

# Justitiële verkenningen

Vol. 23, no. 6, augustus 1997

## Integration of ethnic minorities

### Summaries

Justitiële verkenningen (Judicial explorations) is published nine times a year by the Research and Documentation Centre of the Dutch Ministry of Justice in cooperation with the publishing house Gouda Quint BV. Each issue focuses on a central theme related to criminal law, criminal policy and criminology. The section Summaries contains abstracts of the most relevant articles of this issue.

#### **The silent integration; the fast success of South Europeans in The Netherlands**

*F. Lindo*

To gain insight in the exceptional educational and labour market attainment of South European migrants' children in the Netherlands, one should pay attention to the development of the social incorporation of the first generation in Dutch society. This process of incorporation should be looked at not only in terms of socio-economic position, but also in terms of participation in Dutch institutions and interpersonal networks. However, quantifying attributes of socio-cultural integration, like mixed marriages and ethnic cohesion, does not yield comprehension of the 'silent success' of the second generation. It depends on the quality of the relations with the wider society, and the way these relations are articulated within the structure of the migrant family. Especially, the relative strong position of the wife and mother in the South European migrant family generates informal interpersonal ties within Dutch society that are beneficial to the structural integration of the children in these families.

#### **Surinam Dutch; dilemmas of integration**

*M. van Niekerk*

Migration from the former colony of Surinam to the Netherlands increased rapidly from the mid seventies onwards. By far most Surinamese arrived as Dutch nationals and, depending on their class and ethnic background, were more or less acquainted with Dutch language and culture. Nevertheless, their integration on the labour market hampered from the very beginning by the growing unemployment at just the time of their arrival in the Netherlands. This article analyses the integration of Surinamese in Dutch society, and in particular the socio-cultural integration and its influence on the social position in Dutch society. More in particular, this article focuses on the divergent ways of integration of the two main Surinamese populations: the Creoles and Hindustani. It will be shown, that ethnic ties and culture need not be obstacles to social mobility - as is sometimes assumed. On the other hand, socio-cultural integration appears not to be a sufficient condition for social mobility. This seeming contradiction will be discussed.

#### **The social-economic dimension of integration**

*J. Veenman*

Immigrant groups in The Netherlands are in a disadvantaged socio-economic position compared with the native Dutch. But their position is not generally low; there are large differences between and within groups. Since The Netherlands is a relatively 'young' immigrant country, it is hard to say whether the arrears of immigrant groups will continue to exist over generations. Comparing the second generation with first generation youngsters, we found that those who were born in The Netherlands succeed in achieving a better position. Furthermore, they are also characterized by socio-economic differentiation. These findings imply that the immigrant groups are not to be considered as 'ethnic minorities' yet. It depends on the opportunity structure, on processes of social exclusion and on their own abilities to adapt their resources to changing circumstances, whether they are in danger to become 'ethnic minorities'.

#### **Follies of integration; on the dynamics of a multicultural society**

*R. Gowricharn*

The dominant market-led integration of ethnic minorities is based on ideological notions of the open

society. The main concern therefore is with the labour market position. However, the criteria used to judge the structural position of ethnic minorities drive at the cultural assimilation. These minorities are subjected to 'exclusivist' definitions, a need or requirement which is understood from the Dutch background of 'pillarization'. Official policy thus bypasses integration conceptions among the minorities as well as the fact that cultural and structural integration are analytical distinctions. It is argued that integration depends on personal bonds between persons from different cultural groups rather than on individually achieved mobility. This position implies that the social acceptance of groups or their cultures is a precondition to foster social cohesion in a multicultural society. Different forms of this social 'cement' are hinted at, all of them originating outside the market.

### **Reintegration of culture into the Dutch policy of minorities; towards an islamic pillar?**

*M. Galenkamp en S. Tempelman*

To what extent is 'multiculturalism' a viable mode of integration into contemporary society? The authors of this article discuss the pros and cons of the multicultural model of integration and contrast it with two others: the social- economical and the juridico-political model. The Dutch policy towards minorities has become dominated by the latter two models, since the approach of 'integration while maintaining one's own identity' was abandoned in the beginning of the 1990's. The authors contend, however, that the recognition of the cultural identity is essential to the successful integration and emancipation of minority groups, as it provides them with the self-respect and self-confidence needed to participate in society. As a possible way to 'bring culture back in', they discuss the option of creating an 'islamic pillar', analogous to the vertical organization of society into Catholic, Protestant, Socialist and Liberal groups known as the Dutch system of pillarization. Although there are many problems involved in the creation of such an islamic pillar, it is neither impossible nor necessarily repressive or segregative. Therefore, something along the lines of a pillar system may be a way to revive the multiculturalist component of the Dutch migrant policy.

### **Islamic integration; visions of Turkish boys on integration and islam**

*T. Sunier*

The article questions the dominant assumption that the growth of Islamic organizations in the Netherlands is a sign of a staggering or failing integration of migrants with an Islamic background. It is argued that organizational development can not be related only to the - assumed bad - socio-economic position of Muslims. It is rather the result of an interplay between various factors, of which the specific Dutch political and social context is a very important one. Islamic organizations have been set up in order to defend specific interests. By promoting their interests Islamic organisations enter the political arena and try to alter the surrounding situation, which in turn generates new circumstances. Ultimately it can be expected that this process will affect not only the position of Islamic organizations vis-a-vis the surrounding society, but also Islamic discourse itself. A growing number of young Muslims engaged in Islamic organizations are increasingly oriented towards Dutch society. This implies that they expect more from this society, especially with regard to their position within it. Combined with an 'open' and permeable structure of political opportunities, this expectation is likely to produce an Islamic discourse which emphasizes that Islam can become an integral part of the host society.

### **The Dutch imam course; a necessity for integration**

*C. Çörüz*

To muslims immigrated to the Netherlands, life in western society means being confronted with new and challenging issues. As a result, the tasks traditionally fulfilled by the imam change. To be able to deal with his modern role, he needs to be adequately educated. This means: to be educated in The Netherlands and not in Turkey, Morocco or Pakistan. Only a Dutch theological and at the same time social education will guarantee his capacity to speak the language of two cultures and to be able to answer the moral, religious and personal questions posed by young muslims. Only a Dutch education will help the imam in adequately supporting the successful integration of muslims into Dutch society. Integration, however, should not be the one-sided process dictated by the majority to the minority that it is usually taken for. Some serious objections to this traditional concept should be taken into account before starting a realistic and fruitful discussion of the issue of muslim participation in Dutch society.

### **Ghetto's and concentration districts; segregation in the Netherlands and the United States**

*Chr. Quispel*

American ghetto's are isolated, highly segregated areas. Their growth is rooted in twentieth

century American urban history. White refusal to live in the same neighbourhoods as blacks severely limited housing opportunities for African-American people and led to a form of hypersegregation. Since the sixties conditions in the ghetto's worsened. Work disappeared as a result of technological changes and the departure of factories out of the city centres. The introduction of crack and the 'war on drugs' had disastrous effects on crime rates and there was a steep raise in the number of prisoners of African-American descent. The level of segregation in Dutch concentration districts is much lower than in American ghetto's. The social fabric in Dutch cities is still intact and there is no Dutch equivalent of the American 'no go areas'. On the other hand unemployment, especially among young men of ethnic descent, is cause for great concern. The effects of crack so far are nowhere near as disastrous as in the United States, but the crime rate among some ethnic minorities is high. So far the Dutch welfare state is still functioning and protects people from poverty and hardship. Amsterdam Zuidoost is an exception, the central part, 'De Bijlmer' has the highest segregation level in the Netherlands and a high degree of isolation. Unemployment is high and there is a growing number of school dropouts. Though not yet comparable to an American ghetto, the future of this part of Amsterdam is a matter of grave concern.