminal networks affect the legal and moral order of societies. There are many examples in the Caribbean and Latin American societies where the legal system has failed to uphold the moral standards required in a decent society. The corruption of core institutions is a real danger. The other issue is discrimination on the labor market. This takes place on the basis of origin, education, age, wage, sex, health, etc. Here, we are dealing with discrimination against people who are ill equipped and too weakly organized to defend their rights and who have to operate in an alien society. Social exclusion from jobs or lower payment of immigrants will not only undermine an important moral pillar of modern society: that of equal right and

social justice. It will also produce an underclass of immigrants that might disrupt the social order in case immigrants are treated persistently unfair.

The other determinant of regulation is institutional capacity. Immigration requires a necessary absorption by the labor and housing market, the educational and health system, and providers for needs in such diverse domains as religion, recreation, traffic etc. Established institutions need to adapt themselves to a changing environment in order to incorporate new segments of the population or to deal adequately with them. Sometimes this is a matter of simply enlarging the capacity. But most often this adjustment requires a qualitative change since the people involved come from a different cultural background. Whether it is a different language, different mores and customs or different ethics, institutions will have to deal with this social change. Failure to do this will enhance some of the negative outcomes of immigration. And is this not, incidentally, a perfect way to blame immigrants for domestic problems?

Finally, we know that immigration is not only an economic phenomenon; it is also a social movement that should be accepted and celebrated. However, the legitimacy of the inflow of newcomers is hampered by several developments that are voiced in classic arguments. I would like to mention four of the most significant complaints voiced.

- Immigrants take away jobs from the domestic worker. This argument might at best be partially true. The labor shortage rules out competition between the domestic and foreign workers on a significant scale. Even in a slackening economy, this competition is unlikely to happen. Most often dual labor markets emerge, making jobs for domestic workers and immigrants complementary rather than competitive.

- Immigrants are often, though not always, overrepresented in petty crime. This affects their moral position in society and makes the regulation of immigration more difficult. In contrast, organized crime, whether international or not, usually does not affect the degree of acceptance of the immigrant communities, unless it has become a dominant feature of social life. Petty crime is often the outcome of economic destitution, a lack of social control and, depending on the age categories involved, unequal educational and labor opportunities.

- Immigrants are often blamed for their inadequate social integration and social behaviour. This includes such aspects as the behaviour in public spaces, their inferior skills in the national language and insufficient identification with the host country, as well as their insufficient social participation. Underlying these demands is the feeling that migrants should assimilate into the dominant culture. When the size of the immigrant group is small, then inter-group relations like friendships and marriages tend to increase. But the larger the own group becomes, the easier it is to fulfill emotional, social and cultural needs in one's own circles. A plurality of cultures is an inevitable outcome, unless migrants are pressured to assimilate culturally. But the presence of transnational communities will likely counteract such pressure and beget hybrid identities.

- While the foregoing arguments have a general validity across nations, there is a complaint that is highly specific to Aruba. That concerns the operation of the marriage market. According to persistent rumours, Aruban men have a strong preference for female immigrants and leave their family easily for a fresh

start with new life partners. These female immigrants are depicted as magic women, endowed with the power to disrupt family life at will and at any moment. It is difficult to establish whether this view exceeds the level anecdotes. But even if we are dealing with incidents, the popular feeling about these complaints should be taken seriously.

These four elements determine the capacity to regulate immigration. While immigration is paramount for Aruban society and its economy, neither the size nor the nature of the inflow or the determinants of control can be ignored. Both the inflow and the determinants of control have an impact on Aruban society. This brings me to the second issue, that of social cohesion.

### 3. Social Cohesion

The idea of social cohesion refers to a desired social unity in a society. There are a variety of different, although related, kinds of dangers to this desired unity: unemployment and poverty, cultural diversity, ideological cleavages, social exclusion. Most of these dangers apply to immigrants. Social cohesion is a normative concept and any connotation of a natural law should be rejected. The political and intellectual debates often take place within an ideological spectrum running from cultural monism to cultural diversity. In contrast to most Caribbean societies, the dominant ideology on Aruba tends to monism, demanding the assimilation, especially in the field of language, of new comers. No wonder that in public discussions reference is made to “the Aruban” or even to the “real Aruban”, as if there is only one phenotype or only one genuine model of behaviour. This ideology is at odds with the presence of a culturally plural society.

A popular synthesis of cultural monism and multiculturalism is formulated in the well known slogan “unity in diversity”. I myself am from Surinam, as I stated in my introduction, a Caribbean country that is well known for its cultural plurality and its ethnic stability. There, this slogan of unity in diversity is also part of the political ideologies, but it is the cultural diversity that predominates rather than de unity. This has proven to be without disastrous consequences there, since this diversity is what the majority of the political leaders want.

In the political and intellectual debates regarding the social effects of immigration, three issues keep cropping up: that of the acceptance or rejection of cultural difference, that of social justice and that of social cohesion. Outside the western world, the issues of cultural difference and social cohesion are barely even public concerns. Cultural diversity is a fact of life, even in one community. If diversity is accepted, than cohesion is hardly a problem. Nevertheless, there is no reason to lean back and relax. For persistent violation of social justice will diminish the trust that is required to commit immigrants to their new society. And in order to achieve social justice, immigrants should be equipped with the means and skills to become self-sufficient in their new society. That is to say, in addition to a migration policy, there is a need to pursue an integration policy that should incorporate newcomers into the core institutions without causing great social inequalities.

There is a great deal that can be said with respect to integration, since there is a great deal of confusion surrounding this concept. Every user of this term refers to a slightly or totally different situation. A universal definition remains shrouded in mist. In my view, integration comes down to self-sufficiency in the new society in a manner that is respectful to those involved. The idea of self-sufficiency supposes some power and control over ones future, either individually or collectively. It should be clear that the labor market or entrepreneurship opens up new avenues to social settlement and upward mobility. But even in the case of unemployment, a family or community may constitute a safety net and be part of a collective self-sufficiency. The ability to achieve this may require some degree of cultural adjustment, but that is not to say that integration comes down to assimilation. I will come to that in a few moments.

It is often overlooked that integration should take place both on the terms of the host society and that of the immigrant group. The most acceptable and practical method of integration, without resorting to academic concepts, is that of participation. This participation is expected to be unequal over the sectors since different immigrant groups will display different preferences. For some groups, participation in education will be the royal road towards integration, for others marriages with the indigenous population might turn out to be a better strategy. For some it might be the labor market, while others will prefer entrepreneurship. Some will attach high value to their cultural background and assimilate reluctantly, while others will not. Some will prefer participation in their own group and others will display other preferences. Not all of these differences matter. Underlying this position is the experience that participation is not only the most natural way to integrate, but that there are different routes to achieving integration.

Yet, there are strong indications that the predominance of the labor market produces an underclass of immigrants. Among these immigrants there usually is a hierarchy in jobs, payment and degree of acceptance. It is a matter of time some parts of these immigrants will impoverish, also because they transfer part of their income to family abroad. The ethnic stratification that thus comes into existence in Aruban society is not new. There has always been a colour bar and this feature has not disappeared from social and economic life. The population of San Nicolas and Santa Cruz are regretful examples of people who are socially and geographically put away. I concur, it is a bit exaggerated, but skin colour and language indicate social distance and even social status in Aruban society. They enable the spotting, categorization and the social exclusion of people. However, the new immigrants are not only identified on the basis of skin colour, but also on the spoken language, physical features and looks. In spite of their coloured appearance, labor immigrants do belong to the visible minorities and it takes an Aruban to identify them. It will be useful to document these changing forms of cultural plurality and the ways the native population respond to it.

In the phrase “unity in diversity” we know what the diversity is about, but there is no clear idea about the unity. Unity often comes down to cultural assimilation, often consisting of a limited nationalism and taking the nation-state as its point

of departure. However, integration requires just a certain degree of assimilation. Some forms of assimilation should be stimulated because they are compellingly relevant to achieving social progress in the new (host) society. In this regard, the most important forms of assimilation are:

#### A. Legal assimilation

- This implies the bestowal of equal citizenship, either in stages or directly through naturalization. In many countries, this legal incorporation is accompanied by a transitional rite, which serves to underline that becoming a national citizen is more than a formal issue. In western countries like the USA – and increasingly in the Netherlands – a great deal of emotional value is attached to this ritual.

- Another aspect of the legal incorporation is that of the equality of sexes. It should be pointed out that individuals are equal before the law, regardless of gender. Such a legal point of departure applies to all public institutions. But within the different communities, the social relation between the sexes is usually unequal. The social and legal equality should be distinguished.

#### B. The political culture

- In this domain two set of norms and values are relevant. The first is the granting of equal citizenship, including the right to vote and to run for public office. These norms underline the incorporation of immigrants into the legal-political sphere of the polity.

- The other set of political norms and values refers to behaviour in the public sphere, the acceptance of the equality of the sexes (including that of homosexuals), proper conduct in political affairs, the acceptance of the judiciary as an authoritative and mediating institution, as well as freedom of speech, religion and other liberties. The socialisation into the political culture of the host society fosters social acceptance. But more importantly, it makes possible the participation of immigrants in the political realm. Without this participation, immigrants will have no voice in the field of institutional politics.

#### C. Education

- Education is by far the most sure-fire mechanism of integration and the most effective road towards emancipation. It affects the moral status of the immigrant community. It is a source of respect, self-respect and social power in achieving individual and collective goals. This development includes the achievement of language proficiency. Take the example of parents who are supposed to support their children in primary schools. That is difficult to do without proficiency in the language of instruction. Not to mention other communication advantages if one masters the language of the host country.

- With respect to the adoption of languages, it should be taken into consideration that there is an informal hierarchy of languages. In Europe, it appears that migrants adopt languages that are internationally prestigious and worthwhile as a learning investment. English is much more desired than Dutch, and French more than German. The cultural background of the migrants explains the variation in eagerness to adopt the language. This might mean a preference of English over Spanish in Aruba. The fact that Dutch is the official language, or that Papiamentu is preferred above all other languages, complicates matters but one should not lose sight of the principles in operation.

#### D. Labor

The field of labor is – in the short term – the most powerful of integration devices. Whether through wage labor or entrepreneurship, economic integration pays off. For successful integration in the economic field, some conditions should be met. This is often the case, but it is worthwhile that this is made explicit, especially if a policy is to be pursued. Labor in an alien environment requires a change of labor ethos. The intensity and duration of the labor effort might be different in the new society, and similar differences might also be found with respect to a variety of formal regulations as well, such as health standards and vocational training. Moreover, depending on the type of jobs, the language of communication may also differ. To unify all this, investments are required, but the return is the proper adjustment of a labor force and the increase of its productivity.

The perspective I adopted is based on the assumption of a society that wishes to stabilise the migrant population. However, I have also pointed out that Aruba depends on immigration but cannot afford to harbour increasing numbers of immigrants. So the actual development desired is that of a floating population instead of a stable labor force. It is worthwhile to consider a policy that takes this dynamic as its point of departure. That would imply adjusting the major institutions to people more or less permanently on the move. Of course, not the whole immigrant population is geographically mobile, but it is expected that an increasing proportion will be. Some institutions are already faced with this high mobility of people to no uncertain degree, of which primary education is a good example. Every year new pupils enter the school: both starters as well as children whose parents have relocated. The labor and housing markets are also familiar with this movement of people. Although this is a permanent feature of these sectors, it has not previously been taken in earnest as a point of departure in rethinking present policy.

From the aforementioned, it should be clear that integration comes down to the incorporation of foreigners in core institutions, the most relevant of these institutions being the labor market, the housing market, the educational and health system, and the body politic. This integration presupposes partial cultural assimilation, at least in the long run. In most cases, assimilation takes place gradually and without being felt as a loss of the own culture. Due to transnational relations, however, the opposite processes of ethnicization are also likely outcomes of integration. For it is successful integration that improves the welfare position and enables the emotional and cultural needs to be fulfilled by maintaining contacts with friend and relatives at home. The profiles of integration are not determined by national forces alone, international forces are increasingly affecting that process as well.

Most unskilled labor migrants in Aruba start at the bottom of society. The lower position determines their reception by the indigenous population, their social contacts and their opportunities. But that does not last for long. Migrants are known for their achievement orientation. They not only seize opportunities, but also create them. We can see this happening in the short term in the establishment of small companies or the acceptance of jobs that are unattractive,

but also in the strategic use of marriage arrangements or the investments made in the education of their children. The so called second generation is no longer sentenced to the underclass, but makes its way to the middle class within a few decades. We see this process unfolding across the societal boundaries of Western Europe. Even the blacks in the United States of America, who for a long time have been deliberately excluded from participation in mainstream society, have produced a middle class of this type. It is simply a matter of time before a similar transformation is witnessed in Aruba.

In spite of the partial assimilation and the improvement of their social position, migrants usually maintain significant elements of their cultural heritage. They establish organizations through which they reproduce parts of their own social structure and culture. This is their legitimate right. Any unnecessary pressure to assimilate culturally is a violation of their democratic right to have own basic convictions or a lifestyle. In this field of own organizations, useful migrant leaders are being cultivated, a prerequisite for collective participation. On the other hand, when different cultures come together, tensions abound. Two types of tension are worth mentioning. In some cultures, the habits of the migrant populations may be at odds with those of the receiving society. The example of the brutal treatment of women and children has become a cliché, but still an excellent example. In this case, social change is required within the migrant community for the mores and customs of the receiving society to be met. The degree of acceptance, i.e., of social or moral credit immigrants are allotted to, depends on this meeting of standards of societal acceptance.

The other type of tension concerns the behaviour of migrants in the public domain. In contrast to most societies in the developing world, there is a tenacious ideology in western societies propagating the neutrality of the public space. That is an extremely curious position. The public space is far from a neutral domain since it is the terrain of the dominant group. It is their norms and values that implicitly govern the social traffic. If a society adheres to multiculturalism, then this should not only be reflected in the institutions, but also in the public space. What this comes down to is the regulation of different and even conflicting norms and behaviour. In those cases of persistent social conflict, whether hidden or open, a social framework should be developed. But it would be wrong to dismiss cultural diversity from the public sphere. Aruba is ideologically reluctant to accept multiculturalism. In contrast to most Caribbean societies, it is subjected to the nostalgia of successful past assimilation. But is doubtful whether the increasing scale of the population, the ongoing cultural pluralization, the rapid commercialization and the globalization will enable the repetition of an assimilation strategy. It would be wise if Aruba anticipates on future developments rather than to advertise the image of a culturally homogeneous society.

This point of conflicting norms and behaviour in the public space addresses a crucial issue in democratic society: how to deal with people who are different, non-democratic or even anti-democratic? There is no general answer to this question, but the principle should be obvious: since people have a right to their own way of life, they should be granted access to all facilities needed to construct and preserve their own cultural institutions and identity. The limits to

their practices are set by the context in which they are exercised and their relations with other groups. Each case thus demands a different approach and different measures. And in all cases the democratic rights of both the immigrant population and the established population should be safeguarded. In cases the answer to social questions is not obvious the best procedure and instrument is a public debate.

This public debate should acquire the form of an ongoing dialogue between the major actors in civil society. In the Aruban case it might be worthwhile to involve trade unions, churches, universities, political parties, and especially the media and spokesmen of the migrant groups. The involvement of the media has a special relevance. The media is inclined to limit her role to that of a messenger: we don't make news, we just report it, such is the dominant professional ideology. But the media also has an important stake in the creation of social images of immigrants. The selection of news items, the way public discussions are conducted, the tone set forth, the anticipated impact on society are issues every news reporter is familiar with. Moreover, the media also decides which interest group will have access to publicity and thus have a public voice. So the media is a messenger as well as a platform and an actor in the public debate. Likewise, the participation of migrants in public deliberation grants these groups a voice, it introduces their perspective in the debate and enables to address societal problems in the immigrants communities. For successful integration it is crucial to have these migrants as partners in the debates.

All of the instruments suggested such as policy, education, public information, organization and leadership, and public deliberation should fit into a perspective bent on strengthening democracy. The perspective of democracy is most acceptable since it is based on a set of norms and values that are increasingly being endorsed on a global scale. Democracy entitles citizens to social and economic rights (such as education, employment and social benefits), to cultural identities (by granting people an own way of life), to a stake in power (either through voting or the possibility of running for public office). In short, democracy guarantees basic human rights in a broad sense of the concept. That is why I believe that humane social integration should be executed in a democratic framework. It is this framework that has the potential to produce the broadest basis for social cohesion. Indeed, social cohesion is best achieved by strengthening democratic institutions and rights. This position departs from nationalist ideologies that would like to reserve the first claims for nationals and thus violate the principle of equal citizens. The democratic perspective focuses on values rather than on states. It is these values, rather than the nation-state or the national culture, that constitute the unity in the diversity.  
I thank you for your attention.

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