

# The People of Amsterdam

WHERE DO THEY COME FROM?



With over 180 nationalities, Amsterdam is scoring high marks on diversity. Isn't that something to be proud of?

6.908

## North America

Antigua & Barbuda	1*	0,001
Bahamas	3	0,003
Barbados	12*	0,01
Canada	944	0,85
Costa Rica	21	0,02
Cuba	58	0,05
Curaçao	unknown	
Dominica	8*	0,007
Dominican Republic	178	0,16
El Salvador	9	0,01
Guatemala	13	0,01
Haiti	3	0,003
Honduras	20	0,02
Jamaica	40	0,04
Mexico	323	0,29
Nicaragua	11	0,01
Panama	9	0,01
Saint Kitts and Nevis	2*	0,002
Saint Lucia	3	0,003
Saint Vincent & The Grenadines	2*	0,002
Trinidad and Tobago	25	0,02
United States	5223	4,73

## South America

Argentina	173	0,16
Bolivia	58	0,05
Brazil	1270	1,15
Chile	190	0,17
Colombia	360	0,32
Ecuador	163	0,15
Guyana	15	0,01
Paraguay	3	0,003
Peru	131	0,12
Suriname	1121	1,02
Uruguay	17	0,01
Venezuela	134	0,12

3.635

16.459

## Africa

Algeria	94	0,08
Angola	44	0,04
Benin	23	0,02
Botswana	7	1,15
Burkina Faso	29	0,03
Burundi	23	0,02
Cameroon	67	0,06
Cape Verde Islands	10	0,01
Central African Republic	2	0,002
Chad	1	0,001
Congo	37	0,03
Congo-Brazzaville	32	0,03

column 1: absolute number of people by nationality  
column 2: share of total population of non-Dutch descent

(\* data of 2015)

57.930

## Europe

Albania	170	0,15
Armenia	54	0,05
Austria	676	0,61
Belarus	152	0,14
Belgium	1923	1,74
Bosnia	116	0,1
Bulgaria	3502	3,17
Croatia	387	0,35
Cyprus	100	0,09
Czech Republic	409	0,37
(former) Czechoslovakia	1	0,001
Denmark	568	0,51
England	8352*	7,56
Estonia	148	0,13
Finland	546	0,49
France	4796	4,34
Germany	6973	6,31
Greece	1773	1,6
Hungary	1201	1,09
Iceland	100	0,09
Ireland	1155	1,04
Italy	6430	5,82
Kazachstan	92	0,08
Kosovo	13	0,01
Latvia	307	0,28
Lithuania	563	0,51
Luxembourg	83	0,07
Macedonia	105	0,09
Malta	32	0,03
Moldavia	26	0,02
Montenegro	43	0,04
Northern Ireland	unknown	
Norway	365	0,33
Poland	3077	2,79
Portugal	3058	2,77
Romania	2323	2,1
Scotland	unknown	
Serbia	352	0,32
Slovakia	525	0,48
Slovenia	202	0,18
Spain	5018	4,54
Sweden	1106	1
Switzerland	470	0,42
Ukraine	635	0,57
Wales	unknown	
(former) Yugoslavia	3	0,002

23.747

## Asia

Afghanistan	228	0,2
Azerbaijan	58	0,05
Bahrain	3	0,003
Bangladesh	116	0,01
Bhutan	3	0,003
Cambodia	5	0,004
China	2452	2,22
Georgia	58	0,05
India	2455	2,22
Indonesia	1371	1,24
Iran	411	0,37
Iraq	155	0,14
Israel	501	0,45
Japan	1176	1,06
Jordan	27	0,02
Kuwait	4	0,004
Kyrgyzstan	21	0,02
Laos	8*	0,007
Lebanon	71	0,06
Malaysia	175	0,16
Maldives	2	0,002
Mongolia	15	0,01
Myanmar	59	0,05
Nepal	260	0,23
Oman	4	0,004
Pakistan	708	0,64
Palestine	unknown	
Philippines	688	0,62
Qatar	1	0,001
Russia	1413	1,28
Saoudi Arabia	18	0,02
Singapore	167	0,15
(former) Soviet Union	8*	0,007
South Korea	388	0,35
Sri Lanka	70	0,06
Syria	576	0,52
Taiwan	157	0,14
Tajikistan	2	0,002
Thailand	366	0,33
Tibet	unknown	
Turkey	9356	8,47
Turkmenistan	1	0,001
United Arab Emirates	4	0,004
Uzbekistan	26	0,02
Vietnam	141	0,13
Yemen	19	0,02

1.311

## Oceania

Australia	939	0,85
New Zealand	370	0,33
Tonga	2*	0,002

Côte d'Ivoire	48	0,04
Djibouti	1	0,001
Egypt	690	0,62
Eritrea	194	0,17
Ethiopia	103	0,09
Gabon	2	0,002
Gambia	39	0,03
Ghana	2700	2,44
Guinea	46	0,04
Guinea-Bissau	1	0,001
Kenya	38	0,03
Lesotho	1	0,001
Liberia	61	0,05
Libya	13	0,01

Madagascar	6	0,005
Malawi	2	0,002
Mali	4	0,004
Mauritania	3	0,003
Mauritius	8	0,007
Morocco	10246	9,28
Mozambique	4	0,004
Namibia	4	0,004
Niger	15	0,01
Nigeria	637	0,58
Rwanda	13	0,01
Senegal	42	0,04
Seychelles	3*	0,003
Sierra Leone	85	0,08
Somalia	107	0,1
South Africa	507	0,46
South Sudan	1	0,001
Sudan	121	0,11
Swaziland	4	0,004
Tanzania	11	0,01
Togo	40	0,04
Tunisia	140	0,13
Uganda	109	0,1
Zambia	13	0,01
Zimbabwe	28	0,02

With its 180 different nationalities, Amsterdam is one of the most diverse cities in the world. While no one is saying that it's always easy to all live together, we're managing pretty well. After all, diversity is in Amsterdam's DNA. Back in the 16th century, when the rest of Europe was known as a fortress, where you mainly had to conform to the ruling culture and religion, Amsterdam already knew freedom of religion and freedom of conscience. By the time of the Spanish Inquisition and the deteriorating position of Antwerp, Amsterdam had become a magnet for merchants and religious refugees.

It's not a coincidence that this city raised a philosopher as big as Spinoza. What is then the DNA of Amsterdam? If this city were a person it would certainly have the following characteristics: curious, enterprising, stubborn, straightforward, witty, brave, rebellious and merciful. And of course, stunning. That is what is so attractive about Amsterdam.

This open-mindedness and tolerance is what Amsterdam has enriched both literally and figuratively.

Amsterdam has been a sanctuary for new ideas that primarily arose in relation to trade contacts with other cultures and countries, which allowed plenty of room for creativity and innovation. This book allows you, the reader, to look at our city through the eyes of Amsterdammers. It tells you their personal stories about love and friendship, joy and sorrow, prosperity and adversity, amazement and wonder.

This book is just a part of a bigger whole. The *180 Amsterdammers* project, was born from an idea by Jewish and Muslim participants from the official dialogue sessions I have held in my residence following on from the last conflict in Gaza. The participants were concerned about all the polarization and negativity that engulfed their communities, including on social media. In reaction, they decided to devote their attention to the positive power of diversity and personal narratives within and beyond their communities. For Amsterdam, 2016 is the year of diversity with the aim of showcasing the beauty and richness of their diverse city through the eyes of its inhabitants, nurturing it, in order to let the world know and learn from them ... "For who is wise? He that learns from everyone."

Mr. Eberhard van der Laan,  
*Mayor of Amsterdam*

# GEACHTE LEZER,

**A**msterdam is met haar 180 verschillende nationaliteiten een van de meest diverse steden ter wereld. En hoewel niemand zegt dat het altijd gemakkelijk samenleven is, gaat dat in de regel heel goed in deze stad. Diversiteit zit in ons DNA. Toen in de 16<sup>e</sup> eeuw de rest van Europa nog als fort bekend stond, waar je jezelf vooral moest conformeren aan de heersende cultuur en religie, kende Amsterdam reeds vrijheid van godsdienst en geweten. Door onder meer de Spaanse Inquisitie en de verslechterde positie van Antwerpen werd Amsterdam een magneet voor handelslieden en religieuze vluchtelingen. Deze stad heeft niet voor niets een groot filosoof als Spinoza voortgebracht. Wat is dan dat Amsterdamse DNA? Als de stad een persoon zou zijn, zou deze zeker de volgende karaktereigenschappen hebben: nieuwsgierig, ondernemend, eigenwijs, recht voor zijn raap, geestig, moedig, rebels en barmhartig. En natuurlijk bloedmooi. Kortom trouwmateriaal. Dát is de aantrekkingskracht van Amsterdam.

Die openheid en tolerantie hebben Amsterdam verrijkt. Letterlijk en figuurlijk. Door handelscontacten met andere culturen en landen ontstond er ruimte voor creativiteit en innovatie en werd de stad een vrijplaats. Dit boek gunt u, de lezer, een blik door de ogen van deze Amsterdammers op onze stad. Het vertelt hun persoonlijke verhalen over liefde en vriendschap, vreugde en verdriet, voorspoed en tegenslag, verbazing en verwondering. Dit boek is onderdeel van een groter geheel, het project *180 Amsterdammers*; een idee van een aantal van de joodse en islamitische deelnemers aan

de ambtswoninggesprekken na de laatste Gaza-oorlog. Zij maakten zich zorgen over polarisatie en negativiteit die hun gemeenschappen overspoelde, onder meer op social media. Als tegenreactie besloten zij aandacht te schenken aan de positieve kracht van diversiteit en persoonlijke verhalen, binnen en buiten hun eigen gemeenschappen. Met als doel: de schoonheid en rijkdom van hun gevarieerde stad door de ogen van haar inwoners te tonen, deze te koesteren, wereldkundig te maken en daarvan te leren. Want wie is wijs? Hij die van iedereen leert.

Mr. Eberhard van der Laan,  
*Burgemeester van Amsterdam*

## **Melting pot: why openness pays off.**

I never stopped to take note of the range of nationalities I was in regular contact with during the six years I lived in Amsterdam, but writing a column about diversity in the city offers a good excuse to reflect on the subject. French, Irish, Iranian, Moroccan, American, Canadian, South African, Australian, Israeli, Afghani and Belgian – that would be a quick count. Oh, and Dutch.

Of course, anyone living in a cosmopolitan city can easily run off a similarly varied list of nationalities. That's the nature of the world we live in. What singles out Amsterdam's diversity, however, is its antiquity. It may be stretching it to say that Amsterdam invented diversity, but it is certainly true that Amsterdam's growth - its rise to Golden Age greatness - had a great deal to do with its diversity. And it is not a stretch to say that in becoming the melting pot of Europe in the 1500s and 1600s, the city set the template for modern urban life.

'Diversity', of course, is a modern buzzword. To me it is corporate-speak. It signals that the speaker is about to go down the dull road of attempting to appease some perceived community of the aggrieved. The word has the hollow thud of insincerity. The reality behind it, however, is the opposite of dull and insincere. The real world, the world of glass-and-metal skyscrapers and thronged sidewalks, is a place where ethnicities, languages and cuisines are stewing together and creating new products and ways of living with digital lightspeed. The real world is far ahead of 'diversity'.

## **Amsterdam's Golden Age of diversity**

Amsterdam, with its unique role in European history, lay the foundation of our real world. Amsterdam circa 1584 was the goal for refugees. Spain had attacked the provinces of what is now Belgium; the city of Antwerp – which was the New York of the day, the hub of finance and cross-cultural business –fell to

the armies of the Inquisition. People panicked. Bankers and textile manufacturers, cartographers and spice dealers, Jews and Christians, all fled northward. Amsterdam had been rising too, over the previous century, not on the refined trade that Antwerp specialised in, such as silk and cinnamon, but on bulky, earthy products: timber, salt, herring. In a humbler, rougher way, it too was growing. Many people of Antwerp had links to Amsterdam, so it became their destination.

That mass migration proved to be the first step to Amsterdam's discovery of the secret of (dare I say it) diversity. We musn't forget that throughout Europe (indeed, around the world) for most of history intolerance was official policy. It was universally held that in order for a society to be strong and stable, its people had to be unified. A mix of languages and faiths spelled disorder, which meant eventual chaos and takeover. Nations worshipped the gospel of purity.

## **Diversity vs openness**

In the midst of an intolerant world, Amsterdam realised the benefits of multiformity and took in hordes from all over Europe and as far away as Africa and the Middle East. Tolerance of differences – not just on the part of the government but in the eyes of ordinary citizens, neighbours, people on the street – meant connections to far-flung lands and access to new ideas. And new ideas often meant new business, even new industries. And, in time, the reputation for tolerance had a ripple effect. Amsterdam's printers – rough tradesmen with ink-stained hands – capitalised on the city's reputation as an entrepôt for new ideas by announcing their availability to print texts on a wide variety of topics, virtually free of censorship.

Soon the city became the world capital of publishing. Political and scientific tracts, both of which were banned in many other

places for impugning ruling regimes and/or the Church, were churned out from the city's presses. Galileo and Descartes had their works published by Dutch printers. And those works contained not only new ideas, but the seeds of new industries. Enterprising businessmen were able to read about the wondrous possibilities of the telescope and the microscope and as a result opened factories that produced lenses, eyepieces, metal tubes, focusing knobs. The city's surgeons held public anatomy lessons at which they dissected the corpses of executed murderers, instigating a flurry of interest in the subject. The presses produced exquisite full-color texts showing the intricacies of the human body. A skipper from Norway or Iceland docked in Amsterdam's harbor in a vessel sporting an innovative hull design. The city's shipyards were in business.

That is how Amsterdam became the centerpiece of the Golden Age, and, in time became the model that other cities strove to copy. It was more a question of 'openness' than 'diversity' We know this today; at least, some of us do. We know that innovations in wind power, water management, elevator design, driverless cars, biodegradable packaging and sustainable farming come from being a truly open society.

### **From the past to the future**

Today, with 180 nationalities, Amsterdam reflects its past. We witness the city's modern-day openness in places like the Dappermarkt, in Amsterdam East, sometimes referred to as the best open-air market in the Netherlands. There is a babble of languages. Buyers, sellers and products come from Suriname, Indonesia, China, Thailand, Poland.

Of course, such balkanization (if I may use the term) may signal the opposite: a tendency on the part of ethnic communities to remain apart, not to mix and share ideas. And in recent years, new fears of the 'other' have crept into

Europe – the fear of terrorism, of newcomers taking jobs, of local culture drowning in a sea of foreignness. Nativism is on the rise. There are reasons for concern.

And yet, the engine of history will not go in reverse. The genie is out of the bottle; the world of our children will be unimaginably different from the one we grew up in. It could be darker and more frightening. Or it could be brighter, filled with greater possibilities, more open and secure. To get there requires bravery. Amsterdam today - the city I know and have lived in and written about - knows its history, knows what has worked so well. Even the Zwarte Piet (Black Pete) debate is enormously healthy. It reflects a more fully engaged mixing of cultures and backgrounds. Old stereotypes are being seen as just that: old and stereotypes. New traditions can be invented. Amsterdam's past is its future.

De verscheidenheid aan nationaliteiten waarmee ik in aanraking kwam gedurende de zes jaar dat ik in Amsterdam woonde, werd nooit vanzelfsprekend voor me, maar het schrijven van een column over diversiteit in de stad biedt een mooi excuus om erover na te denken. Fransen, Ieren, Iraniërs, Marokkanen, Amerikanen, Canadezen, Zuid-Afrikanen, Australiërs, Israëli, Afghanen en Belgen. O ja, en Nederlanders. Gewoon dat lijstje opdreunen is al te gemakkelijk. Iedereen die in een stad woont, waar dan ook ter wereld, kan met gemak eenzelfde lijst samenstellen. Dat is nu eenmaal kenmerkend voor de wereld waarin we leven. Wat bijzonder is aan de diversiteit van Amsterdam, is hoe ver deze teruggaat in het verleden. Het is misschien overdreven om te beweren dat Amsterdam het fenomeen diversiteit heeft uitgevonden, maar het staat vast dat de groei van Amsterdam en de bloei van de stad tijdens de Gouden Eeuw juist alles te maken hadden met zijn diversiteit. Het is in ieder geval niet overdreven om te stellen dat Amsterdam, als smeltkroes van Europa in de zestiende en zeventiende eeuw, een blauwdruk vormde voor het moderne stadsleven.

## **Bedrijfstaal**

'Diversiteit' is onmiskenbaar een modewoord. Voor mij klinkt het als politiek correcte kantoortaal. Het is een teken dat de spreker op het punt staat een vermeend achtergestelde kritische groep tevreden te houden met een retorische truc. Er klinkt onoprechtheid in het woord door. De realiteit achter het woord is echter het tegenovergestelde van voorspelbaar en onoprecht. De echte wereld met zijn wolkenkrabbers van glas en staal en zijn overvolle trottoirs is een plek waar etniciteiten, talen en keukens in een stoofpot samenkomen en waar razendsnel nieuwe producten en gewoonten uit voortkomen. De echte wereld is 'diversiteit' ver vooruit.

Met zijn unieke rol in de geschiedenis van Europa heeft Amsterdam de basis gelegd voor

onze echte wereld. Rond 1584 was Amsterdam dé bestemming voor veel vluchtelingen. Spanje had de Zuidelijke Nederlanden aangevallen. Antwerpen, het New York van de zestiende eeuw, centrum van financiën en internationale handel, viel in handen van de Spaanse inquisitie. De mensen raakten in paniek. Bankiers en textielabrikanten, cartografen en kruidenhandelaars, joden en christenen: ze vluchtten naar het noorden. Ook Amsterdam was in de loop van de zestiende eeuw opgebloeid, niet door de verfijnde handel waarin Antwerpen zich specialiseerde zoals die in zijde en kaneel, maar door de bulkhandel in aardse goederen zoals hout, zout en haring. Hoewel op bescheidener schaal en minder verfijnd dan in Antwerpen begon de handel in Amsterdam ook toe te nemen. Veel Antwerpenaren waren op een of andere manier met de Amsterdamse handel verbonden, waardoor ze de stad als bestemming kozen toen ze vluchtten voor de Spanjaarden.

Deze massale migratie bleek de eerste stap van Amsterdam te zijn naar het ontdekken van het geheim van – laat ik het woord dan toch maar gebruiken – diversiteit. We moeten niet vergeten dat intolerantie in heel Europa, of eigenlijk in de hele wereld, officieel beleid was gedurende het grootste deel van de geschiedenis. Men dacht dat een gevoel van eenheid onder de bevolking een sterke en stabiele maatschappij garandeerde. Een mengmoes van talen en godsdiensten stond gelijk aan wanorde, die na verloop van tijd alleen maar tot chaos en uiteindelijk een machtsovername kon leiden. Naties verkondigden de boodschap van zuiverheid.

## **Galileo en Descartes**

In een wereld vol intolerantie ontdekte Amsterdam, door massaal mensen uit heel Europa en zelfs Afrika en het Midden-Oosten op te nemen, dat juist het omgekeerde concept goud waard was. Het aanvaarden van verschillen, niet alleen als officieel overheidsbeleid



maar ook op straat tussen gewone burgers en burens, leidde tot relaties met verre landen, zakelijke deals en toegang tot nieuwe ideeën. En die nieuwe ideeën brachten dikwijls nieuwe bedrijfsactiviteiten en zelfs nieuwe industrieën met zich mee. Bovendien had de reputatie van tolerantie na verloop van tijd een sneeuwbal-effect. Amsterdamse drukkers, ruwe ambachtsmannen met inktvlekken op hun handen, speelden gretig in op de reputatie van de stad als verzamelplaats voor nieuwe ideeën, door hun diensten aan te bieden voor het drukken van teksten met uiteenlopende thema's, vrijwel zonder censuur. De stad werd al snel wereldhoofdstad van de uitgeverij. Politieke en wetenschappelijke geschriften die op veel andere plekken in de wereld verboden waren omdat ze een aanval op heersende regimes en/of de kerk vormden, rolden van de Amsterdamse drukpersen. Galileo en Descartes lieten hun werken in Nederland uitgeven. Deze werken bevatten niet alleen nieuwe ideeën, maar droegen ook de kiemen in zich van nieuwe industrieën. Wat zou jij als ondernemende zakenman doen als je over de wonderbaarlijke mogelijkheden van de telescoop of de microscoop zou lezen? Je zou een fabriek openen die lenzen, oculairs, metalen buizen en andere onderdelen produceert. De chirurgen in de stad geven anatomische lessen door lijken van geëxecuteerde moordenaars te ontleden en meteen ontstaat een levendige belangstelling voor dit onderwerp. De persen worden aangezet en produceren prachtige fullcolourwerken die de complexiteit van het menselijk lichaam beschrijven. Een schipper uit Noorwegen of IJsland meert aan in het IJ – toen de Amsterdamse haven – in een schip met een innovatief rompontwerp en onmiddellijk gaan de scheepswerven aan de slag.

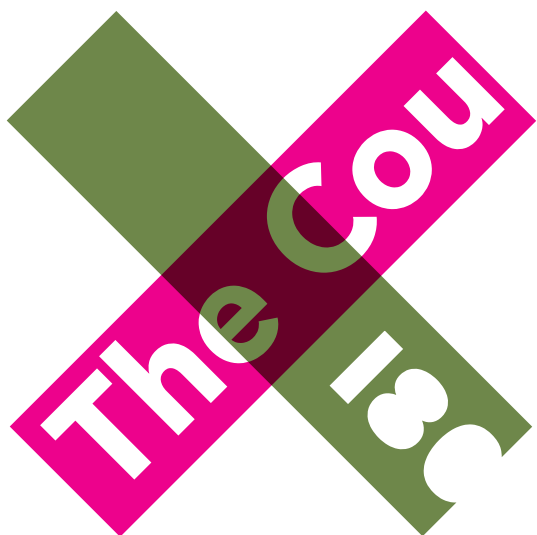
Zo werd Amsterdam het middelpunt van de Gouden Eeuw en op den duur het voorbeeld dat andere steden probeerden te kopiëren. Diversiteit in de zin van een streefaantal nationaliteiten is niet waar het om draait. Het gaat om openheid. Vandaag de dag beseffen we dat maar al te goed – althans, sommigen van ons. We weten dat innovaties op het gebied van windenergie, watermanagement, liftontwerp, zelfrijdende auto's, biologisch afbreekbaar ver-

pakkingsmateriaal en duurzame landbouw het resultaat zijn van het laten varen van reserves, van een waarlijk open samenleving.

### **Balkanisering**

Met 180 nationaliteiten is Amsterdam tegenwoordig een afspiegeling van zijn verleden. De meest zichtbare eigentijdse vorm van de befaamde openheid van de stad tref je aan op plekken als de Dappermarkt in Amsterdam-Oost, die de reputatie heeft de beste markt van Nederland te zijn. Er heerst een ononderbroken geroezemoes van talen. Je vindt er kopers, verkopers en producten uit Suriname, Indonesië, China, Thailand en Polen. Zo'n tafereel kan natuurlijk ook duiden op het tegenovergestelde van openheid, namelijk op balkanisering: de neiging van etnische gemeenschappen om zich af te zonderen, de neiging om onderling niet te mengen en geen ideeën uit te wisselen. De angst voor de ander – de angst voor terrorisme, voor nieuwkomers die banen innemen of voor een overvloed aan vreemde culturen die de onze opslokken – is in Europa de laatste tijd sterker geworden. Het 'nativisme' – het bevoordelen van de eigen cultuur ten opzichte van andere culturen – is in opkomst. Er is reden tot bezorgdheid.

De motor van de geschiedenis kent echter geen achteruit. De geest is uit de fles; de wereld van onze kinderen zal onvoorstelbaar anders zijn dan die waarin wij opgroeiden. Misschien wordt die wereld donkerder en angstaanjagender. Maar hij zou ook zorgelozer, opener, veiliger kunnen zijn, met meer mogelijkheden. Om dat te bereiken, hebben we moed nodig. Het Amsterdam van nu – de stad die ik ken, waar ik heb gewoond en waarover ik heb geschreven – kent zijn geschiedenis en weet wat goed heeft gewerkt. Zelfs zoiets als de zwartepietendiscussie is heel gezond. Het is een uiting van een optimaal functionerende mix van culturen en achtergronden. Oude stereotypen worden gezien voor wat ze zijn: oud en stereotiep. Nieuwe tradities kunnen worden uitgevonden. Het verleden van Amsterdam is zijn toekomst.



- 001 Afghanistan, 12–13
- 002 Albania, 14–15
- 003 Algeria, 16–17
- 004 Angola, 18–19
- 005 Antigua and Barbuda, 20–21
- 006 Argentina, 22–23
- 007 Armenia, 24–25
- 008 Australia, 26–27
- 009 Austria, 28–29
- 010 Azerbaijan, 30–31
- 011** Bahamas, 32–33
- 012 Bahrain, 34–35
- 013 Bangladesh, 36–37
- 014 Barbados, 38–39
- 015 Belarus, 40–41
- 016 Belgium, 42–43
- 017 Benin, 44–45
- 018 Bhutan, 46–47
- 019 Bolivia, 48–49
- 020 Bosnia, 50–51
- 021 Botswana, 52–53
- 022 Brazil, 54–55
- 023 Bulgaria, 56–57
- 024 Burkina Faso, 58–59
- 025 Burundi, 60–61
- 026** Cambodia, 62–63
- 027 Cameroon, 64–65
- 028 Canada, 66–67
- 029 Cape Verde Islands, 68–69
- 030 Central African Republic, 70–71
- 031 Chad, 72–73
- 032 Chile, 74–75
- 033 China, 76–77
- 034 Colombia, 78–79
- 035 Congo, 80–81
- 036 Congo-Brazzaville, 82–83
- 037 Costa Rica, 84–85
- 038 Côte d’Ivoire, 86–87
- 039 Croatia, 88–89
- 040 Cuba, 90–91
- 041 Curaçao, 92–93
- 042 Cyprus, 94–95
- 043 Czech Republic, 96–97
- 044 (former) Czechoslovakia, 98–99
- 045** Denmark, 100–101
- 046 Djibouti, 102–103
- 047 Dominica, 104–105
- 048 Dominican Republic, 106–107
- 049** Ecuador, 108–109
- 050 Egypt, 110–111
- 051 El Salvador, 112–113
- 052 England, 114–115
- 053 Eritrea, 116–117
- 054 Estonia, 118–119
- 055 Ethiopia, 120–121
- 056** Finland, 122–123
- 057 France, 124–125
- 058** Gabon, 126–127
- 059 Gambia, 128–129
- 060 Georgia, 130–131

- 061 Germany, 132–133  
062 Ghana, 34–135  
063 Greece, 136–137  
064 Guatemala, 138–139  
065 Guinea, 140–141  
066 Guinea-Bissau, 142–143  
067 Guyana, 144–145  
**068** Haiti, 146–147  
069 Honduras, 148–149  
070 Hungary, 150–151  
**071** Iceland, 152–153  
072 India, 154–155  
073 Indonesia, 156–157  
074 Iran, 158–159  
075 Iraq, 160–161  
076 Ireland, 162–163  
077 Israel, 164–165  
078 Italy, 166–167  
**079** Jamaica, 168–169  
080 Japan, 170–171  
081 Jordan, 172–173  
**082** Kazakhstan, 174–175  
083 Kenya, 176–177  
084 Kosovo, 178–179  
085 Kuwait, 180–181  
086 Kyrgyzstan, 182–183  
**087** Laos, 184–185  
088 Latvia, 186–187  
089 Lebanon, 188–189  
090 Lesotho, 190–191  
091 Liberia, 192–193  
092 Libya, 194–195  
093 Lithuania, 196–197  
094 Luxembourg, 198–199  
**095** Macedonia, 200–201  
096 Madagascar, 202–203  
097 Malawi, 204–205  
098 Malaysia, 206–207  
099 Maldives, 208–209  
100 Mali, 210–211  
101 Malta, 212–213  
102 Mauritania, 214–215  
103 Mauritius, 216–217  
104 Mexico, 218–219  
105 Moldavia, 220–221  
106 Mongolia, 222–223  
107 Montenegro, 224–225  
108 Morocco, 226–227  
109 Mozambique, 228–229  
110 Myanmar, 230–231  
**111** Namibia, 232–233  
112 Nepal, 234–235  
113 New Zealand, 236–237  
114 Nicaragua, 238–239  
115 Niger, 240–239  
116 Nigeria, 242–241  
117 Northern Ireland, 244–245  
118 Norway, 246–247  
**119** Oman, 248–249  
**120** Pakistan, 250–251  
121 Palestine, 252–253  
122 Panama, 254–255  
123 Paraguay, 256–257  
124 Peru, 258–259  
125 Philippines, 260–261  
126 Poland, 262–263  
127 Portugal, 264–265  
**128** Qatar, 266–267  
**129** Romania, 268–269  
130 Russia, 270–271  
131 Rwanda, 272–273  
**132** Saint Kitts and Nevis, 274–275  
133 Saint Lucia, 276–277  
134 Saint Vincent and the Grenadines, 278–279  
135 Saudi Arabia, 280–281  
136 Scotland, 282–283  
137 Senegal, 284–285  
138 Serbia, 286–287  
139 Seychelles, 288–289  
140 Sierra Leone, 290–291  
141 Singapore, 292–293  
142 Slovakia, 294–295  
143 Slovenia, 296–297  
144 Somalia, 298–299  
145 South Africa, 300–301  
146 South Korea, 302–303  
147 South Sudan, 304–305  
148 *(former)* Soviet Union, 306–307  
149 Spain, 308–309  
150 Sri Lanka, 310–311  
151 Sudan, 312–313  
152 Suriname, 314–315  
153 Swaziland, 316–317  
154 Sweden, 318–319  
155 Switzerland, 320–321  
156 Syria, 322–323  
**157** Taiwan, 324–325  
158 Tajikistan, 326–327  
159 Tanzania, 328–329  
160 Thailand, 330–331  
161 Tibet, 332–333  
162 Togo, 334–335  
163 Tonga, 336–337  
164 Trinidad and Tobago, 338–339  
165 Tunisia, 340–341  
166 Turkey, 342–343  
167 Turkmenistan, 344–345  
**168** Uganda, 346–347  
169 Ukraine, 348–349  
170 United Arab Emirates, 350–351  
171 United States, 352–353  
172 Uruguay, 354–355  
173 Uzbekistan, 356–357  
**174** Venezuela, 358–359  
175 Vietnam, 360–361  
**176** Wales, 362–363  
**177** Yemen, 364–365  
178 *(former)* Yugoslavia, 366–367  
**179** Zambia, 368–369  
180 Zimbabwe, 370–371

***'I've really learned that even very different people can live in harmony. We don't need to be the same.'***

AFGHANISTAN

**ZAKYA HAIDARI**

12 - 13

*'Nineteen years ago my family and I fled the Taliban in Afghanistan and came to the Netherlands. After living in both Noord-Brabant and Friesland we decided to move to Amsterdam. We had lived in Kabul and missed life in a big city.'*

The entire family immediately felt at home in Amsterdam-Oost. In the centre houses are much too close to each other, but in Oost, just outside the centre, it's lovely and green and there's a lot more space. We also found it remarkable that so many different kinds of people lived here. We have neighbours from all over the world and we come into contact with cultures we never knew existed. That was most impressive – how everyone here is open to each other's way of life.

I've really learned that even very different people can live in harmony. We don't need to be the same. Still, Amsterdammers could maybe be a little more open and more prepared to help each other. In Afghanistan the feeling of community is much more distinct. In Amsterdam it's hazy.

My children have opened an Afghan restaurant in Jordaan, called the Mantoe. They've brought a little bit of Afghanistan to Amsterdam and hope to introduce people to our culture. The sense of community, the hospitality, and of course the tasty dishes are all represented here. Unfortunately, I don't work there but I enjoy going over to see what's cooking. That's my hobby, cooking, and so Mantoe is the place to be for me.

Where will I be living in ten years? Where my children are. That's most important to me. But I definitely enjoy living in Amsterdam.'

**Name**

– Zakya Heidari (56)

**Lives in**

– Amsterdam-Oost

**Country of origin**

– Afghanistan

**Years in Amsterdam**

– 17

**Afghanistan in Amsterdam**

– 'Restaurant Mantoe on Tweede Leliedwardsstraat.'

**Misses**

– 'My family, the landscape, climate, fruit trees and socialising in the street.'

**Favourite place**

– 'The Jordaan and Amsterdam-Oost. I am often in one of those two places so I know them well. There's a nice atmosphere, always pleasant, and there's always something to do.'



**'I used to be scared of riding bikes here. It's a busy city and I don't know all the traffic rules. I have now become a "professional" Amsterdam cyclist: I pedal as fast as I can to overtake other cyclists, and often ignore red lights.'**

**Name**

– Edvina Erebara (35)

**Lives in**

– Amsterdam-Zuid

**Country of origin**

– Albania

**Years in Amsterdam**

– 5

**Albania in Amsterdam**

– 'My home, my dishes and hospitality. Everyone feels at home in my home. Hospitality is very important to Albanian people.'

**Misses**

– 'That you can always see the mountains, wherever you look. On the plane back I always say goodbye to the mountains of Albania.'

ALBANIA

**EDVINA EREBARA**

14 - 15

*'I came to Utrecht in 2000 to study. I went with a group of friends to visit Amsterdam and the first place I went to was the Van Gogh Museum. I will always remember my initial reaction. My father is an impressionist painter and a huge fan of Van Gogh, which is why I wanted to see the museum. I kept the images of those paintings in my head for the next few days. They were so much more beautiful than the prints I had seen. Personally, I find this museum a place of peace inside the busy city of Amsterdam.'*

I moved to Amsterdam in 2011. I'd been in Amstelveen for five years, but that's not Amsterdam. I had wanted to move, and as we had often been to Amsterdam and I knew it enough to appreciate it, I really wanted to live here. I have explored Amsterdam by bicycle and often get lost. I used to be scared of riding bikes here. It's a busy city and I don't know all the traffic rules. I have now become a "professional" Amsterdam cyclist: I pedal as fast as I can to overtake other cyclists, and often ignore red lights.

I miss the tranquillity of Albania. Life goes by more slowly there, and I don't feel I have to rush. You go for a coffee every day, to do just that – drink coffee. It's like time stands still for a moment. Here, a coffee has to be combined with something else. Everything is exciting and you are always stimulated to do something fun. When I'm in Albania my family has noticed that I try to do ten things at once. The longer I stay in Albania, the less I feel the need to multitask – luckily.

Amsterdam feels like home – completely. I'm happy when I come back here. I often sit on the bike and think, "Wow!" Like when I'm on the Berlage Bridge. I'll stop, because I have to absorb the moment. And take a picture. Sometimes I look at the photos I've taken and can feel exactly what I felt when I took them. Those are the photos I send to my sister back in Albania.'

**170 AMSTERDAMMERS ARE OF ALBANIAN NATIONALITY**



**'Since then I've lived in Amsterdam for 18 years and feel like a real Amsterdammer. I think you're allowed to call yourself an Amsterdammer if you care about the city, and I do care for it.'**

ALGERIA

## LAURENT KHELLOUT

16 - 17

*'The very first thing I did when I first came to Amsterdam was smoke a joint. But as I sat on the floor of Central Station I got the impression that if I stayed there I would do nothing but smoke. And that wasn't what I intended to do. So after four hours in Amsterdam I left for Texel. I was young and wanted to travel. Actually, I really wanted to go to Australia. But the friend I was to go with pulled out and so I went alone. Texel reminded me of Australia, so why would I want to live so far away? Since then I've lived in Amsterdam for 18 years and feel like a real Amsterdammer. I think you're allowed to call yourself an Amsterdammer if you care about the city, and I do care for it. I work at Rainarai, a nomadic restaurant that serves Algerian dishes.'*

I think Amsterdam is the most beautiful city in the world. And I have seen so many, like Paris and London (I find London so dirty). I'm so happy I didn't go to live in London, which had once been my intention. I hated that city. And if you have to travel from one part of London to another you need hours, and the journey is all underground. When I see people coming out of the underground I think, "They're like animals". I'm so happy in Amsterdam. It is an accessible city, small but perfect.

I go back to Algeria once a year. I go into the desert in my Land Rover — just me and my car, which I sleep in. You only bump into people every 500 kilometres. I love it. Once a year I can leave all my work stress behind.

My biggest dream is to make a TV series about cooking. It will be called "From Amsterdam to Algeria". I love cooking – and vegetables. Walking through the vegetable stands at the grocery, I couldn't be happier!

### Name

– Laurent Khellout (47)

### Lives in

– Jordaan

### Country of origin

– Algeria

### Years in Amsterdam

– 18

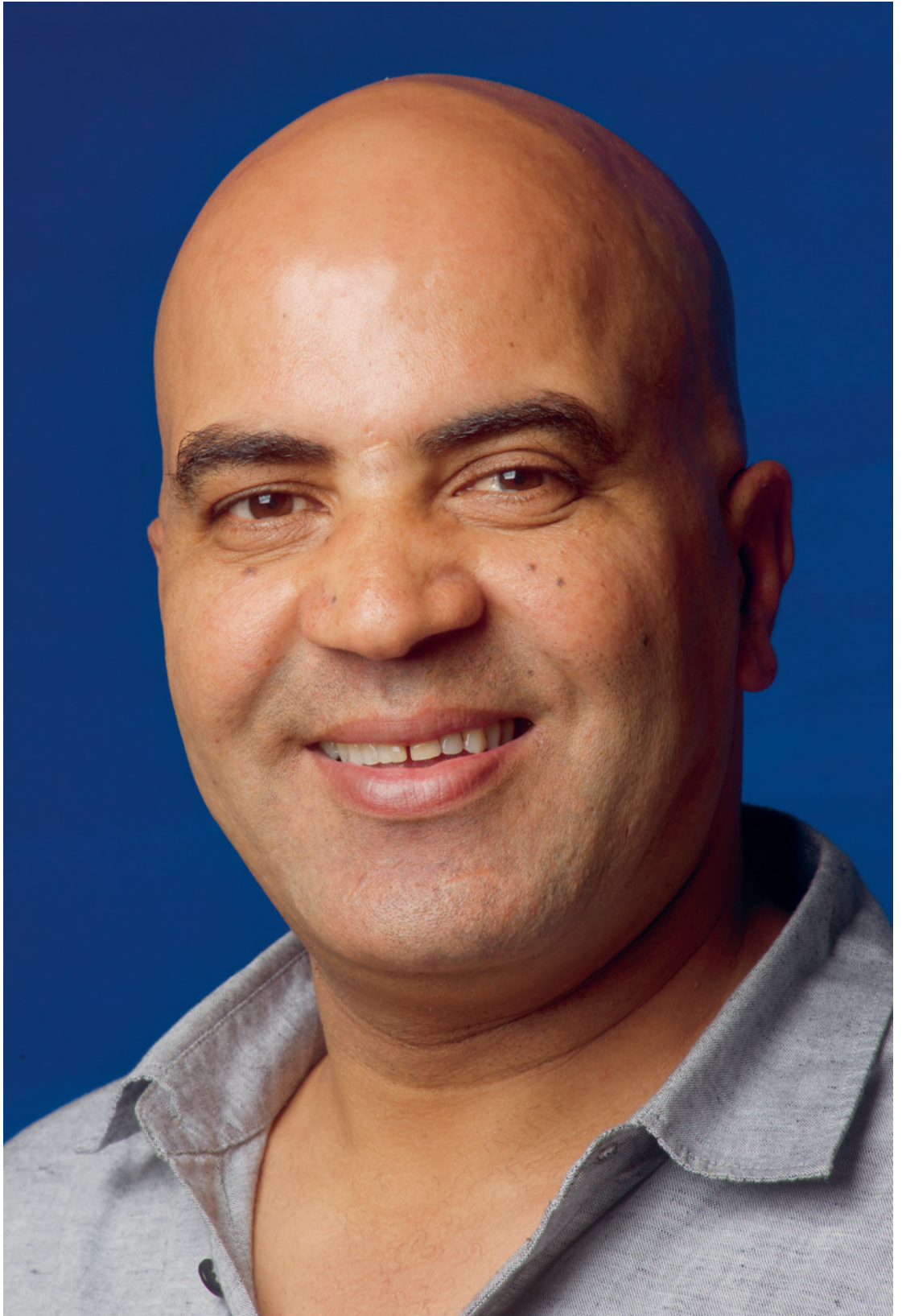
### Misses

– 'The sun and the mountains.'

### Algeria in Amsterdam

– 'In the quiet section of Westerpark I get the impression I'm in Algeria.'





**'I grew up with the culture of my motherland. In our Angolan culture, you're not allowed boyfriends. My father always says, "The only boy I ever want to see you with is the one you're going to marry".'**

ANGOLA

**NIKISH VITA**

18 - 19

*'When I'm in Africa, they treat me like a European because of the way I speak and walk. I came to the Netherlands when I was five. I had run away from Angola with my parents because of the civil war. We first arrived in Germany and applied for asylum, but this was the 1990s and we were threatened a few times by neo-Nazis. My parents thought that Germany wouldn't be safe, and we ended up in the Netherlands.'*

I grew up in Bilthoven, which is mainly a white town, and I had to get used to all the white faces. Amsterdam was therefore a surprise, a great mix of skin colours. I felt more at home there. Amsterdammers aren't scared of the unknown. Many people have foreign neighbours and refugees are welcomed with an attitude that seems to say, "OK, you can join us". Or so it felt to me.

I grew up with the culture of my motherland. In our Angolan culture, you're not allowed boyfriends. My father always says, "The only boy I ever want to see you with is the one you're going to marry". I never dared to introduce a boy to him. Neither do Angolans talk about their emotions. At home they say, "Never show your weaker side". Amsterdammers are the opposite. They often say what they think about something and how they feel about it. I needed some time to get used to this. However, now that I've been here for a while I can talk about my own feelings more easily. That's probably one of the most wonderful things Amsterdam has taught me.

I've since begun to feel like a real Amsterdammer. I still miss Africa, which is why I started up a group called Peace Inside. I'm also working on an app which connects Africans with the Dutch. I've met so many different people from so many different cultures here, which wouldn't have happened anywhere else. And I've learned something from all of them, and am now a much richer person because of this.'

**Name**

– Nikish Vita (27)

**Lives in**

– Amsterdam-Noord

**Country of origin**

– Angola

**Years in Amsterdam**

– 5

**Misses**

– 'As far as I know there is no Angolan restaurant in Amsterdam. What comes closest is Brazilian or Portuguese cuisine.'

**Angola in Amsterdam**

– 'Kizomba dance classes with Dino da Cruz in the old Volkskrant building on the Amstel. Kizomba is the most famous dance in Angola, a kind of slow tango.'



**'Besides knowing what the flag looks like, and that it's not to be confused with Antigua in Guatemala, I know nothing about my place of birth.'**

ANTIGUA AND BARBUDA  
**PEPE LEEGWATER**

20 - 21

*'My parents owned a sailing boat and were busy restoring it in 1985 in England. It was a 30-metre charter ship and they meant to take guests with them to the Caribbean. It was during this time that my brother and I were born. In 1989 my parents took a trip on the Caribbean sea. When they dropped anchor in Antigua and Barbuda my mother went into labour, which meant of course that her last weeks of pregnancy weren't spent on the high seas, but sailing to the clinic in St. John's. That's where I was born, and the reason I am of Antiguan nationality. Pure coincidence, in other words.*

I'm not a local – in fact, I never returned to Antigua. It is on my bucket list. Friends have told me about it, as they made the same trip my parents had. But besides knowing what the flag looks like, and that it's not to be confused with Antigua in Guatemala, I know nothing about my place of birth.

My mother is Argentinian and my father Dutch. They met in Spain and after our adventures on the high seas they went to live in Argentina for a while. I spent the rest of my youth near Alkmaar. When I came to live in Amsterdam in 2009, I received a message from the town council that I was representative of the 177th nationality. The first ever Antiguan resident of Amsterdam.

I already knew about Amsterdam when I came to live here. As a child I toured Amsterdam with my mother – right into the "big city". I found it really exciting. And "watch your pockets". Now my attitude has changed. I feel like a real Amsterdammer and feel completely safe. Amsterdam is a multicultural community and I love that "It takes one to know one" feeling. It's great that you can walk into a place where no one speaks Dutch. It's really unique. I also love the vivacity of this city.'

**Name**

– Pepe Leegwater (26)

**Lives in**

– De Pijp

**Country of origin**

– Antigua and Barbuda

**Years in Amsterdam**

– 7

**Amsterdam at its best**

– 'Cycling along the Rijksmuseum, I always think: "What a nice life I have here".'

**Would like to**

– 'Set up my own company in Amsterdam, so I not only live but also work in this city.'

**1 AMSTERDAMMER\* IS OF ANTIGUAN NATIONALITY**

\* DATA OF 2015