



Radboud Universiteit Nijmegen

LANGUAGE PLANNING: EDUCATION IN ARUBA

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Teacher who will receive this document: J Geenen

Title of document: Language Planning: Education in Aruba

Name of course: Bachelor Thesis

Date of submission: June 15, 2017

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Acknowledgements

First and foremost, I would like to thank my thesis supervisor dr. Jarret Geenen for his helpful remarks, valuable guidance, and patience. I have really benefitted from his feedback and his approaches as a supervisor.

I would like to thank Ulrike Nederstigt for her course on Language and Communication, which helped me with background information regarding language acquisition, and bi- and multilingual language situations.

Finally, I would also like to thank Julissa Arends, Gerrick Thode, Stephanie Arends, Nicole Vermeer, and Daniel Marchena for taking the time to partake in the interviews. With this a special thanks to Maira Geerman for her continuous help with any information that was available in Aruba which I could not physically attain on my own due to my current residency in the Netherlands.

Abstract

The research conducted is to establish the efficacy of the language planning on the Caribbean island of Aruba, where the spoken vernacular is Papiamentu and the language of education is Dutch. The study looked at the ways in which language is used on the island; the ways in which students interact with said languages; the public's opinion of Dutch and Papiamentu; and language planning particularly on acquisition planning efforts. The research was carried out through qualitative and quantitative research that included literary reviews, a survey, and three interviews.

The research concluded that there are positive efforts being made in order to optimize the language learning process in education, with the introduction of pilot programs comprised of the four most spoken languages on the island. Despite this, the pilot programs remain in only four schools. Meanwhile the current planning efforts are based on submersion education that is not beneficial for the students. The study also indicated that many students do not care for or have any interest in learning Dutch. Aruba's current acquisition planning efforts are not up to par.

Content

Acknowledgements	3
Abstract	4
Introduction	6
Problem statement	7
Significance of study	8
Research questions	8
Definition of terms	9
Organization of chapters	10
Literature Review	11
Papiamentu, the Aruban vernacular	11
Papiamentu maintained as the common language	13
Creoles in education	15
Language acquisition	17
Defining Language planning and policy	20
Method	27
Results	33
Survey	33
Interviews	40
Discussion	44
Conclusion	48
References	50
Appendices	53
Survey questions and answers	53
Interview transcription	55
Personal communication	65
Table 2.2	66
Table 3.2	67
Table 3.4	67
Table 3.6	68
Table 3.7	69

Introduction

There are many factors which influence a country's prosperity, but ultimately one of the most prominent building blocks of a society's foundation is education. The purpose of this study was to see whether or not the language planning efforts on Aruba are sufficient apropos of Dutch as a means of instruction. Firstly, this bachelor thesis looks at the historic developments in education; how Dutch became the language of instruction on a Caribbean island whose population's native tongue is Papiamentu; and how Papiamentu has remained the Aruban vernacular throughout the years. Secondly, it examines Papiamentu as a Creole language and how Creoles fit into education systems, or are excluded from education systems. Thirdly, it looks at the language planning efforts made by the Aruban government and education board in regards to the introduction and use of Papiamentu in the classrooms. Furthermore, it takes language acquisition literature for bilingual and multilingual individuals into account as a means of determining the effectiveness of having a multilingual curriculum. Aside from literary research the study also includes a quantitative research that composed of a survey and an interview based on language use among the Aruban population and the public's opinion on Dutch.

As an English major student, based in the Netherlands with close ties to the Caribbean Netherlands, I developed an interest in Caribbean Creoles and their status among bigger European languages. My interest is primarily in language acquisition and the roles that multilingualism plays in acquiring new languages. Upon further reading I realized the uniqueness of the language situation in Aruba and began looking at the ways in which language is taught on the island. The census on the island indicated in 2010 that 68% of the population spoke Papiamentu at home, 14% spoke Spanish, 7% spoke English, 6% spoke Dutch and the last 5% spoke another language. My first question was: how is it that a language that is the third most

spoken language in the country, the language of instruction in said country? Secondly, is there an effective language plan in place to cater to all the needs of the students and the community? Thirdly, is there a plan in place and what are said plans? Finally, how does the general population feel about it?

Problem Statement

The graduation rates on the island are astonishingly low. There is only one sector of the secondary schools that has consistently had graduation rates of 75% and higher (which is notably the school that is taught in Papiamentu), all the rest range from as low as 42% to 82% (Fig.1.).

	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014	2014-2015	2015-2016
EPB	81	83	88	84	86	83	77
MAVO	73	78	80	74	67	75	75
HAVO (SMOA)	58	67	75	69	70	54	69
HAVO (DPS)				82	70	42	62
VWO	75	66	79	82	81	66	66
EPI	60	67	63	65	71	65	73

Note. Emseñansa Aruba. Jaarverslag 2009-2016. November, 2016.

In 2012 Colegio split into two schools establishing HAVO (DPS) and HAVO (SMOA).

Fig. 1.

Additionally, census indicated that 94% of the student population does not encounter Dutch – the language of instruction – outside of school. Which is why I chose to focus on the efficiency of the language planning and if Dutch might be the leading cause of the low success rates. The problem with low success rates is that it can lead to low motivation and even lower results. This means that students are not striving to work for their full potential. Aside from that upon finishing secondary school a vast number of students choose to move to the Netherlands to further their studies. The Netherlands is often chosen due to the opportunity for financial aid that is provided by both Aruba and the Netherlands. However, a majority of the courses are naturally

given in Dutch, unless the individual decides to follow an international course given in English. This means that Dutch is used as an instrument for the economic development of the country. Aruba invests in their students to be successful in the Netherlands in order help the island prosper upon their return as educated young adults. However, if this is not the case then the island will not be able to economically and in turn socially prosper.

Significance of the study

The information provided by this bachelor thesis is beneficial to Aruban government officials and the education board regarding the current language planning situation. It highlights the gaps between literature and the plan currently being used. The information provided in this thesis provides an understanding of how languages and schools should move forward in order to optimize the language learning process on the island. It adds to the conversation currently taking place regarding Papiamentu as the means of instruction in education. This includes Marta Dijkhoff and Joyce Pereira who are on the forefront of the Papiamentu's integration in education. Additionally, the political party Movimiento Electoral pa Pueblo has recently appealed a motion to incorporate Papiamentu into elementary schools.

Research questions

The main research question pertaining to this research is whether or not the language planning on Aruba is efficient for the students' as well as societal needs. Due to the small scale of the research the primary focus was on the highly educated population. Thus, those most likely to get top positions within society.

The sub-questions formulated to answer the research question is as follows:

1. Language use, and what are the societal needs?
 1. How are languages used among the population?

2. What is Papiamentu and what is its role in Aruba's society?
 3. What role does Dutch play in Aruba?
2. What is the reality of the current situation?
 1. Does the language planning efforts correlate to reality?
 2. How does the use of Dutch affect students in their education?
 3. What is the public opinion on the use of Dutch in schools?

Definition of terms

For the purpose of this thesis the term Holland is used in regard to the Netherlands, which is also used interchangeably, referring to the nation state of the Netherlands. It does not refer to the entire kingdom of the Netherlands, which includes the autonomous states of Aruba, Curacao, and St. Maarten as well as the Dutch Caribbean municipalities of Bonaire, Saba, and St. Eustatius.

Vernacular is used in reference to the Oxford dictionary definition that defines vernacular as a language or dialect that is spoken by the ordinary people of a region or country.

Lexifier language refers to the superstrate language of a Creole that is the basis for most of the vocabulary of said Creole.

Latino is used as the Aruban term to specify a person of Latin American or Spanish Caribbean decent mainly from Venezuela or Colombia.

SLA refers to second language acquisition.

L1 refers to first language or mother tongue.

BICS refers to Basic Interpersonal Communication Skills.

CALP refers to Cognitive Academic Language Proficiency.

Z-score refers to the constant value to which the confidence level corresponds to.

StdDev refers to standard deviation which determines the amount of variety expected in the responses.

Margin of error refers to confidence interval which determines the parameters within the population mean to which the sample mean falls.

Organization of remaining chapters

The literature review is divided into five sections. The first section defines Papiamentu as a Creole and how it became the Aruban vernacular. The second defines how Papiamentu became and has remained a prominent part of Aruba's society. The third looks at the obstacles Creoles face in the context of legitimacy and education. The fourth looks at language acquisition in the context of multi cultural and multilingual communities through education. The fifth defines language planning and the roles it plays in education planning. This section also puts language planning in the context of Aruba and what is being done there. In the following chapter the methods used for this research is described and fully elaborated on. It is divided into two sections, a survey section and an interview section. The other chapter is the discussion section where the interpretations of the findings are discussed and the final assumptions are made. It also includes the short comings of the research and what can be done better. The discussion also suggests further research that can be done in the field of language education on the island. Finally, closing of with the conclusion of the interpretations in response to the research question.

Literary review

Papiamento, the Aruban vernacular

Aruba is a small island located off the coast of Venezuela and has a very unique language situation. Its history of colonization has brought a variety of languages, cultures, and ethnicities together creating and maintaining what is best described as a Proto-Afro-Portuguese Creole known as Papiamento (Carroll, 2015). Papiamento is spoken on the ABC islands of Aruba, Bonaire, and Curacao. However, Aruba has opted for a different orthography than Bonaire and Curacao. The former is based on etymology whereas, the latter follow an orthography that is phonemic based (Hartog, 2003). The difference is that an etymological orthography is based on the conventional spelling of the lexifier language and a phonemic orthography is based on the sounds that occur in the Creole (Siegel, 2005). Due to its colonial history with the Netherlands, Dutch has remained one of the official languages of Aruba, alongside Papiamento that became official in 2003. Although English and Spanish are not regarded as official languages they are both regularly spoken on the island.

Bonaire and Curacao were discovered in 1499 by the Spanish; the exact date is not known for Aruba but it is generally accepted to be around 1500. When the Spanish arrived they labeled Aruba as 'isla inutil' which means useless island, due to its barren landscape (Carroll, 2015). During the Spanish period (1515-1636) the Amerindians were converted to Christianity, learned to speak Spanish, and got Spanish names (Museo Arqueologico National Aruba [MANA], 2017). The Amerindians were Caiquetíos, a tribe of the Arowaks, and were under the supervision of a cacique, the chieftain of Paraguaná – who was the highest in command where Aruba was concerned (Hartog, 2003). Aruba was generally neglected by the Spanish, due to the weak nature of the Spanish government at the time.

Later in 1634, Aruba came under the control of the Dutch who were protestant. Despite Catholicism being primitively practiced it created a bond between the Spanish and the Amerindians that they did not share with the Dutch. This caused them to gradually move more North, away from Savaneta where the Dutch later settled (Hartog, 2003). Neither the Dutch nor the Spanish made it of great concern to have a stable foot hold in Aruba, leaving the Amerindians to roam free living their lives. This remained the case up until 1754 when European colonists from Curacao and Bonaire were granted permission to settle on Aruba under strict conditions (MANA, 2017). So when the colonists began formally colonizing Aruba in 1754 they brought with them Papiamento (Hartog, 2003).

The majority of the original colonizers of Aruba came from the neighboring island Curacao, where Papiamento has its origins of development (Carroll, 2015). From the beginning of colonization of the ABC islands the Dutch made sure that their children were educated in Dutch following their protestant roots. Meanwhile, in Curacao there was a large population of Sephardic Jews who migrated from Brazil and spoke Portuguese among their own enclave (Carroll, 2015). Aside from the Dutch and the Jews there were also African slaves who needed to be communicated with. This fostered a need for a lingua franca between the three groups and Papiamento began to grow organically. Papiamento grew from a context in which there was a need for equitable form of communication. Thus, not opting for either Dutch or Portuguese – which would have given power to only one of the two influential colonizers (Carroll, 2015). After Papiamento had become the vernacular for Aruba it took on characteristics of its own (Hartog, 2003). Despite being a Dutch colony, the mentality and religious life was heavily influenced by the Spanish Venezuelan relations between Aruba and the mainland. Whereby the Aruban Papiamento gained more Spanish influence than that of Bonaire and Curacao (Hartog,

2003). Evidently, in 1806 a proclamation of De Miranda for the Aruban inhabitants was written in Spanish, because nobody could speak Dutch at the time (MANA, 2017). Gradually the Amerindian elements disappeared as a result of mixture with the other races on the island, pushing the Amerindian language away and replacing it with Papiamentu. The Amerindian language is estimated to have disappeared from Aruba around 1830, by then it had already disappeared from the other islands (MANA, 2017).

Papiamentu maintained as the common language

Despite Dutch being the only official language of Aruba – until 2003 when Papiamentu was included as an official language alongside Dutch – and numerous influxes of Spanish or English speaking immigrants, Papiamentu has remained the common tongue on the island. In the mid 19th century Catholic priests were brought over as missionaries to the slaves and did so in Papiamentu. Papiamentu remained the written language of choice until the late 19th century when the Dutch began funding the Aruban schools and outlawed the use of Papiamentu in favor of the Dutch (Aruba Tourism Authority [ATA], 2017). In 1979 the Netherlands Antilles wrote a Primary Education Act that stated in Article #9 that the official language for educational instruction shall be Papiamentu, but in the same act a later article, #89, stated that article #9 will not be immediately enacted, rather the introduction of Papiamentu will begin at an undetermined future date (Herrera, 2003). English came to the island throughout the 1920's and early 30's, due to the introduction of the U.S.-led oil refinery LAGO. The immigrants who came along with LAGO settled in the region of San Nicolaas near the refinery. The community established there has remained a predominantly English L1 speaking community (Carroll, 2015). The third and biggest influx of immigrants began immigrating to the island from the 1980's onward, who have

been Spanish speakers.

There are several arguments that can be made as to why Papiamentu has remained a staple in Aruba. The most logical and plausible one is that given by Kevin S. Carroll (2015), who made the argument that Papiamentu served as a marker for national identity. Seeing that it originated as a lingua franca, it allowed for original inhabitants to claim positions of power based on their years and experience on the island. This is contrasting to the other regions in the Caribbean where the European dominant was the language of power. Thus, time and time again Papiamentu had been used to distinguish locals from outsiders (Carroll, 2015). As stated by Prof Milliard, “Papiamentu was used as what I would call an identity marker or a tool for identity and that happened time and time again throughout history” (cited in Carroll, 2015).

Another reason that Papiamentu has been maintained as the Aruban vernacular, is its autonomy, meaning that its lexifier language is not Dutch but rather a mix of multiple European languages and cannot be deemed a “broken version” of the dominant language (Siegel, 2005). This means that the former and the latter do not share a common lexicon (Siegel, 2005). This is also an obstacle that many Creoles face, making it difficult for them to be regarded as individual languages in their own right (Siegel, 2005). Still, while the average Aruban does not believe that Papiamentu is threatened in terms of immediate language loss, there is an undercurrent of unease and anxiety and even inferiority concerning Spanish, English, and Dutch in relation to Papiamentu (Carroll, 2015).

Creoles in education

Natalie Schilling defines Creoles as a language arising from contact between different languages that are often in situations of unequal power. These are composed of features from the different contact languages as well as features that seem to arise specifically in contact situations. Despite the prestige given to Papiamentu, especially in comparison to other creoles and its outstanding language maintenance, it remains institutionally inferior to Dutch. The use of top-down policies limits the use of Papiamentu in schools and has made Dutch the language of high prestige and status (Carroll, 2015). Therefore, a kind of essentialized, hierarchical multilingualism is being promoted (Lin, 2008). According to Carol (2015) and Herrera (2003) this may be problematic because intelligence is then not necessarily measured by the students knowledge of a particular content area but rather on how well they are able to articulate in Dutch on the given content.

There has been little research done in the field of Creoles as a means of acquiring literacy, the information that is available suggests a positive correlation between Creoles in education and overall improvement of academic performance (Wigglesworth, Billington, & Loakes, 2013). According to Siegel (2005) students who initially learned literacy in their Creole eventually had better literacy skills in English than those who initially learned literacy in English. It has been suggested that indigenous language planning often fails because the basic structural work is not done (Kaplan & Baldauf, 1997). Furthermore, two studies that looked at performance in other subjects such as mathematics showed that students who acquired literacy first in the Creole outperformed those who acquired it first in English (Siegel, 2005). Aside from that, the mother-tongue plays a significant role in a child's social and personal development (Yazici, Genç İlter, & Glover, 2010).

Aruba has taken the necessary steps in incorporating Papiamentu into its education which will be elaborated on further in language planning. However, there is still great importance placed on the acquisition of Dutch to such an extent that parents and teachers question the importance of implementing Papiamentu as the language of instruction in primary schools (Carroll, 2015). This is mainly due to the close ties shared between the island and Holland, where most choose to attend universities. Language planning and education in Aruba have been influenced by its history as a colony of The Netherlands, as previously mentioned when the Dutch began colonizing Aruba they funded Dutch schools (Herrera, 2003). Papiamentu was discouraged and Dutch encouraged as the Netherlands offered university scholarships for students to study at the Dutch Universities that requires the ability to read, speak and write in Dutch which is presently still the case (Herrera, 2003).

As a solution, Wigglesworth et. al. suggests bilingual education as an alternative for Creoles in education. He also points out major problems with that solution. Accordingly Siegel (1997) points out the obstacles to this solution. First, there is a continuous stigma on Creoles as a distorted version of the standard. This entails that there is a continuum of variation that exists between the Creole and the standard educational language making it difficult to isolate a particular autonomous norm for educational purposes and that the community does not see the Creole as a legitimate language (Siegel, 1999). Second, it is seen as waste of time, seeing that the goal is the standard language (Siegel, 2005). Most people hold the belief that the language used by language academies and in dictionaries is correct and all other versions are incorrect, reducing the legitimacy of Creoles (Fasold, 2014). This suggests that only the standard should be strived for in order to speak properly. Third, that it might hinder the acquisition of the standard variation of language. As previously mentioned the first obstacle does not apply to the Aruban Creole, but

the remaining two are points of concern.

Siegel (1999) discusses two other arguments that hinder the legitimization of Creoles: the ‘ghettoisation’ and interference argument. The former suggests that in class usage of non-standard language deprives children of the instruction they need to get the economic benefits that speakers of standard varieties have, and condemns them to permanent underclass status (Siegel, 1999). While the latter claims that the use of non-standard will confuse the students, making it more difficult for them to acquire the standard (Siegel, 1999). Even so contradictory arguments have been made that local languages will thrive alongside global languages where multiple languages are seen as resourceful rather than problematic (Hornberger, 2006).

Language acquisition

The education sector is in charge of four categories of language: foreign languages, second languages, mother-tongue education, and a variety of community languages (Kaplan & Baldauf, 1997). According to Kaplan & Baldauf (1997) foreign language learning is primarily grammar focused and not intended for communicative use. An example given was that of Latin and Greek. Second language on the other hand has communicative competences central to its objectives, where students are expected to converse fluently, read practical writing, and function in a larger community of speakers. Mother-tongue education tries to aid students of a non-standard dialect in acquiring the standard. While variety of community language deals with subdued languages of long established immigrants. This entails that the education board prior to deciding what language teaching method to use, must first decide on what results they expect from students who finish the given language courses. Thus, having clear objectives. Currently, Aruba uses the system associated with foreign language learning; meaning that language learning is mostly

based on grammar and written discourse rather than spoken and communicate discourse. However, in order to be able to make decisions regarding language in education and how people acquire a second language, it must first be understood how children acquire their mother-tongue (L1). L1 acquisition occurs at home, at school, and in social situations outside of the home environment (Yazici et. al., 2010). No matter what language children speak, they learn languages at similar rates and across the same paths and periods of development (Yazici et. al., 2010). Cultural differences research on languages suggests that communication patterns influences children's language and literacy interactions in the classroom as well as their school performances (King, 2014). Such research demonstrated how cultural patterns of communication prepared children differently for language and literacy tasks at school (Heath, 1982).

Contrasting to the seemingly effortless L1 acquisition, acquiring a second language (L2) especially at a higher age is more difficult and less likely to end in native like speech (Mackey, 2014). Mackey (2014) makes a distinction between two types of second language acquisition (SLA), as previously mentioned by Kaplan & Baldauf (1997), second language learning and foreign language learning. Which is then characterized accordingly as the former being the process of acquiring a non-native language that is spoken by the community, while the latter refers to the process of acquiring a non-native language not spoken by the surrounding community. Furthermore, there is the question of what type of language needs to be learned: Basic Interpersonal Communication Skills (BICS) or Cognitive Academic Language Proficiency (CALP) (Valdes et. al., 2015). This means establishing the need for either basic language used for communication or a language that is intended to be used in an academic environment, where again clear objectives are key.

As many other former colonies where the European language has remained the language

of education, Dutch has remained in Aruba's schools. This in turn creates an education system that is defined as submersion. Piller (2016) defines submersion education as "a situation where students are made to study exclusively through a medium of a language that they have not yet fully mastered." Meaning that they are learning a new language and curriculum content at the same time. Piller (2016) states that this demands a high level of concentration and is twice as challenging for students, making it a 'sink-or-swim' approach. In order to successfully learn a language, language input is required which is not sufficiently available in a submersion program. She concludes that submersion education leads to poor educational outcomes and is not ideal for learning a language, leaving some students at a disadvantage, a concern that was previously brought up by Herrera (2003) and Carroll (2015). Piller suggests incorporating the mother-tongue as bilingual education. Such a program can be an immersion program as defined by Swain and Johnson (1997), who state that immersion programs appear as a way of promoting foreign language learning and generate higher levels of foreign language proficiency among students. In contrast to submersion, immersion programs do not exclude the mother tongue and tries to achieve equal level of language proficiency in both L1 and L2.

Defining Language planning and policy

The Oxford dictionary defines language planning as: “the preparation or implementation of a policy or proposal on language use; specifically the codifying and standardization of the language or languages to be used in a nation with many local languages or dialects.” This means that language planning and policy (LPP) are a set of regulations made by the government or other organizations in order to create a local standard. Kaplan and Baldauf (1997) defines LPP as “a body of ideas, laws and regulations, change of rules, beliefs, and practices intended to achieve a planned change (or to stop change from happening) in the language use in one or more communities.” There are three perspectives toward language that can have a dramatic impact on the approaches in planning: language as a right, language as a resource, and language as a problem (Herrera, 2003). When language is viewed as a right, it is protected for its speaker to use as they choose (Herrera, 2003). The most beneficial is the view that language is a means of resource where knowing more languages is applauded as a tool for mediating culture and meaning (Herrera, 2003). When language is viewed as problematic, policies are made to try and fix what is perceived as being “bad,” in the case of standardization in the English speaking Caribbean. While this may be done for simplicity it brings with it complications, namely that the concept of a standard has a negative effect of marginalizing groups who cannot attain said standard. As Einar Haugen explains: Language is not a problem unless it is used as a basis for discrimination (cited in Ricento, 2006).

Ricento (2006) refers to the concept of standardization and going to school to learn the native language as the “language industry.” He suggests that this setup is detrimental to those who do not master the standard variety of a national language, and who are then socially superior to the non-standard speakers (Ricento, 2006). He also states that speakers of the non-standard

often experience a form of discrimination that occurs all the time but whose victims have no legal recourse because it concerns language planning hegemony. According to Dell Hymes, while languages are inherently equal, societal structure often generate a hierarchy in which they are not (cited in Hornberger, 2006). Dominant language speakers have a hard time understanding why language planning is so crucial concerning education and language, because they are not exposed to educational injustices done to second language learners. Thus, respectful and fair language planning is key (Herrera, 2003).

Language then functions as an identity marker and has a significant role to play in politics, as it also creates social identity that is linked to loyalties, making it important for governments (Valdes et. al., 2015). Joshua Fishman makes a distinction between national language and nationalism language – a term he uses interchangeably with official language (Valdes et. al., 2015). The official language is the language used for government proceedings and national language is the language that is used by the community, the one that is used as a symbol for national identity. Countries tend to be better off if the national and official languages are the same, this is however, seldom the case, especially in the Caribbean (Valdes et. al., 2015; Kaplan & Baldauf, 1997). In Aruba Papiamentu is given precedence over Dutch in government proceedings. All parliament meetings and notes are done in Papiamentu, except laws that are passed. Laws when approved are drawn up in Dutch and not Papiamentu.

In multilingual communities such as Aruba, policy makers face the issue not only of how to develop language but also what language to develop and for what purposes (Hornberger, 2006). Nancy Hornberger has managed to incorporate all the different aspects of LPP into an Integrative Language Planning and Policy Framework (fig. 2.1). She incorporates LPP types and LPP approaches, which she puts into two main axes in the framework. On the vertical axis, the

types, she defines Status and corpus planning typology that was first introduced by Heinz Kloss, and acquisition planning that was introduced later by Cooper. Status planning entails the efforts made towards the allocation of functions of language and literacies in a certain speech community – towards the uses of language. This is researched through socio-linguistic surveys, and is important to note which language is used by government officials to conduct business (Herrera, 2003; Hornberger, 2006). There are two parts to status planning: language selection and language implementation (Kaplan & Baldauf, 1997). Language selection involves the choice of language by or for a society through its political leaders; and language implementation focuses on the adoption and spread of the chosen language form (Kaplan & Baldauf, 1997). Language implementation often occurs through education but often ends up dominating the language plan (Kaplan & Baldauf, 1997). Corpus planning is generally described as the efforts related to the structure and form of the language in question, it also involves real life issues and contextual situations that embrace status planning areas of social, historical, cultural and political elements (Herrera, 2003; Hornberger, 2006). Finally, acquisition planning relates to the efforts of creating or improving opportunity or incentive to learn language (Hornberger, 2006). All three planning efforts need to be done interdependently and cannot be separated for LPP to be successful.

On the horizontal axis, the approaches, she makes a distinction between policy and cultivation approaches. The former attends to matters of society and nation, while the latter attends to language and literacy matters (Hornberger, 2006). To get a clear overview of the integrative framework the information has been added to a table fig.2.1. the goals are indicated in the six cells, and the bolded words are Haugen's (1983) fourfold matrix with the explanation below (Hornberger, 2006; Kaplan & Baldauf, 1997).

Types	Policy planning approach (on form)	Cultivation planning approach (on function)
Status planning (about the uses of language)	Officialization Nationalization Standardization of status Proscription	Revival Maintenance Spread Interlingual communication: International intranational
Acquisition planning (about the users of language)	Group Education/school Literary Religious Mass media Work	Reacquisition Maintenance Shift Foreign language, second language, and literacy
	Selection Language's formal role in society Extra-linguistic aims	Implementation Language's functional role in society Extra-linguistic aims
Corpus planning (about the language)	Standardization of corpus <i>(developing literacy norm that overrides regional and social literacies)</i> Standardization of auxiliary code Graphization <i>(provision of a writing system)</i>	Modernization (new functions) Lexical Stylistics Renovation Purification Reform Stylistic simplification Terminology unification
	Codification Language's form Linguistic aims	Elaboration Language's functions Semi-linguistic aims

Note. From "Frameworks and Models in Language Policy and Planning" by Nancy H. Hornberger, 2006, *An Introduction to Language Policy Theory and Method*, p. 29.

Fig. 2.1.

Hornberger describes the goals as the activities that determine the direction of the envisioned change. The type and approaches defines the parameters while the goals defines the choices available within those parameters. Hornberger concludes that the most effective LPP's are when all of the goals in the framework are attended to, meaning that decisions are not only made but

that opportunities are also given to learn and attain the new objectives of LPP in example that an official language is taught, and does not appear solely in legislation.

Acquisition planning is referred to as language in education, but it also includes language in churches, community organizations, and the media (Herrera, 2003). Kaplan and Baldauf (1997) outline six of the various decisions that need to be made in the education sector. First, it needs to be decided what languages will be included in the curriculum. This is done in order to determine the onset of instruction, the duration of instruction, and what sort of proficiency is expected to meet the societal needs at the end of the instruction period. Second, teacher supply must be taken into account. The education sector must make decisions based on the availability of competent teachers and how the available teachers could be distributed throughout the system structure. Third, the student population expected to follow the language courses need to be identified while also garnering support for the plan from the community and parents. Fourth, the methodologies to be employed by the system need to be determined. This includes indentifying the materials needed to support the chosen methodology. Fifth, it will have to define an assessment process for students, teachers, and the systems' performances, in order to fit societal needs. Finally, it will need to determine how to fiscally and physically support all of the given activities, where the resources will come from and how the language system can be maintained.

Herrera (2008) identified three main issues in Aruba's education regarding language, pedagogy, and realia. First, most teachers do not speak fluent Dutch. Second, textbook methodology is used by default and third that the curriculum in Aruban schools lack relevant local themes that contribute to cultural expression and problem-solving in the community. J. Arends a second grade teacher at an elementary school in Paradera also voiced this concern. Arends stated that aside from having to teach nearly completely in Papiamentu in order for the

students to understand her, she also has to work with abstract terms that are not relevant for Aruban children. An example given by Arends is the Dutch word ‘beek’ that she had encountered with her students in the courseware. Beek translates to a small river but the problem with this is that Aruba does not have any rivers to which the children can relate the word meaning.

The education system in Aruba (fig. 2.2 p.66) is setup as follows. From the age of four children begin kindergarten with the prerequisite that they turn four before October 1st (“Landsverordening kleuteronderwijs,” 2014). After two years, at the age of six, children start elementary (Enseñansa Aruba [EA], 2017). While the program on the official education site for the island indicates that Papiamentu is part of the curriculum, the curriculum from the non-multilingual pilot schools does not include it (Arends, 2017; Thode, 2017). Spanish, English, and religion are subjects that are compulsory but are included as possible subjects (EA). In secondary schools (except EPB) Dutch is the main language of instruction and is also given as a compulsory language class alongside English. It is also possible to choose Spanish and most recently Papiamentu as an extra course, and in VWO there is also the possibility for French.

In 2009 a pilot program for multilingual education had been introduced in two kindergarten schools, Trupial Kleuterschool and Colegio Conrado Coronel, and in 2012 in two elementary schools Colegio San Hose and Colegio Conrado Coronel (EA, 2017). The program centers on Papiamentu being the language of instruction up to the fourth grade, but seeks to carry it to the sixth by the school year 2017-2018 (EA, 2017). There are numerous methods developed in order to teach Papiamentu. In kindergarten children familiarize themselves with the words and meaning such as “Papiamentu na Color,” “Rampa,” “Baile di letter,” and “Tribi di Skirbi.” Aside

from those there are “Taalpret,” Taalsprong,” and “Taalleesland” for Dutch, “Jump” for English, and “Brinca” for Spanish (EA, 2017). The language plan for the pilot program is given in fig.2.3.

Grade	K1	K2	E1	E2	E3	E4	E5	E6
Language of instruction	Papiamento						Dutch	
Papiamento	Systematic instruction							
Dutch	Familiarization			Systematic instruction				
English	Familiarization				Systematic instruction			
Spanish	Familiarization						Systematic instruction	
Learning to read and write	Preparation to learn to read and write in Papiamento		Learn to read and write in Papiamento		Read and write in Dutch		Read and write in English	Read and write in Spanish

Note. From “Enseñansa Aruba,” Programa Multilingual, 2017. Translated from Papiamento.

Fig. 2.3

For now the program ‘multilingual’ remains only in these four schools. However, numerous news outlets have released a press statement made by J. Perreira who is the vice president of the foundation Fundacion Lanta Papiamento, that translates to raise Papiamento foundation, indicating that more schools are preparing to become part of the program. The organization is seeking to expand further on Papiamento by creating a bachelor and master’s program together with the university in Curacao, Universidat di Kòrsòu.

Method

The research is a two part quantitative and qualitative study. First a survey was conducted with 270 participants of highly educated citizens. The participants reside in Aruba and includes students currently studying in the Netherlands. A survey had been used because of its ability to generate a significant amount of data from participants in two geographically different locations. Given the nature of the research this appeared to be the appropriate method in order to gain insights of the language use among Arubans. However, it leaves room for misinterpretation of questions and there is no way to clarify what is meant with a particular question if it should not be understood by a respondent. Furthermore, a survey cannot generate data that explains emotions and opinions about language. The survey served as a means of analysis regarding the distribution and frequency of language use. In order to generate more in depth data regarding the survey results three students who are currently living and studying in the Netherlands were interviewed. This is in order to gain more insight on how students, who have been through the system and moved to the Netherlands for university, feel about the languages that are spoken among the Aruban population; and how that has affected their abilities in their academic careers.

For the interviews three people were chosen to take part in semi-structured sociolinguistic interviews with the hope of gaining further qualitative insights pertaining to the selected survey results. The choice for 270 was based off of the following equation:

Necessary Sample Size = $(Z\text{-score})^2 * StdDev * (1 - StdDev) / (\text{margin of error})^2$ (Smith, 2013).

Margin of Error (Confidence Interval) determines how much higher or lower than the population mean, the sample mean falls. The confidence level determines the level of confidence that the actual mean falls within the confidence interval. The standard deviation determines the amount

of variety expected in the responses (Smith, 2013). The confidence level corresponds to a constant value, known as the Z-score, which in the case is 90% confidence to the Z-score of 1.645. Accordingly, the standard deviation is 0.5 and the margin of error 5% (Smith, 2013). The goal was to see how language is used among Arubans, even those who moved to the Netherlands to pursue a post-secondary education. It was a brief survey of fifteen questions. The questions were divided into three groups: demographic questions, daily language use, and leisure use. The survey was created in google doc which was also the medium of distribution. Google doc proved the most efficient because of its straightforward ease of access. The program is accessed online through google.doc.com/forms and requires an email account. The program itself is quite self-explanatory in indicating where to fill in the questions and where to fill in the answers. Depending on the questions and the type of answer that would be given you can choose between multiple choice or rating system. The respondents had been contacted via email provided through mutual acquaintances. Once the necessary amount of respondents had been reached the link closes so no one else can respond. From there on the responses are downloaded in an excel file and exported to the spss program to generate descriptive statistics, that consisted of mainly cross-sectional analysis.

Herrera (2003) in her research identified Dutch as being the forth spoken language among Arubans. Given that her research was done more than a decade ago it had been used as a reference point to start the research but different results had been expected since Papiamentu has been granted more legal status. The demographic was different as well. Herrera (2003) conducted her research in regards to the entire population where as this research predominantly looked at the higher educated young adults.

First, the demographic questions to define age, education, and nationality. This was in

order to establish which age groups were part of the research and to establish whether or not there is a correlation between age, education, and their perception of Dutch (see Appendix). Despite the target group being young adults that is categorized between 18-27 the choice was made to divide the age range into gaps of four years making it easy to filter out outliers – with big gaps it becomes less precise. Based on the target group it is relevant to know what degree the respondents have achieved or is working towards. The purpose of the question was to see if there is a correlation between earned degrees and the level of Dutch/Papiamento; and what languages they use more frequently. Since Aruba is part of the Kingdom of the Netherlands all citizens have a Dutch nationality, there is no legal ‘Aruban’ nationality. Hence the question ‘will respondents choose Dutch or identify as a citizen of Aruba subduing the Dutch nationality.’ Due to its close proximity to the United States, the U.S. was also given as an option for a possible nationality. The option for ‘other’ was left open for those of other regions, possibly from the Caribbean itself.

The following questions pertain to language use. This was in order to establish the most common L1. First language/mother-tongue of a community corresponds to the national language, making a distinction between the two official languages Dutch and Papiamento. As Fishman stated there is a discrepancy between national and official language. The following question was in order to see if having parents who speak another language will have influence on what they identify as their own mother-tongue.

Next, there were two questions relative to daily language use. The choice for this question is to assert a correlation between private and public language. In the context that languages are used in the private sphere, among family and at home, and in the public sphere such as daily interactions within the community. Next the respondents were asked to rate their

Dutch proficiency level. This was in order to see if there is a correlation between education and Dutch proficiency level. As well as how proficient Aruban citizens feel their Dutch is. Which is a topic that will appear in the interview section as well. Finally, the survey included a question to establish the common tongue in professional settings, such as the work place and school. This question had its short comings as some respondents chose Dutch because it is legally part of the school system despite Papiamentu being the most spoken language on school grounds. This had only become evident when a respondent administered the survey and voiced his confusion. Another key point is that it should have been divided into two question relating to school and work, that are two divergent settings relating to language use. The survey item was intended in order to establish if Dutch would be important in professional settings, giving it a special position of power. More than one answer was possible in order to generate a hierarchy of the most common to least common language when conducting business.

The last questions pertain to leisure language use, such as the primary language used among friends. Unlike in a professional setting where there is formality and a required register and jargon, there is none among friends. This is a more in dept question about language in the community and how people interact among their peers. It also gives an indication as to what language Arubans are most comfortable expressing themselves in. This is also the case for those living in the Netherlands. Given the international dynamic on this question, with some respondents residing in the Netherlands, they were given the possibility to fill in multiple answers. The goal was to see if Papiamentu is still their primary form of communicating despite some respondents' country of residence. This suggests that those respondents surround themselves mostly with other Arubans. Furthermore, the respondents were asked what they are more likely to read in. This question remains ambiguous due to the lack of certainty on whether

or not it pertains to leisure reading or for professional purposes. Regardless due to the likelihood that most respondents regularly read for educational purposes or due to their profession, the question must not be solely looked at as a leisure activity. Despite this it is still possible to take out which language has more prominence among literature. The final questions were about individual preference on what language they enjoy watching television in. This gives indication as to which languages they enjoy for leisure purposes. What they possibly relate to for entertainment.

The second part of the research was a ten minute each, interview of three Aruban students living in the Netherlands. All had graduated in Aruba and have been residing in the Netherlands for the last couple of years. The interviews had been conducted in order to gain more insights and opinions in relation to not only Dutch the language but the Dutch culture. First the respondents were asked when they moved to the Netherlands and how they experienced the transition to the Netherlands. From there on they were asked how the transition in regards to language was, and do they think they were sufficiently prepared to make the move. They were asked what they thought of their Dutch proficiency, coming back to the survey question, and if they can elaborate on their answers. The aim was not to be too direct with the questions and just let them talk freely about what they think of the education system in Aruba and how that correlates to those who want to make the move to the Netherlands for their later studies. Another objective was to see if they chose their major based on the possibility that the course is given in English or because it was the course they really wanted to do. The respondents were asked what they thought Aruba could do to improve the transition for students who are making the move, to see whether or not it has any connotation to the Dutch language, and what they think could be a solution. All participants were contacted individually, whereby two were done face to face and

one via facetime because the participant lives in Amsterdam. The participants were given the option to have the interview done in English and in Papiamentu, in order to assure their comfort and openness during the interview. All participants chose to do it in Papiamentu. The translated transcripts are added in the appendix.

Results

Survey

Given the nature of the research, as suspected the biggest age group was 18-21 with 36.3%, followed by 22-24 with 24.1% and older coming in third which was 17% and 25-27 with 8.9%, the rest fluctuated between 4 and 5 percent. The biggest group of respondents of whom are characterize as young adults range from 18 to 27 year olds, which were 69.3% of the respondents.

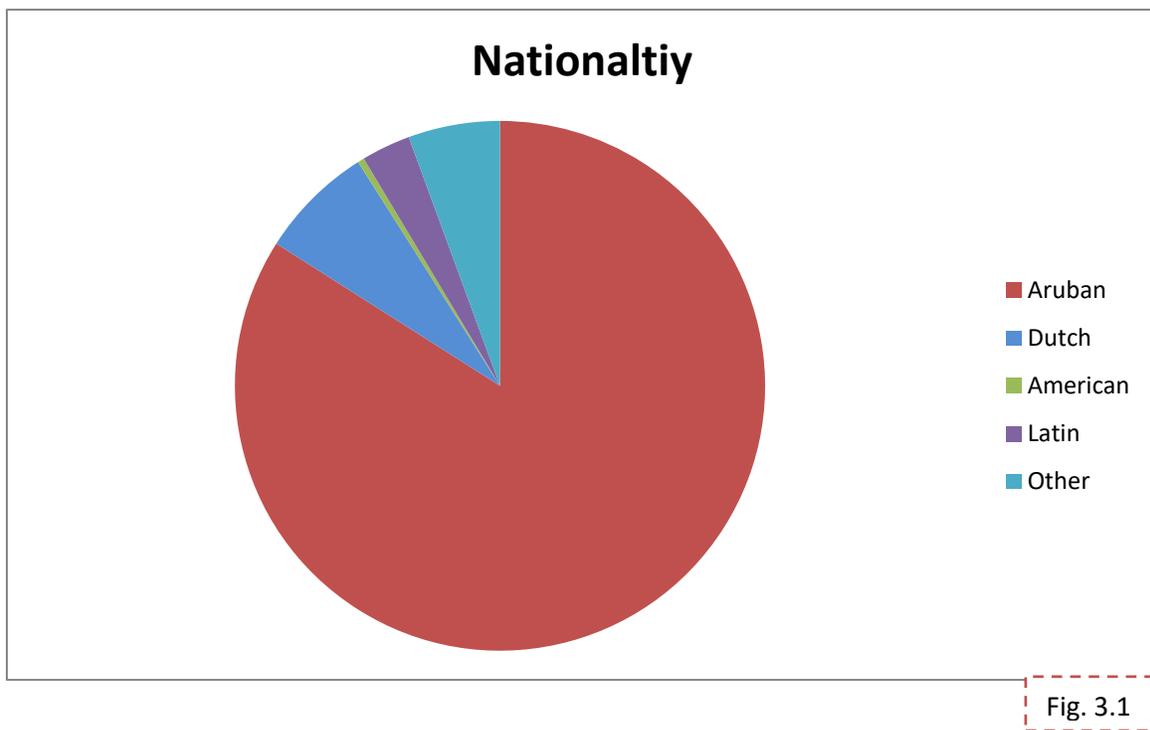


Fig. 3.1

In regards to nationality, as previously mentioned, Arubans are legally regarded as Dutch citizens and consequently have Dutch nationality. Yet, a clear distinction is made between being Dutch and being Aruban, with 84.1% which is 227 respondents who identify themselves as Aruban rather than Dutch (fig 3.1). Out of all the respondents only 19 respondents thus, 7% identified themselves as Dutch. Meanwhile the remaining is distributed namely between 'other'

that is 5.6% and Latino, those of Latin America descent with 3%. In the 'other' category that includes 15 respondents, three identified as being both Aruban and Dutch while four made a distinction as being a St. Maartener and one Antillean. Others identified as German, American, Surinamer, Jamaican, or Caribbean Latino.

The biggest group of 77 respondents chose HBO as the highest education earned or currently attending with 28.5%. Followed 51 respondents choosing MBO rounding up to 18.9% of all respondents. The third highest being 44 respondents thus, 16.3% for WO, which is the highest form of education. The other options were of different education levels for secondary schools, the highest group being 37 respondents for HAVO amounting to 13.7%, followed 29 respondents for MAVO that is 10.7%, closely followed by 26 respondents for VWO that is 9.6%. The smallest group is of the lowest level of education with 6 respondents, that completes the group with 2.2%.

The three highest groups that totals to 172 respondents, that is more than half, equaling to 63.7% of respondents who have a degree higher than secondary school. The group of higher education is distributed as follows. WO that is the highest form of education rounding up to 25.5% followed by the lowest form of post secondary education with 29.7% for MBO. The biggest group is HBO with 44.8% of the higher educated respondents, that is nearly half of all respondents.

Secondary education, that amounts to 98 respondents, is distributed between the four levels of education with EPB being the lowest form followed by MAVO then HAVO with the highest as VWO. EPB received the overall lowest amount of respondents and amounts to 6.1% of the secondary education degree. HAVO is the biggest group among secondary school respondents totaling 37.8%, followed by MAVO with 29.6% and VWO with 26.5%.

For higher education and secondary education the average respondents have HAVO and HBO degrees followed by one level below. Thus, the distribution is mostly skewed towards the average level to the lower level. VWO and WO that are the highest forms of education are the third smallest groups.

The following are the results for overall language use. That showed that nearly everyone, 238 respondents, spoke Papiamentu at home. The use of Papiamentu was followed by English 84 respondents, Dutch 77 respondents, Spanish 54, and Other with 10 respondents.

Regarding respondents' parents' mother-tongue, 231 respondents indicated that at least one parent speaks Papiamentu at home. Dutch followed Papiamentu with 55 respondents who has at least one parent who speaks Dutch. While Spanish has 45 and English 33. Though minimally so, more respondents, 238 to be exact, indicated that they spoke Papiamentu at home compared to those 231 respondents who responded to having at least one parent who speaks Papiamentu as a mother-tongue.

Two questions pertained to daily use of language. First, the one most likely to be used frequently on a daily basis and second the language that is least likely to be used. The result for the former indicates that 184 respondents use Papiamentu daily followed by English with 54, Dutch at 30, and Spanish with 2 (fig. 3.2 p.64). The distribution correlates equally so with the languages least likely to be used on a daily bases with Spanish having the highest number 158, followed by Dutch 73, English 20, and Papiamentu 13 (fig.3.2 p.67). Thus, Papiamentu and English are the most spoken followed by Dutch then Spanish. Those who use Dutch on a daily basis the most are the ones attend(ed) WO (fig. 3.3).

		Education							Total
		EPB	MAVO	HAVO	VWO	MBO	HBO	WO	
Daily use	Papiamentu	5	18	27	24	35	57	18	184
	Dutch	0	2	2	0	6	6	14	30
	English	1	8	8	2	10	13	12	54
	Spanish	0	1	0	0	0	1	0	2
Total		6	29	37	26	51	77	44	270

Fig. 3.3

The following description regarding daily language use and home use can be found in fig.3.4.(p.67). Of the 184 respondents who said they speak Papiamentu daily 118 said they speak only Papiamentu at home, while 17 said that they spoke all four languages at home. Aside from that 35 said they speak Papiamentu along with a second language, and 11 speak Papiamentu alongside two other languages at home. There were 3 respondents who said that they do not speak Papiamentu at home. For the 54 daily English users the majority indicated that they spoke English at home; 36 speak English at home either solely English or in combination with other languages; and 12 said that they spoke solely Papiamentu. Of the 30 daily Dutch users 23 speak Dutch at home either individually or in combination with another language(s). The remaining 7 is distributed among the other languages with 3 speaking only Papiamentu, 1 speaking only Spanish, 2 speaking Papiamentu and Spanish, and 1 speaking Papiamentu and English. Only 2 respondents spoke Spanish daily, one of which speaks Papiamentu at home and the other speaking Spanish alongside Papiamentu and English.

Despite the limited use of Dutch in the private and public sphere, the majority of respondents rated their Dutch as average or above. Out of the 270 respondents 24 said their Dutch was below average, 97 indicated that their Dutch was average, while 149 respondents said that their Dutch proficiency was above average (fig.3.5). The correlation between respondents and education is visible in figure 3.5. For the respondents whose education was EPB 50% stated

average, while 33.3% was below average. MAVO respondents indicated 17.2% below, 34.5% average, and 48.3% above average. HAVO respondents graded their proficiency as 2.7% below average, 54.1% average, 43.2% above average. The responses for VWO are 7.7% below, 23.1% average, and 69.2% above average. MBO ended up with 5.9% below, 51% average, and 43.1% above average. Whilst HBO has 9.1% below, 31.2% average, and 59.7% above average. Finally, with WO 9.1% below average, 18.2% average, and 72.7% above.

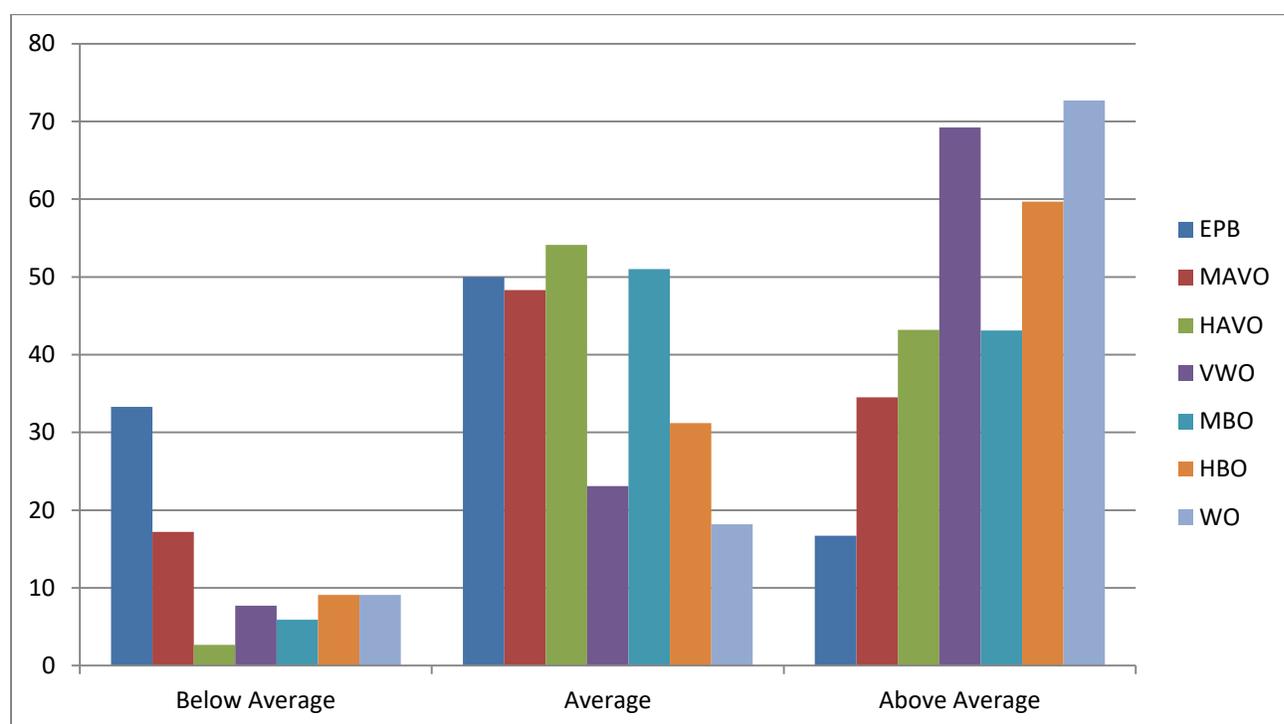


Fig. 3.5

The biggest group consists of 73 respondents who speak solely English in a professional setting. While the second biggest group of 48 respondents speak Dutch and English, quickly followed by 46 who speak only Dutch (fig.3.6 p.68). Aside from that 15 respondents speak only Papiamentu. No respondents speak only Spanish in a professional setting. The rest of the respondents speak two or more languages in a professional setting, of which 11 speak all four languages interchangeably. Of the remaining respondents 25 speak Papiamentu alongside two

other languages and 40 speak Papiamentu along with one other language. There were 5 respondents who said they speak English, Spanish and Dutch, 2 speak Dutch and Spanish, 4 speak English and Spanish, and 1 said other.

Language use for leisure activities among friends indicated the following: 261 speak Papiamentu, of which 65 speak solely Papiamentu, 54 speak all four languages interchangeably, 64 speak Papiamentu alongside two other languages, and 72 alongside one other language (fig.3.7 p.69). Of the groups who speak three languages the biggest group consisting of 53 respondents speak Papiamentu, English and Dutch, 12 speak Papiamentu English and Spanish, and 3 speak Papiamentu, Dutch and Spanish. As for the remaining results which excludes Papiamentu, 1 respondent speaks English among friends, 1 speaks English, Dutch, and Spanish, 1 English and Spanish, 1 other, and 5 Dutch and English.

When it came to reading, for the first time, Dutch came in first with 44.4% of respondents picking Dutch as the language they are more likely to read in. Followed by English 43.7%, other languages 37%, Papiamentu 28.9%, and finally Spanish 13,3%. (The majority who regularly read in Dutch are respondents from VWO).

For media entertainment, in this case television, the majority indicated that they are most likely to watch television in English and least likely to watch it in Dutch or Spanish. However, more respondents are somewhat more likely to watch television in Spanish rather than Dutch, and even more so willing to watch television in Papiamentu. Figure 3.8 shows that there is a clear preference for English television over all but respondents do not mind Papiamentu or Spanish television. While Spanish was mostly distributed along the lines of “I do not mind watching Spanish television” to “I do not watch Spanish television,” Papiamentu had more

people willing to watch Papiamento programming. To put them in order of precedence, the results for entertainment language preference is: English, Papiamento, Spanish, and then Dutch.

	Likely	Somewhat likely	Not very likely
English	241	25	4
Dutch	44	79	147
Papiamento	55	120	95
Spanish	34	100	136

Fig. 3.8

Interviews

The primary aim of the interviews had been to shed light on people's opinion on Dutch, education in Aruba, and the community's perception of Dutch. For the most part no one displayed an explicit negative emotion towards Dutch. All interviewees acknowledged that Dutch is important especially for those who want to move to the Netherlands for higher education. A notable observation is that all respondents are majoring in courses that are fully or partly given in English. Interviewee 1 (I1) has been living in the Netherlands since 2012 and graduated with a VWO degree prior to moving to the Netherlands. I1 is currently in the final phase of her HBO bachelor degree. Despite graduating from VWO she opted to attend HBO instead of WO, she states:

“ ... I finished VWO and I arrived here in 2012. First I went to university, I did a Dutch study, informatie en communicatie wetenschappen, at the university of Utrecht but I quickly realized that because my Dutch was not at the same level as my classmates they started to treat me differently. They did not want to hang with me or make projects with me. Which honestly I don't blame them. I don't blame them for not wanting to work with me. My Dutch is really horrible and I just bring them down because of that. ...I went down to HBO and did an English study, international communication and medium.”

Interviewee 2 (I2) moved to the Netherlands in 2011 and attended a Dutch major as well. He graduated MAVO then HAVO prior to starting University. Upon his arrival he attended a major given in Dutch. He states:

“I finished MAVO and HAVO in Aruba and then I moved out the Netherlands to study and the biggest barriers for me was the language Dutch itself. ... coming from Aruba the Dutch isn't very good it not well taught in schools. ... So coming here it was about learning useful sentences or useful grammar when you speak to people on the street or people in the stores, a fellow student, or teachers. It also had to do with writing assignments writing in Dutch. I remember the first one or two years from my studies it was really horrible. I had a lot or critique from teachers, which were valid but I felt like I

could have been better prepared from Aruba. So I failed some assignments purely because my Dutch wasn't good enough and had to resit some assignments because of it. I even actually failed a whole year because of it, causing me to change my study."

After attending two different Dutch majors and a some setbacks I2 decided to make a final switch to a HBO program to become an English teacher. His explanation is as follows:

"Well I decided to do it, it was more like a plan c, it wasn't really my first choice. The usual. I decided to do it because I was good at it. At English at least. I didn't know if I could be a teacher but before that. I had done two other studies that were both in Dutch. But I just didn't enjoy doing it. The second one was the one I failed horribly because of my Dutch. So I was at a cross road, and everybody told me to do what you are good at and so I did. And then I found out I can teach."

Interviewee 3 (I3) moved to the Netherlands in 2013 after graduating HBO. In the Netherlands and switched her major twice before she found what she wanted to do. Her statement regarding her arrival and position regarding Dutch is as follows:

"I came here in 2013, I did comerciele economie. Then I switched to social work, and then I got my P and switched to European studies at the University of Amsterdam. ...The first year I felt like it was not what I expected at all and I didn't put in any effort, so I failed. And then I did social work I mean I liked it but I always wanted to do something at WO level, and then I got the opportunity and I took it."

"I think its [Dutch] sufficient to live here but not to attend college. As in many students when they come here they fail the Dutch language test. Like I failed that test like six times. And you are suppose to be at that level if you want to continue HBO and we come here and we are not even close to that."

One respondent indicates that 75% of her friends are also following fully English courses. All respondents started out with Dutch courses upon their arrival but then made a switch to English. The individuals indicated that they thought Dutch is difficult and that Aruban students do not have a sufficient level to attend university or university of applied science courses in Dutch. They feel that it is consequently due to the low level of Dutch education given received in Aruba that is not necessarily up to academic standards. One respondent who speaks Dutch with her

family at home still had significant difficulty with Dutch once she moved, requiring her to retake a Dutch proficiency exam six times. All individuals think that the teachers in Aruba need to be stricter with their use of Dutch in the class room. I3 states:

“I remember like when I was doing my oral exam in Havo 5 (senior year), like there was a teacher who was on Aruba for only eight months. He was a teacher for Dutch, but he was Dutch and he spoke Dutch the way he speaks Dutch here. And I remember that no one in the oral exam understood what he was saying.”

While I1 states:

“...cause a lot of time especially the biology teacher they like to give the answers in Papiamento and explain in Papiamento because it is easier for us to understand. Which it is, but at the end, it doesn't help us with anything, because we learn it in Papiamento but not in Dutch as it should be.”

When I1 was asked if she thought that Dutch should be the primary language in middle schools as well as elementary she agreed but also stated that it would be difficult as people in Aruba do not care to learn Dutch, which the other respondents also states. Accordingly, making it difficult to hear or speak Dutch outside of an academic setting. I1 explains:

“It may seem like a Dutch island but the only time you speak or hear Dutch is at school, and even then the teachers use Papiamento to explain certain things. So like what they are really doing is just the books we get to read. And I mean like they taught us basic Dutch, but not a Dutch to go get a job and you know go into the business world kind of Dutch. That we have to learn for ourselves.”

I2 makes the same remark:

“.. the thing is in Aruba. The teachers who teach Dutch are mostly already from Holland. So that's like a native speaker. But outside you don't speak Dutch with your friends. You don't speak Dutch with your parents. Well some people do but very few people do that. “

All indicated that they do not have any fond relation towards the Dutch language or culture and that is why most people do not use it and that outside of academics it is not required to know

Dutch. One responded said that given the chance she would not have bothered to learn Dutch at all because it is very boring and there is nothing interesting about Dutch or its culture. All indicate that they did not care to learn Dutch, and only did so because it is a requirement and that they are expected to study in the Netherlands later and learned it solely for that reason. I2 explains:

“They [Aruban students] are just not interested in it. Like at the time myself, I didn’t see use for it cause you know no one that I communicate with spoke Dutch. So it was more of a, you know you have to do it in the future but it’s so far away that you say well it will come when it comes right here and now I won’t speak Dutch with my friends. It a difficult language and has to do with a certain attitude towards Dutch in general. Like uhh oee it’s a nasty language, or uhh I don’t know something like maybe status that Dutch people think they are above us. You know something negative a relation you might make as a teenager.”

I3 further elaborates on this:

“...But I feel also like there are a lot of students who just feel like Dutch isn’t cool. Dutch culture isn’t cool, so they are not willing to learn and integrate. So they just don’t care. ... Dutch culture is Dutch culture is just – just admit it. What is cool from Holland? In Aruba we grew up with Western American culture, our television our products, movies everything is Americanized so all of a sudden we get this European language and culture and it’s like what?... I prefer English I always thought like ‘English is the coolest language ever!’ and I was like – I always only read books in English and never read in Dutch. ... ‘cause you grow up with TV and English as well. I mean like watching TV in Dutch now, no thanks.”

Finally respondents indicate that there is a lack of efforts from both the Netherlands and Aruba to work together in improving the situation.

Discussion

The language situation in Aruba is composed of four frequently used languages of which Papiamentu is the community vernacular and one of the two official languages. Dutch is the other official language, as well as the language of instruction in schools. English and Spanish are used based on the island's close proximity with North and South America and the tourism economy those countries offer. Dutch is of significant relevance as it offers Aruban students the opportunity to attend universities in the Netherlands.

Despite Papiamentu's prestige on the island – being included as an official language and as the vernacular for governmental proceedings – it still suffers the same fate as other Creoles in the region as described by Siegel (2005) and Wigglesworth et.al.(2013). Namely, that learning a Creole is often seen as counterproductive because the end goal is mastering Dutch. This is why there is hesitation to include Papiamentu in the curriculum. There is also a debate as to how to include Dutch, that remains important, in order to be able to attend an institute for post secondary education in the Netherlands. The results show that Dutch is the third most used language on the island following Papiamentu and English. Papiamentu has remained the primary means of communication alongside other languages, this means that while Papiamentu is the most used language it is not the only used language. It is used in combination with other languages simultaneously. Papiamentu is the language most used daily; the one most spoken at home and among friends. In the work field Papiamentu is the most spoken mainly in combination with other languages. While English is the primary means of communication alongside Dutch. As these are the two languages most spoken languages in combination with each other or without any combination, the claim can be made that in the work they are the influential languages.

The majority of respondents rate their Dutch proficiency above average. However, according to the students in the Netherlands, the level of Dutch on the island is significantly low compared Holland. This is especially the case for Dutch in academia as stated by the interviewees. It also indicates that despite some participants living in the Netherlands they are very likely to use Papiamentu regularly. Overall the research suggests that the participants are not fond of Dutch and would not learn it had it not been part of the curriculum or necessary for higher education. This also correlates to the notion that most participants do not feel Dutch but rather establishes a separate Aruban identity for themselves. Interviewees stated that they not have an emotional relation to Dutch or European culture and relate faster to American culture.

The prominence of English in the community can be attributed to the islands close proximity to the United States, from which they receive not only tourists but also their entertainment, media, and products. It must be noted that a distinction should have been made between participants in Aruba and those in Holland in order to see if the high numbers for English and Dutch in the professional sphere is due to those participants residing in the Netherlands where Papiamentu is not the vernacular. In hindsight another question should have been added in order to see whether or not participants still attended school or if that was just their highest earned degree.

Dutch remains the language of instruction in Aruban schools with submersion as the method of teaching. This may account for the low graduation results as students are expected to learn not only the given material but also the language of instruction. Ricento (2006) made the argument that even variation within the same language may have an effect while Piller (2016), Herrera (2003), and Carroll (2015) all voiced their concerns relating to effectiveness of the use of a foreign language as a means of instruction. These concerns are proven right seeing that EPB

has the highest graduation rates and is taught fully in Papiamentu whereas, the rest fluctuate between low figures and form part of the submersion program. A possible solution for this would be to use an immersion program instead as suggested by Swain and Johnson (1997).

There appears to be a gap in education regarding the objectives and what occurs in the classrooms. The study indicates two major problems regarding Dutch in as the language of instruction. First, that it is difficult to teach completely in Dutch as required due to the lack of comprehension on the students part and possibly the teacher's as well. Second, the courseware used is not relatable to the students. Another notable issue is that the Aruban board of education Enseñansa Aruba lists Papiamentu as part of the curriculum but two schools indicate that this is not the case. The responses given by the interviewees indicate that the current planning efforts do not sufficiently prepare students for universities in the Netherlands. They explained that Dutch has been the biggest obstacle for them to overcome. This means that the objective for Dutch as a tool to help students get higher degrees abroad is not being met. The plan for the program 'Multilingual' seeks to include all four major languages into education, with Papiamentu being the primary language and Dutch being the second language. This could be a solution for the obstacles indicated by Herrera (2008), Carroll (2015), Piller (2016), Thode (2017), and J. Arends (2017). This is a step in the right direction but the program remains in only four schools.

While this might remedy the situation as mother-tongue is of high importance for future literacy and foreign language learning, education planners must keep in mind that Dutch is still required and that it must not be completely pushed aside for Papiamentu. Thus, I propose researching how to optimize second language learning in order to efficiently incorporate Dutch alongside Papiamentu, where one does not come at the expense of the other. Another possible option is to facilitate opportunities where Aruban students can study in the U.S. with which they

have a closer relation to in comparison to the Netherlands. The culture difference appears to be less divergent with America and Aruban students thrive more with English.

Conclusion

The research consisted of qualitative and quantitative methods for gathering information. From the literary research, survey of 270 participants, and interview with three participants it can be concluded that Aruba forms part of the Caribbean that is a region filled with cultural diversity and language mixing. The ABC islands have the privilege of speaking a unique language that arose in a unique language situation. Papiamentu gain its prominence through its function as an identity marker and because of its autonomy from Dutch. This has given Papiamentu prestige unlike other Creoles in the region. Papiamentu has been added as an official language of Aruba alongside Dutch and is used as the language of business in governmental proceedings – except the official drawn up laws which is done in Dutch. Despite this speakers and government officials hesitate to officially incorporate Papiamentu in education, as most feel it to be an idle language for academic success.

Prior to introducing a new curriculum it is important to establish what society needs, what the end objectives are to meet these needs and how will these needs be met. In regards to language Aruba has not necessarily met those needs as one of the official languages is not included in the curriculum (Papiamentu) and the one that is included is not efficiently done (Dutch). The board of education's description of requirements do not correspond to the actuality in certain classrooms. The submersion program stipulates that Papiamentu is to be given as a subject and Dutch as the language of instruction but in reality this is not the case, as Papiamentu is regularly used for instruction and Dutch is limitedly used. Additionally, Dutch is rarely used outside of the classroom while, Papiamentu and English are the most used languages in the community. This may be the cause of the low graduation rates in secondary schools over the last

couple of years.

There appears to be a stigma on Dutch to which participants indicate a lack of interest for learning the language due to a disconnected feeling to the Dutch culture. Despite officially having the Dutch nationality the research population is more inclined to identify as Aruban rather than Dutch. However, it has been acknowledged that Dutch is relevant for Arubans as the level of Dutch proficiency is significantly low and hinders some when attending universities in the Netherlands. This comes at a cost not only to the students but also to the Aruban economy and prosperity as the island is not getting sufficient returns on its investments. The introduction of Papiamentu may ameliorate the situation, as the use of mother tongue has shown to be beneficial to learners' acquisition of language and literacy. The pilot program introduced in selected schools is the first step in achieving this, keeping in mind the importance of Dutch in academia.

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Appendices

Survey questions and possible answers

1. What age group are you in?
18-21
22-24
25-27
28-31
32-34
35-37
Older

2. What is your highest degree? (If you are still a student fill in the degree you are working towards)
EBP
MAVO
HAVO
VWO
MBO (This would be an EPI type school)
HBO
WO

3. Which one do you identify as?
Aruban
Dutch
American
Latino
Other

4. What language(s) do you speak at home?
Papiamento, English, Dutch, or Spanish

5. What is your parents' first language? (choose two if they speak different languages)
Papiamento, English, Dutch, or Spanish

6. What language are you most likely to use on a daily basis?
Papiamento, English, Dutch, or Spanish
7. What language are you the least likely to use on a daily basis?
Papiamento, English, Dutch, or Spanish
8. Please rate your Dutch proficiency level.
0-5
9. Spanish What language(s) do you use the most in professional settings? This can either be in a work or school environment. (more than one answer possible)
Papiamento, English, Dutch, or Spanish
10. What language(s) do you speak among friends? (multiple answers possible)
Papiamento, English, Dutch, or
11. Choose the language(s) you are more likely to read in.
Papiamento, English, Dutch, or Spanish
12. How likely are you to watch television in English?
very likely somewhat likely not at all likely
13. How likely are you to watch television in Dutch?
very likely somewhat likely not at all likely
14. How likely are you to watch television in Papiamento?
very likely somewhat likely not at all likely
15. How likely are you to watch television in Spanish?
very likely somewhat likely not at all likely

Interview transcripts

Stephanie Arends (translated from Papiamentu)

Interviewer hello good morning, thank you for being here today

Interviewee Hello, no problem

Interviewer would you like to do this in English or in Papiamentu? It doesn't really matter. I can translate it afterwards. I will be recording you, it is for my thesis

Interviewee aha

Interviewer I did a survey as you probably already know. And now I am going to interview some people who are living in the Netherlands and what they choose to study, what year they came, what they are currently doing, what happened since their arrival to get here. Owkay?

Interviewee all tight, I got it

Interviewer So just start off tell me a little – you finished VWO right?

Interviewee yes I finished VWO I arrived here in 2012. First I went to the university, I did a Dutch study, informative en communicatie wetenschappen, at the university of Utrecht but I quickly realized that because my dutch was not at the same level as my classmates they started to treat me differently. They did not want to hang with me or make projects with me. Which honestly I don't blame them. I don't blame them for not wanting to work with me. My Dutch is really horrible and I just bring them down because of that. And in Aruba I feel like it is a lack of information that they did not give us. Or yah they explained that yeh Dutch is important, Dutch is important, but how for example if even in the biology class hey explain things in Papiamentu how can we earn something if they themselves tolerate Papiamentu. If you know what I mean?

Interviewer mhm

Interviewee and when I got here it was very difficult to like fit in with the culture because my Dutch was not as good as theirs.

Interviewer Owkay so then you changed your study? For what did you change? What did you do?

Interviewee I went down to HBO and did an English study, international communication and medium. It is a study where half the class is Dutch and the other half is international, and that went so much better because for the first time Dutch people

were put in the position where they had to use a foreign language. Understand? So it made them, for once, feel the way we feel in the Netherlands. Which is a little awkward and a little different.

Interviewer is it going well now?

Interviewee yes. It is going really good now I passed all my years as is supposed. And got a lot of opportunities to go abroad as well. Now I am in my fourth year but I am just focusing on my thesis so that next year I can finish in the first semester next year.

Interviewer so you are finishing it on the required time without any delays?

Interviewee yes I am. I stopped going to school in November so from then until September in my first year I had the chance to integrate and become accustomed to living here.

Interviewer what are the pitfall and high point of coming to the Netherlands? And did you always want to come to the Netherlands?

Interviewee uhm I always knew I wanted to come to the Netherlands. But like most students I did not want to come because I liked the country but mostly because of financial necessity. I wanted to come to Holland so I can leave Aruba and that is the only reason I wanted to come to the Netherlands I was willing to go anywhere at that point but Holland is where we have the most opportunities which is why I chose it. As for high point and low point my high points is my first year. They always say if you pass your first year, you can handle anything which is something I completely agree with. Especially in December when you being missing your family, but my parents made me stay and I had to push through. Which in the end became my high point. Because after that I just felt like Holland is home and Aruba is for vacation and not really home anymore.

Interviewer so you don't want to go back?

Interviewee well right now no. in like five years coming up I would want to. I want to get my masters and a job to gain some experience, and again Aruba if you go back there's nothing else but the experience level, you would just go back to what you knew when you were younger. I wanted to leave for a reason and I'm scared that if I go back I will find out what that reason was. And then yah I already moved back and there's nothing I can do anymore.

Interviewer Okay yes, I understand. Do you socialize a lot with Dutch people or international, or just Arubans?

- Interviewee you know mostly Arubans and yeh some Dutch people in my class, but we don't speak Dutch. I only speak Dutch in at the supermarket or restaurant. Even my Dutch friends speak English with me.
- Interviewer so you basically only use it for transaction purposes?
- Interviewee yes as a means to communicate in Holland. You know what the difficult thing is I want to try and speak Dutch, but it sucks when you say something and they answer you back in English. Like I understand from their side but it's like damn I am trying but when you reply back in English it's like 'just talk to me in English' which I do. And that disturbs me from making conversation with people past "will je het bon?" "ja."
- Interviewer Does it come from you being nervous to speak Dutch or because English just comes easier?
- Interviewee English does come easier, although we are a Dutch island on television it's purely English you see. You don't see shows like sponge bob in Dutch. Like here everything is in Dutch, sponge bob cartoons in Dutch. As a child you already learn Dutch. It may seem like a Dutch island but the only time you speak or hear Dutch is at school, and even then the teachers use Papiamento to explain certain things. So like what they really are doing is just the books we get to read. And I mean like they taught us basic Dutch, but not a Dutch to go get a job and you know go into the business world kind of Dutch. That we have to learn for ourselves. And yeh, a lot of people think you are gonna come to Holland and you Dutch is gonna get good but just like me, my sister, and people I know we are doing an English study and we only speak English so it actually made our Dutch worse.
- Interviewer So the majority of people around you are doing an English study then?
- Interviewee yes, most of them. About 75 percent are studying in English. The problem is that we don't get Dutch really the teachers just say it in Papiamento. From CB1 already and that just ruins the Dutch for us.
- Interviewer so you think we should get less Dutch and more Papiamento?
- Interviewee I think the teachers need stricter rules that they have to give classes in Dutch only. You know what I mean? 'cause a lot of time especially the biology teacher they like to give the answers in Papiamento and explain in Papiamento because it is easier for us to understand. Which it is but at the end, it doesn't help us with anything, because we learn it in Papiamento but not in Dutch as it should be. And in school. For example her in school they force people in class to speak only

English in my study – although in Aruba it has never worked, they should enforce it. In the classroom the kids should speak Dutch only. It counts for the teacher as well as the students.

Interviewer Do you think it should be like that at Colegio only (the HAVOVWO high school) or also in elementary?

Interviewee Actually in elementary as well. Like they start teaching the kids to read in Dutch yes but the entire class is done in Papiamentu and I think it is important that from young that they start to enforce the Dutch. Like to parents need to be included and should be aware of the importance of Dutch especially to guide them at home. But then again the parents most probably also don't know Dutch so it might be a good exercise for both to learn. But the thing is we don't learn languages good we only learn it half assed. And the problem is that most Arubans push away Dutch like they don't care. We are part of the Netherlands but we don't feel included. And that causes that a lot of Arubans are like I don't care about the Dutch people or Dutch itself, I don't want to learn that shit. But they don't know that, that is pushing them to go more backwards.

Interviewer So you think there is a political element to it as well?

Interviewee yes I definitely think you. It's the way Holland has treated us as an island they don't treat us like we are part of the kingdom.

Interviewer yes thank you. It seems we have run out of time. But I appreciate your help.

Interviewee No problem anytime.

Daniel Marchena (translated from Papiamentu)

Interviewer hello good night, thank you for being here today

Interviewee owkay its not problem.

Interviewer So, would you like to do this in English in Papiamentu? It doesn't really matter. I can translate it afterwards. I will be recording you, it is for my thesis. So just otell me what you choose to study, what year they came, what you are currently doing, what happened since your arrival to get here. Owkay?

Interviewee Well I finished MAVO and HAVO in aruba and then I moved out the Netherlands to study and the biggest barriers for me was the language Dutch itself. Dealing with paperwork signing up for the municipalities, getting a bank account and insurance, dealing with the student loans. It was really complicated at first. The biggest pitfall at first was about toeslag where I got it at first but due to some technicality I was not allowed and had to pay it back. And that basically messed me up financially. Really all the formal paper work and things.

Interviewer You also mention language was a problem, how was that a problem?

Interviewee Well, coming from Aruba the Dutch isn't very good it not well taught in schools. And well the students don't take much initiative to learn it either, I'll have to say for myself as well. So coming here it was about learning useful sentences or useful grammar when you speak to people on the street or people in the stores, a fellow student, teachers. It also had to do with writing assignments writing in Dutch. I remember the first one or two years from my studies it was really horrible. I had a lot of critique from teacher uhh, which were valid but I felt like I could have been better prepared from Aruba. So I failed some assignments purely because my Dutch wasn't good enough, and had to resit some assignments because of it. I even actually failed a whole year because of it, causing me to change my study.

Interviewer So you changed your study then, and what are you doing now?

Interviewee English, high school English teacher.

Interviewer and why did you choose to do that?

Interviewee Well uhh I decided to do it, it was more like a plan c, it wasn't really my first choice. The usual. I decided to do it because I was good at it. At English at least. I didn't know if I could be a teacher but before that I had two other studies that I did both in Dutch. But I just didn't enjoy doing it. The second one was the one I

failed horribly because of my Dutch. So I was t a cross road, and everybody told me to do what you are good at and so I did. And then I found out I can teach.

Interviewee So you chose your study based on the English then?

Interviewee Based on what I was good at as far as academics go.

Interviewer Now you're good at being a teacher as well?

Interviewee haha, I think so. Well I hope so.

Interviewer Now that you moved here, do you socialize a lot with Dutch people or international, or just Arubans?

Interviewer I tend to stick with the Arubans. However my English study my whole class was Dutch and maybe ne international. And that was fine and I think it also has to do with the language I mean it was English studies were all from Holland but I got along with them outside of school as well. So in that regard I socialize at school, at work for example my internships. I haven't experienced much discrimination. I have been fortunate.

Interviewer Do you socialize with them in Dutch or in English?

Interviewee Well, with my colleagues at my internships are sometimes in Dutch and sometimes in English, but at school is in English. So I predominantly speak in English I would say.

Interviewer What else can you tell me about Dutch?

Interviewee Well I think Arubans have this uhh like a uhh you think you're bad and make yourself feel bad if you don't speak Dutch properly. So you might be shy to even speak it at all or put yourself in situations where you have to speak Dutch with people. I think it's a wrong attitude you're much better than you think. Anyone would appreciate you trying to learn their language even with mistakes. So its more that you're in your own head really. I think people need to let go of that.

Interviewer Would you have liked to learn more Dutch in Aruba?

Interviewee haha the thing is in Aruba. The teachers who teach Dutch are mostly already from Holland. So that's like a native speaker. But outside you don't speak Dutch with your friends. You don't speak Dutch with your parents. Well some people do but very few people do that. I think there is more to motivate the students to practice it more outside of school and they can be better. But then again how do

you motivate students to do it outside of school. Especially if it's a difficult language like Dutch.

Interviewer why do you think they don't want to learn it outside of school?

Interviewee I actually don't know. They are just not interested in it. Like at the time myself, I didn't see use for it cause you know everyone that I communicate with did not speak Dutch. So it was more of a, you know you have to do it in the future but it's so far away that you say well it will come when it comes right here and now I won't speak Dutch with my friends. It a difficult language and has to do with a certain attitude towards Dutch in general. Like uhh oee it's a nasty language, or uhh I don't know something like maybe status that Dutch people think they are above us. You know something negative a relation you might make as a teenager. Just at the top of my head.

Nicole Vermeer (translated from Papiamentu)

Interviewer You can do it in Dutch or Papiamentu which ever you feel more comfortable in.

Interviewee Papiamentu please.

Interviewer owokay. So can you start off by telling me how you moved here.

Interviewee I came here in 2013, I did comerciele economie. Then I switched to social work, and then I got my P and switched to European studies at the University of Amsterdam.

Interviewer Why did you switch?

Interviewee The first year I felt like it was not what I expected at all and I didn't put any effort, so I failed. And then social work I mean I liked it but I always wanted to do something at WO level, and then I got the opportunity and I took it.

Interviewer Do you socialize a lot with Dutch people or mostly Arubans?

Interviewee Uuhhmm haha mostly Arubans, but I would socialize – I would socialize with Dutch people just I feel like there's a difference in like humor and interest so I can't really relate.

Interviewer What were the tips and tops moving here?

Interviewee The tops, is djies the freedom and you can decide what you are doing with your life. And tips I don't know like when I came I was so lost and then I realized that – I don't know I feel like you really have to be ready and I wasn't. I came here because it felt like that was what I was supposed to do after HAVO, its just the next step.

Interviewer Do you think Aruba could have prepared you better?

Interviewee Yes

Interviewer In what way?

Interviewee In the sense that I find that there is a lack of preparing the students, in a sense. lack of information. Also you are suppose to get one on one conversations but there is done. But even the universities do not seek us out either, they could do like a virtual 'mee loop dag.' Like when I applied for the university I could take a test online and print out the reading, from the lectures to see if it was something I really liked. So I feel like it's a two way street.

- Interviewer So that Aruba as well as Holland can do more?
- Interviewee Aruba can definitely do more but I think that Holland could also do more in extending application deadlines maybe.
- Interviewer How do you feel in the ways you learn Dutch was it enough for you?
- Interviewee Well I learned Dutch at home with my parents, so I feel like I always had like an upper hand. Just because of that. But I don't know because its difficult because you get it at school and then you go home and its only Papiamentu.
- Interviewer Do you think the Dutch we get helps us for when we move to Holland as students?
- Interviewee Mmhh no I think its sufficient to live here but not to attend college. As in many students when they come here they fail the Dutch language test. Like I failed that test like six times. And you are suppose to be at that level if you want to continue HBO and we come here and we are not even close to that. But what they could do to help it I really don't know. But I feel like at Colegio they have a tendency to baby us and stray away from using difficult words, and I feel like they shouldn't do that. They use very basic Dutch but if they weren't to do that it might be better. I remember like when I was doing my oral exam in H5 (senior year), like there was a teacher who was on Aruba for only eight months. He was a teacher for Dutch, but he was Dutch and he spoke Dutch the way he speaks Dutch here. And I remember that no one in the oral exam understood what he was saying. And Quant (another Dutch teacher at Colegio; HAVO and VWO) had to really tell him like you know.
- Interviewer So there you see that there is a big difference in the levels of Dutch on the island and Holland.
- Interviewee Yeh like he asked questions and people were like... so....
- Interviewer Do you think then that the teacher themselves have a low level of Dutch?
- Interviewee I think they lower it down for us too much maybe. Cause I feel like the only way you really learn a language is when you speak it. But I feel also like there are a lot of students who just feel like Dutch isn't cool. Dutch culture isn't cool, so they are not willing to learn and integrate. So they just don't care.
- Interviewer Why do you think that?
- Interviewee Dutch culture is Dutch culture is just – just admit it. What is cool from Holland? In Aruba we grew up with Western American culture, our television our products,

movies everything is Americanized so all of a sudden we get this European language and culture and it's like what?

Interviewer If Dutch was not a compulsory part of the curriculum would you have chosen it?

Interviewee No because I prefer English I always thought like “English is the coolest language ever!” and I was like – I always only read books in English and never read in Dutch. I think ‘cause you grow up with TV and English as well. I mean like watching tv in Dutch now, no thanks. Haha

Interviewer Haha oohh owkay thanks is there anything else you would want to add?

Interviewee Nope

Interviewer All right thank you for your contribution.

Interviewee Your welcome.

Personal communication

Julissa Arends, February 22 2017

1st grade teacher, Pastoor Kramwinkel, Paradera

Hello Julissa I am currently writing my thesis in order for me to graduate this year and I chose to write about the schools in Aruba I wanted to check where you teach and what grade. In advance thank you.

Hii How is it going?? Is everything good? It not a problem,I teach at Pastoor Kramwinkel in Paradera in the first grade. Let me know anything I will help you with. Greetings.

Hey! Thanks I'm good. Does the school partake in the pilot program incorporating Papiamento or is it still the old system in Dutch? As a teacher do you notice a difference in the children relting to the languages?

No my school is not part of the pilot program, we are still in the Dutch system. It has been proven tha the first grade cannot function in Dutch. In my school they assigned a Duth teacher to the first grade and it went completely wrong. So then they took me out of the second grade and assigned her to a higher grade. When they are so small I need to translate a lot and try to put the situation in "our world" in Aruba. The books come in Dutch with terms and idioms that Holland uses. So we need to translate and explain a lot and try to relate it to our situation. In example today we got the word beek and I had to try and explain it in our situation. What I can say is that there are teachers that are not happy that Papiamento might become the language of instruction up until the fourth grade. From my experience I often explain in Papiamento and use the terms in Dutch for them to get used to it.

Thank you very much if it is possible can I contact you again should it be necessary?

Yes of course! Just let me know and good luck!

Gerrick Thode April 17, 2017

Vice principle Sagrado Curason, Savaneta

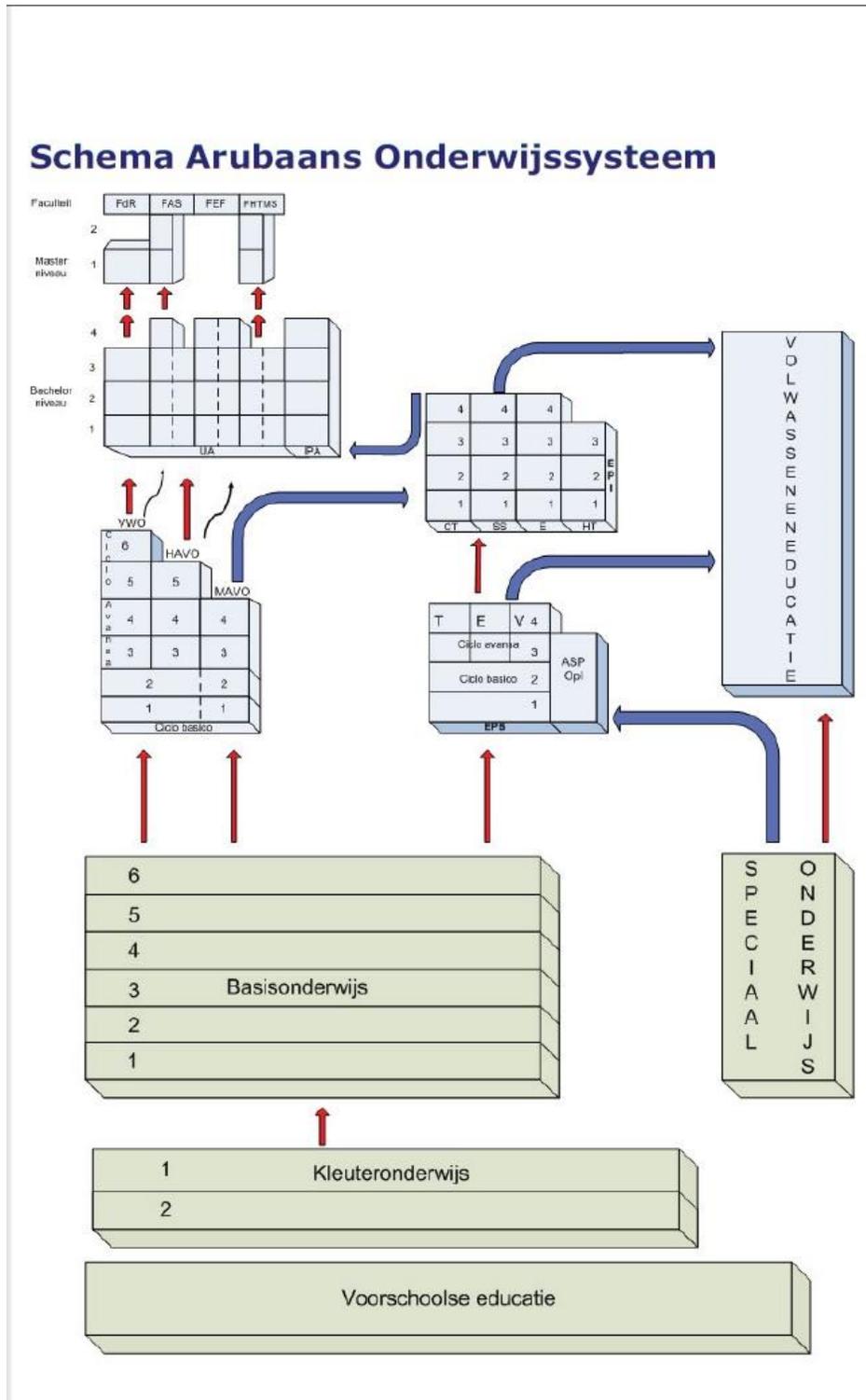
Hey Gerrick I wanted to check with you if Sagrado Curason teaches Papiamento as a subject or otherwise, or is everything done in Dutch?

Well officially everything is done in Dutch and we do not have Papiamento as a subject either. In the fifth we begin teaching English and in the sixth grade Spanish. But other than that everything is done in Dutch according to the courseware.

Thank you!

You're welcome.

Tables



Note. From “Enseñansa Aruba,” Jaarverslag 2009/2010.

Fig. 2.2

Uses on a daily * Least likely to use daily Crosstabulation

Count		Least likely to use daily					Total
		Papiamento	Dutch	English	Spanish	Other	
Uses on a daily	Papiamento	11	56	17	96	4	184
	Dutch	1	1	1	26	1	30
	English	1	15	1	36	1	54
	Spanish	0	1	1	0	0	2
Total		13	73	20	158	6	270

Fig. 3.2

Language spoken at home * Language used daily Crosstabulation

Count		Language used daily				Total
		Papiamento	Dutch	English	Spanish	
Language spoken at home	Papiamento	118	3	12	1	134
	Dutch	1	9	3	0	13
	English	2	0	6	0	8
	Spanish	0	1	1	0	2
	All four	17	2	6	0	25
	Papiamento, Dutch, English	4	4	5	0	13
	Papiamento, Dutch, Spanish	2	0	0	0	2
	Papiamento, English, Spanish	5	0	2	1	8
	Papiamento, Dutch	11	6	1	0	18
	Papiamento, English	11	1	12	0	24
	Papiamento, Spanish	13	2	0	0	15
	Dutch, English	0	1	4	0	5
	Dutch, Spanish	0	1	0	0	1
	English, Spanish	0	0	1	0	1
	Other	0	0	1	0	1
	Total		184	30	54	2

Fig. 3.4

Language use in a professional setting

	Frequency	Percent	Valid Percent	Cumulative Percent
Papiamento	15	5.6	5.6	5.6
Dutch	46	17.0	17.0	22.6
English	73	27.0	27.0	49.6
All four	11	4.1	4.1	53.7
Papiamento, Dutch, English	16	5.9	5.9	59.6
Papiamento, Dutch, Spanish	2	.7	.7	60.4
Papiamento, English, Spanish	7	2.6	2.6	63.0
Valid Dutch, English, Spanish	5	1.9	1.9	64.8
Papiamento, Dutch	18	6.7	6.7	71.5
Papiamento, English	21	7.8	7.8	79.3
Papiamento, Spanish	1	.4	.4	79.6
Dutch, English	48	17.8	17.8	97.4
Dutch, Spanish	2	.7	.7	98.1
English, Spanish	4	1.5	1.5	99.6
Other	1	.4	.4	100.0
Total	270	100.0	100.0	

Fig. 3.6.

Language spoken among friends

	Frequency	Percent	Valid Percent	Cumulative Percent
Papiamento	67	24.8	24.8	24.8
English	1	.4	.4	25.2
All four	54	20.0	20.0	45.2
Papiamento, Dutch, English	53	19.6	19.6	64.8
Papiamento, Dutch, Spanish	3	1.1	1.1	65.9
Papiamento, English, Spanish	12	4.4	4.4	70.4
Valid Dutch, English, Spanish	1	.4	.4	70.7
Papiamento, Dutch	13	4.8	4.8	75.6
Papiamento, English	51	18.9	18.9	94.4
Papiamento, Spanish	8	3.0	3.0	97.4
Dutch, English	5	1.9	1.9	99.3
English, Spanish	1	.4	.4	99.6
Other	1	.4	.4	100.0
Total	270	100.0	100.0	

Fig. 3.7