

Faculteit Geesteswetenschappen

Versie september 2014

## **VERKLARING KENNISNEMING REGELS M.B.T. PLAGIAAT**

### **Fraude en plagiaat**

Wetenschappelijke integriteit vormt de basis van het academisch bedrijf. De Universiteit Utrecht vat iedere vorm van wetenschappelijke misleiding daarom op als een zeer ernstig vergrijp. De Universiteit Utrecht verwacht dat elke student de normen en waarden inzake wetenschappelijke integriteit kent en in acht neemt.

De belangrijkste vormen van misleiding die deze integriteit aantasten zijn fraude en plagiaat. Plagiaat is het overnemen van andermans werk zonder behoorlijke verwijzing en is een vorm van fraude. Hieronder volgt nadere uitleg wat er onder fraude en plagiaat wordt verstaan en een aantal concrete voorbeelden daarvan. Let wel: dit is geen uitputtende lijst!

Bij constatering van fraude of plagiaat kan de examencommissie van de opleiding sancties opleggen. De sterkste sanctie die de examencommissie kan opleggen is het indienen van een verzoek aan het College van Bestuur om een student van de opleiding te laten verwijderen.

### **Plagiaat**

Plagiaat is het overnemen van stukken, gedachten, redeneringen van anderen en deze laten doorgaan voor eigen werk. Je moet altijd nauwkeurig aangeven aan wie ideeën en inzichten zijn ontleend, en voortdurend bedacht zijn op het verschil tussen citeren, parafraseren en plagiëren. Niet alleen bij het gebruik van gedrukte bronnen, maar zeker ook bij het gebruik van informatie die van het internet wordt gehaald, dien je zorgvuldig te werk te gaan bij het vermelden van de informatiebronnen.

De volgende zaken worden in elk geval als plagiaat aangemerkt:

- het knippen en plakken van tekst van digitale bronnen zoals encyclopedieën of digitale tijdschriften zonder aanhalingstekens en verwijzing;
- het knippen en plakken van teksten van het internet zonder aanhalingstekens en verwijzing;
- het overnemen van gedrukt materiaal zoals boeken, tijdschriften of encyclopedieën zonder aanhalingstekens en verwijzing;
- het opnemen van een vertaling van bovengenoemde teksten zonder aanhalingstekens en verwijzing;
- het parafraseren van bovengenoemde teksten zonder (deugdelijke) verwijzing: parafrasen moeten als zodanig gemarkeerd zijn (door de tekst uitdrukkelijk te verbinden met de oorspronkelijke auteur in tekst of noot), zodat niet de indruk wordt gewekt dat het gaat om eigen gedachtengoed van de student;
- het overnemen van beeld-, geluids- of testmateriaal van anderen zonder verwijzing en zodoende laten doorgaan voor eigen werk;
- het zonder bronvermelding opnieuw inleveren van eerder door de student gemaakt eigen werk en dit laten doorgaan voor in het kader van de cursus vervaardigd oorspronkelijk werk, tenzij dit in de cursus of door de docent uitdrukkelijk is toegestaan;
- het overnemen van werk van andere studenten en dit laten doorgaan voor eigen werk. Indien dit gebeurt met toestemming van de andere student is de laatste medeplichtig aan plagiaat;

- ook wanneer in een gezamenlijk werkstuk door een van de auteurs plagiaat wordt gepleegd, zijn de andere auteurs medeplichtig aan plagiaat, indien zij hadden kunnen of moeten weten dat de ander plagiaat pleegde;
- het indienen van werkstukken die verworven zijn van een commerciële instelling (zoals een internetsite met uittreksels of papers) of die al dan niet tegen betaling door iemand anders zijn geschreven.

De plagiaatregels gelden ook voor concepten van papers of (hoofdstukken van) scripties die voor feedback aan een docent worden toegezonden, voorzover de mogelijkheid voor het insturen van concepten en het krijgen van feedback in de cursushandleiding of scriptieregeling is vermeld.

In de Onderwijs- en Examenregeling (artikel 5.15) is vastgelegd wat de formele gang van zaken is als er een vermoeden van fraude/plagiaat is, en welke sancties er opgelegd kunnen worden.

Onwetendheid is geen excuus. Je bent verantwoordelijk voor je eigen gedrag. De Universiteit Utrecht gaat ervan uit dat je weet wat fraude en plagiaat zijn. Van haar kant zorgt de Universiteit Utrecht ervoor dat je zo vroeg mogelijk in je opleiding de principes van wetenschapsbeoefening bijgebracht krijgt en op de hoogte wordt gebracht van wat de instelling als fraude en plagiaat beschouwt, zodat je weet aan welke normen je je moeten houden.

Hierbij verklaar ik bovenstaande tekst gelezen en begrepen te hebben.

Naam:

Anouk Vos

Studentnummer:

Datum en handtekening:

13 October 2019

Dit formulier lever je bij je begeleider in als je start met je bacheloreindwerkstuk of je master scriptie.

Het niet indienen of ondertekenen van het formulier betekent overigens niet dat er geen sancties kunnen worden genomen als blijkt dat er sprake is van plagiaat in het werkstuk.

# The Incorporation of Multiculturalism into the Curriculum:

## Dutch and English lessons in Dutch Secondary Education



Universiteit Utrecht

Anouk Vos  
5498228

Master Thesis  
English Language and Culture: Education and Communication

Date: 13 October 2019

Words: 12421

1<sup>st</sup> supervisor: Prof. Dr. Rick de Graaff  
2<sup>nd</sup> reader: Dr. Rias van den Doel

**Abstract:** The purpose of this study is to examine which teaching methods teachers use in order to incorporate multiculturalism into Dutch and English lessons in Dutch secondary education. The participating teachers taught groups of pupils who scored relatively low on cultural diversity. The teachers were interviewed regarding their attitude towards multiculturalism and the teaching methods they employ to incorporate it into their lessons. In addition, each pupil completed a questionnaire measuring his or her attitude towards multiculturalism. The results of the questionnaires were statistically analysed in order to measure the outcomes of the Likert-scale items. The interviews were colour-coded and analysed inductively to identify patterns in the teachers' answers. The results demonstrated that the participants – both English and Dutch teachers – tended to make use of non-Dutch literature with a view to incorporating multiculturalism into their lessons, thus complementing the curriculum. Dutch teachers tended to make more use of conversations and media, while English teachers made more frequent use of pupil presentations and course books in order to incorporate different cultures into the lesson. Furthermore, the results suggested that the pupils understood the importance of being taught about different cultures, but were often unaware that this was taking place in their Dutch and English lessons. Based on the findings, a teacher handbook was designed as a source of inspiration for trainee teachers, containing recommendations on how to incorporate multiculturalism into lessons.

## Table of Contents

<b>1. Theoretical background</b> .....	3
1.1 <i>The multicultural situation in the Netherlands</i> .....	3
1.2 <i>Definition of terms</i> .....	5
1.3 <i>The effects of multiculturalism on society and education</i> .....	6
1.4 <i>Dutch Secondary School Curriculum</i> .....	7
1.5 <i>Curriculum.nu on multiculturalism</i> .....	8
1.6 <i>Teaching methods to incorporate multiculturalism</i> .....	10
1.7 <i>Relevance of this research</i> .....	11
<b>2. Research question</b> .....	12
<b>3. Methodology</b> .....	14
3.1 <i>Context</i> .....	14
3.2 <i>Participants</i> .....	15
3.3 <i>Instruments</i> .....	15
3.4 <i>Procedure</i> .....	16
3.5 <i>Data Analysis</i> .....	17
<b>4. Results</b> .....	19
4.1 <i>Teacher interviews</i> .....	19
4.2 <i>Pupil Survey</i> .....	25
4.3 <i>Teachers compared to Pupils</i> .....	27
<b>5. Discussion &amp; Conclusion</b> .....	29
5.1 <i>Answers to the (sub-)research question(s)</i> .....	29
5.2 <i>Recommendations</i> .....	33
5.3 <i>Limitations</i> .....	35
5.4 <i>Future research</i> .....	36
<b>6. References</b> .....	37
<b>7. Appendices</b> .....	40
7.1 <i>Appendix A – Pupil survey</i> .....	40
7.2 <i>Appendix B – Teacher interview</i> .....	44
7.3 <i>Appendix C – Transcripts teacher interviews</i> .....	-
7.4 <i>Appendix D – Teacher scale questions</i> .....	-
7.5 <i>Appendix E - Handbook</i> .....	49

## 1. Theoretical background

### *1.1 The multicultural situation in the Netherlands*

Today, people travel all over the world and are exposed to a variety of different cultures, experiencing customs that are new and unfamiliar to them. Such a multitude of cultures is found not only abroad, but also within the Netherlands itself, where the variety of ethnicities and diversity of cultures are consistently increasing. In 2018, there were a total of 17,181,084 people living in the Netherlands, 1,040,805 of whom had a nationality other than Dutch (Centraal Bureau voor de Statistiek, 2018). These numbers are increasing, which emphasises the importance and relevance of focusing attention on multiculturalism in the classroom.

In early 2016, it was reported that 22.1% of Dutch citizens had multiple nationalities, 12.3% of whom had a non-Western background (Moroccan, Turkish, Indonesian, Surinamese, Antillean etc.) and 9.8% a Western background (German, Polish, Belgian etc.). The remaining 77.9% of the population were made up of Dutch citizens who held Dutch nationality only. Almost half of the citizens with a non-Western background were born in the Netherlands and are defined as second-generation immigrants (Centraal Bureau voor de Statistiek, 2016).

Although these numbers indicate that there are many different ethnicities and nationalities in the Netherlands, there is still a lack of clarity in relation to the precise nature of the diversity within the country (Extra, 2011). Extra (2011) explains that since 1997, citizens may have only one nationality in the Netherlands, making it harder to establish exact numbers of the different nationalities in the country. However, there are many exceptions to this rule, especially for minors. For example, children who have at least one parent with a nationality other than Dutch will receive dual nationality. Another example of diversity is the fact that 80% of the second-generation Moroccan and Turkish immigrants have Dutch as a second nationality. The disjuncture between the data on nationalities and the reality suggests that multiculturalism in the Netherlands is even more extensive than the numbers provided by the Dutch Central Bureau for Statistics would indicate. However, this does not necessarily signify that the percentage of the population who hold a nationality other than Dutch also have different cultures, beliefs, and values. The number of citizens with mixed origins and multiple identities is increasing (Verkuyten & Yogeeswaran, 2019). It should be borne in mind that second and third generation immigrants often identify more with the Dutch culture than with their inherited culture. The Netherlands was officially designated a multicultural society in 1983 (Eldering, 1996). Multicultural societies require individuals who are knowledgeable about the differences between people and about ethnic equality (Extra &

Yagmur, 2004; Thijs, 2017). Multiculturalism was an emerging and popular phenomenon in Western countries from the 1970s until the mid-1990s, when it started to receive criticism on a fairly wide front (Kymlicka, 2010; Hooghe & de Vroome, 2015). People started to demonstrate resistance to the migration of non-Dutch people to the Netherlands, and began advocating assimilation more strongly.

#### 1.1.1 Arguments for and against multiculturalism as a policy

Breugelmans and van de Vijver state that countries have numerous different policies relating to the acceptance of multiculturalism (2004), with some countries being more receptive to these policies than others. A multicultural policy aims to encourage the acceptance of different cultures in a society, and these cultural differences are actively supported by various groups (Verkuyten, 2004). Since the mid-1990s, an increasing number of negative arguments have emerged regarding multicultural policies. For example, Verkuyten (2004) mentions that separatism and conflicts are consequences of multiculturalism, since the latter leads to reified group distinctions. Similarly, multiculturalism can lead to an increase in fragmentation of groups within a society (Verkuyten & Yogeeswaran, 2019). Social unity and cohesion are endangered by this and minorities will always be seen as 'others' (Verkuyten, 2004; Kymlicka, 2010). Occasionally it is difficult to decide which parts of a culture should be celebrated and legally tolerated and which should not (e.g. forced marriages or punishments, such as stoning). Consequently, the choice often falls on celebrations and practices of a culture that are more suitable in society at large. This ignores the more complicated and problematic parts of the culture, and thus teaches society only half of the truth (Kymlicka, 2010). In addition, Kymlicka (2010) states that it is usually older men (elites of the group) who are consulted by the government about the traditions of the culture. These men may have completely different views on the culture from those of other members of their culture.

By contrast, there are several arguments that support multicultural policies. According to Verkuyten and Yogeeswaran (2019), positive implications for intergroup relations can be discerned in educational, organizational, and national contexts as a result of diversity. The gap between natives and immigrants in European and non-European countries is diminished through multicultural policies. Furthermore, feelings of threat are reduced, there is less prejudice against minorities, and a sense of belonging is created amongst both newcomers and natives (Verkuyten & Yogeeswaran, 2019). These policies also promote the maintenance of multiple cultures and unique cultural characteristics (Kauff, Asbrock, Thörner, & Wagner, 2013). Occasionally, these policies have been shown to strengthen the recognition of older

minorities and the empowerment of indigenous people. Examples of this include the Frisian minority culture in the Netherlands, the Maori in New Zealand, and the Aboriginals in Canada and Australia (Kymlicka, 2010).

Arguments for and against multicultural policies need to consider the fact that a multicultural policy should be tailored for use in a specific country. In the Netherlands, a bespoke and successful multicultural policy with overall positive outcomes would not be suitable for implementation in the United Kingdom or Australia, for example. It is therefore essential that the context and country are taken into consideration during the formulation of multicultural policies and before they are implemented (Verkuyten & Yogeeswaran, 2019).

### *1.2 Definition of Terms*

When discussing issues concerning multiple cultures, the terms ‘multiculturalism’ and ‘interculturalism’ are often used interchangeably and without precision. It is therefore essential to have a clear overview of the definitions used in this study. This study utilises terms based on the definitions from the following studies.

First, according to Byram (2009) ‘a multicultural society is not a patchwork of several fixed cultural identities, but a network of cross-cutting networks and identifications which are situated, contested, dynamic and fluid, and heavily dependent on context’ (p. 5). This suggests difficulties categorising people into a singular category. Instead, people are part of a multitude of cultures. These people live with other people, who in turn, are also part of different multitudes of cultures, all whilst appreciating one another and living together in harmony (Byram, 2009). People do not have a single cultural identity, but rather one that can change in different contexts. Moreover, Richeson and Nussbaum (2004) state that multiculturalism stands for the acknowledgment and consideration of differences between people and groups, and that all people are given equal attention. This definition is supported and used in the same manner by Rosado (1996) and Kymlicka (2010) and will be used similarly in this study.

Second, it is sometimes difficult to regard interculturalism as a separate term from multiculturalism. Interculturalism refers to people’s awareness of other cultures and adapting oneself to be able to communicate and understand people with other cultures and languages (Byram, 2009). In contrast to multiculturalism, interculturalism places more emphasis on the exchange and interactions between people of different cultures. It also focuses more on similarities rather than differences (Verkuyten & Yogeeswaran, 2019).

The definitions of multiculturalism and interculturalism suggested above were chosen because they do not indicate any preferences with regard to whether these concepts should be

applied or not. They are both neutral and provide only an explanation of the meaning of the word. This study focuses on people's own understanding and opinion of the two terms, and the terms have therefore been kept neutral.

### *1.3 The effects of multiculturalism on society and education*

Whether the Netherlands applies a multicultural policy or not, it is a multicultural society. It is therefore important to know how society and education are affected by multiculturalism.

First, creativity is enhanced and biases towards other cultures are reduced when people are exposed to multiple cultures (Chao, Kung, & Yao, 2015). This is supported by studies by Leung, Maddux, Galinsky, and Chiu (2008), and Saad, Damian, Benet-Martínez, Moons, and Robins (2013). Chao, Kung, and Yao (2015) found that multicultural experiences increase the use of certain creativity-supporting cognitive processes (more diverse ideas and alternative knowledge). The creative performances become even better when individuals are deeply immersed in other cultures. Second, once people are adapted and used to other cultures, they can acquire new perspectives to approaching various life tasks and learn new ways of thinking (Leung et al., 2008). When individuals live in a monocultural setting, they can utilize only learned routines and conventional knowledge; they are routinized and are limited in their creative thoughts (Leung et al., 2008). They lag behind people who live in multicultural settings.

It is also important to discuss the effects of incorporating multiculturalism in education. According to Eldering (1996) the cultural diversity of a society should be reflected in the curriculum. When this is implemented, pupils become acquainted with other cultures, learn to appreciate them, and learn how to relate to one another. Being knowledgeable about other people's cultures leads to mutual appreciation, respect, and improved understanding. According to Gay (2018), 'curriculum content should be seen as a tool to help [pupils] assert and accentuate their present and future powers, capabilities, attitudes, and experiences' (p. 142). When pupils encounter multiculturalism at school they will be better prepared for a multicultural society. Gay (2018) also believes that the cultural heritages of the ethnically diverse pupils should be the source and centre of educational programmes. Research has demonstrated that when minority identities are valued in schools, pupils from minority groups feel more included, perform better, are more motivated, and have a greater sense of belonging (Celeste, Baysu, Phalet, Meeussen & Kende, 2019).



#### *1.4 Dutch Secondary School Curriculum*

The above discussion of the fundamental aspects of this study leads to an examination of how the multicultural Dutch society has an influence on education in the Netherlands. The importance and development of multiculturalism in the Netherlands started with the emergence of citizenship. Citizenship first became important in the Netherlands with the adoption of the new Constitution in 1814. The Constitution states that every person has the right to freedom, equality of religion, and free access to justice (Schinkel & Van Houdt, 2009). As a response to the increased numbers of foreigners after World War II – caused primarily by the influx of foreign labourers in the 1960s and the independence of the former Dutch colonies – multiculturalism was adopted as a policy in the Netherlands in the 1980s (Breugelmans & Van de Vijver, 2004; Eldering, 1996). According to Schinkel and van Houdt (2009), integration started to play a role in Dutch society in the 1990s, due to an increase in the number of migrants during this period. These migrants were expected to integrate into Dutch society and become ‘good and active citizens’ (Schinkel & van Houdt, 2009, p. 56). In the following years, the question of citizenship gradually began to be addressed. This can be seen in the mandatory incorporation of the theme of citizenship into the educational curriculum in the 2000s.

Since 2006, schools have been obliged to incorporate and work on the theme of citizenship within the curriculum with a view to promoting social integration (Sijlbing, 2013; Daniel, 2016). Schools are free to decide how they incorporate citizenship into the curriculum of different subjects, since it is not a subject on its own. However, schools are expected to provide pupils with knowledge about cultural diversity in preparation for the multicultural world (Sijlbing, 2013; Maslowski, Naayer, Isac, Oonk, & Van der Werf, 2010). Schools need to display an open and active attitude towards local and regional populations, including those with cultural backgrounds other than Dutch. The diverse backgrounds of citizens also play a part in citizenship with regard to religion, ethnicity and culture, and lifestyle (Maslowski et al., 2010). By making the inclusion of citizenship in the education curriculum compulsory, the government’s objective is to make pupils aware of the possibility of making a contribution to society and to encourage them to use their new found knowledge in their daily lives (Sijlbing, 2013).

It is important that the curriculum should remain topical and aligned with modern society, so that Dutch children are optimally prepared for future interactions with diverse groups of people. This is currently being done by Curriculum.nu, which is developing a new curriculum for secondary schools. Curriculum.nu is a collaboration between school leaders,

teachers, researchers, pupils, and parents. Curriculum.nu teams are determining the knowledge and skills that pupils need to acquire in nine learning areas in Dutch education. In this way the teams are trying to increase cohesion between subjects, alleviate overload for pupils, and provide teachers with more room to incorporate their own ideas. Their plans will ultimately be handed over to the Minister of Education with a view to being incorporated into the Dutch education system (Curriculum.nu, 2019a).

### *1.5 Curriculum.nu on multiculturalism*

Citizenship is one of the nine learning areas aimed at educating young people on how to function in a diverse society on the basis of their own ideals, values, and norms. The topics addressed include diversity amongst cultures, people and internationalization, and globalization (Curriculum.nu, 2019c). These topics can clearly be connected to at least two of the other learning areas, namely English/Modern foreign languages and Dutch (Curriculum.nu, 2019b; Messelink, Steehouder, & Huberts, 2019). The English/Modern foreign languages learning area gives pupils the opportunity to develop their personal identity further: how am I different from people with other languages or cultures? It also gives pupils the opportunity to develop their intercultural knowledge (Curriculum.nu, 2019d). In this learning area, the focus on language relates primarily to intercultural aspects of communication and transcending borders through communication. By contrast, language in the Dutch learning area is focused primarily on using Dutch as a language that is shared between people with possible differences in culture, in light of the multicultural nature of Dutch society.

For each learning area, the development teams have designed ‘Big Ideas’ and ‘Building Blocks’ which the national Dutch secondary education system can use to develop ideas and plans to formulate the curriculum principles (Curriculum.nu, 2019b). The Big Ideas of one learning area can often be connected to another learning area. In the case of English/Modern foreign languages, all five of the Big Ideas can be connected to the development of multicultural awareness in some way. The Big Ideas focus on cross-border communication, creative forms of language, intercultural competence, language awareness, and multilingualism (Curriculum.nu, 2019d).

First, Big Idea 1, cross-border communication, challenges pupils to push their personal boundaries and thereby gain a better understanding of the world around them. This makes it possible for the pupils to develop into active, internationally competent citizens in today’s globalizing society. This is done by practicing in the areas of listening, reading, watching,

producing and interacting, and in the processing of information (Curriculum.nu, 2019d).

Second, creative forms of language, Big Idea 2, uses films, literature, and poetry to help pupils further develop their empathy with and understanding, and appreciation of others. Pupils learn to think about situations in texts that were originally written by someone from a different cultural background. For example, why did people make certain choices in different cultures? Ultimately, pupils learn to reflect on their own culture and learn to respect and tolerate other cultures.

Big Idea 3 focuses on intercultural competence. The idea here is that learning languages opens doors to other cultures. By learning to appreciate other cultures, pupils also develop empathy. They learn about customs and traditions in relation to geographical and historical aspects, social groups, common norms, and values of certain cultures. Pupils learn to recognize similarities and differences between cultures and come to develop their intercultural competence.

Big Idea 4 plays a smaller role than Big Idea 3, but it makes pupils aware of language as a part of culture. Lastly, Big Idea 5 focusses on multilingualism. This theme is relevant due to the fact that citizens who can speak several languages make it possible for Dutch businesses and society to interact with other countries in the world. They will encounter people with different cultural backgrounds and will know how to communicate with them.

Some of the Big Ideas mentioned in relation to English/Modern foreign languages are linked to those related to Dutch. Big Idea 3 of Dutch focuses on multilingualism and is closely related to Big Idea 2 of English/Modern foreign languages. Big Idea 3 aims to make pupils aware of living in a multilingual society and help them learn what this means to others. They will learn to understand that different languages influence one another, and that language awareness plays an important role in understanding other people. This allows pupils to meet people from different social and cultural backgrounds with self-confidence, empathy, and perseverance. It also helps pupils to communicate and collaborate with diverse groups of people.

These Big Ideas in both learning areas demonstrate that there will be room for multiculturalism in the lessons of both subjects. Curriculum.nu gives clear guidelines and ideas on how this aspect can be incorporated into Dutch and English lessons. However, the guidelines are relatively general and open for interpretation, and no explicit lesson plans or teaching methods have been provided to date. This poses the question whether Dutch and English teachers know how to incorporate multiculturalism into the curriculum, or how this is currently being done by teachers.

### *1.6 Teaching Methods to incorporate Multiculturalism*

Lessons on subjects such as modern foreign languages and Dutch provide many opportunities for different cultures to be incorporated into the curriculum. In the case of both modern foreign languages and Dutch, several studies have demonstrated how multiculturalism can be incorporated into the lesson, and these specific methods have proved to be beneficial. Examples in this regard involve literature, technology, exchange programs, and inviting people with different ethnic backgrounds to come and speak in the classroom setting. The benefits of these teaching methods are discussed briefly below.

As far as literature is concerned, Tuk (1997) examined the success of using texts written by German immigrant poets in German lessons. These texts gave pupils the opportunity to examine and learn about different cultural backgrounds, as well as identify with characters if there were cultural similarities. In the same vein, literary texts in the target language can add to the knowledge about the target culture (Schat, de Graaff, & van der Knaap, 2018). Pupils need to learn how to have an open attitude and empathy towards other cultures. In Dutch lessons, pupils benefit from the use of novels with multicultural themes by writers from a migrant background (e.g. Moroccan or Turkish) (Hermans, 2009). In such lessons it is important to prevent focusing on one specific culture, to ensure that pupils of that culture do not feel that they are the only ones being addressed. In addition, it is important to prevent an ‘us-versus-them’ thinking, and to avoid stereotyping (Hermans, 2018). Since the turn of the century, work by non-Western writers has become more prevalent in Dutch literature; for example, works by writers with a Surinamese or Iranian background are used more often in Dutch lessons (Hermans, 2018). Discussing such works is a perfect way to make the lesson more multicultural. This teaching method can be connected to Big Idea 2 of Modern foreign languages and Big Ideas 1 and 7 of Dutch.

Another possible strategy is the use of online technologies. Jauregi Ondarra (2016) used an online communication tool that made it possible for pupils from a Dutch school to work together with pupils from a Finnish school. She found that the target language, English, became more authentic because of the multicultural setting, and that the pupils were more motivated. Such online tools include Skype, Facetime, and e-mail. Another online platform is eTwinning, an online community for teachers and school leaders from European schools set up by the European Commission. This platform is a place to communicate with teachers from other countries and to work together on projects that give pupils a focus on internationalization and teach them about other cultures (eTwinning, 2019). This strategy can be used to work on Big Idea 1, cross-border communication, and Big Idea 3, intercultural

competence.

Finally, inviting non-Dutch guest lecturers to address classes creates a more multicultural learning environment for pupils (Messelink et al., 2019). This method increases the diversity of people with whom pupils come into contact, which is especially relevant for schools in which only a few different cultures are represented.

### *1.7 Relevance of this research*

It becomes evident from the teaching methods discussed above that there are numerous ways of incorporating different cultures into lessons. Curriculum.nu refers to the importance of and the demand for more multiculturalism and interculturalism in the English and Dutch lessons. Assuming that these guidelines will be put into practice after approval from the Minister of Education, teachers will need to know how to incorporate these themes into the curriculum. This study seeks to obtain data that will help to address how multiculturalism can be incorporated into the English and Dutch lessons. In addition, the study identifies whether teachers are open to implementation of multiculturalism. Moreover, this project provides an opportunity to advance knowledge on multiculturalism for trainee teachers, since a clear overview of design opportunities will be provided in the form of a teacher handbook. The study addresses whether there are any evident similarities or differences between the incorporation of multiculturalism into the English and Dutch lessons. As an extension to this, these subject teachers might be able to exchange ideas and teaching methods with one another.

In addition, this study examines how teachers of English and Dutch view increasing multicultural education and whether pupils share a similar view. This leads to the research questions presented in the following section.

## 2. Research question

The following research question is used to guide this study:

How is multiculturalism incorporated into the curriculum of both English and Dutch lessons in a Dutch secondary school?

In order to give a clear answer to the research question the following sub-questions were formulated:

1. What do teachers know about the Curriculum.nu proposals relating to their learning areas?
2. To what extent do teachers recognise the importance of incorporating multiculturalism into Dutch and English lessons?
3. To what extent are teachers willing to incorporate multiculturalism into their lessons?
4. How do pupils evaluate the incorporation of multiculturalism into English and Dutch lessons?
5. To what extent do pupils' attitudes towards multiculturalism match the opinions of teachers?
6. What do English and Dutch teachers know about the cultural background of their pupils and do they use this in their lessons?
7. In what way(s) do Dutch and English lessons differ in their approach to incorporating multiculturalism?

One of the goals of this study was to be able to develop a handbook with a clear overview of design opportunities for teachers that are connected to a selection of the Big Ideas provided by Curriculum.nu. This handbook can be used by English and Dutch teachers and trainee teachers who want to make the curriculum more multicultural. According to Messelink et al. (2019), teachers play a crucial role in the development of multiculturalism among pupils. If teachers do not have solid knowledge regarding worldwide internationalization and how to incorporate multiculturalism into lessons, their pupils will be at a disadvantage. Pupils require adequate preparation for the multicultural world, and English and Dutch lessons are the perfect means for carrying this out. Research by Messelink et al. (2019) has demonstrated that teachers lack self-development on the evolution of multiculturalism in the classroom;

particularly when compared to the level of development of the pupils' knowledge, who develop a lot faster (Messelink et al., 2019). Therefore, the teachers also need to keep developing themselves; not only the pupils. As a result, clearer vision on multiculturalism is necessary. This study identifies the teachers' perspective on the incorporation of multiculturalism. It is possible that not all teachers are interested in changing their lesson curriculum by incorporating more multiculturalism. One reason for this could be that these teachers are put off by the additional workload involved in incorporating multiculturalism into their lessons.

### 3. Methodology

#### 3.1 Context

In order to identify the teaching methods teachers use to incorporate multiculturalism into the curriculum of Dutch and English lessons in a secondary school and their attitude towards multiculturalism, teachers of both subjects were interviewed. Teachers were recruited from Christelijk Lyceum Zeist (CLZ), a school that teaches at the level of (bilingual) pre-university education (Dutch vwo), (bilingual) senior general secondary education (Dutch havo), and pre-vocational education (Dutch vmbo-tl). A total of 1,368 pupils attend CLZ, divided into 24 classes that vary in level and grade. A relatively large number of the pupils at this school are autochthonous Dutch nationals. There are also a smaller number of pupils with cultural backgrounds other than Dutch. These pupils are represented primarily at the senior general secondary education (Dutch havo), and pre-vocational education (Dutch vmbo-tl) levels. Although the school is not exceptionally culturally diverse, it is vital that all the pupils are prepared for the multicultural society outside the school. Only one school was selected for this study due to time restrictions (test weeks and theme weeks) and the fact that the author had professional contacts with the school.

Table 1.

#### *Pupil Participants*

Groups	Total (=N)	Female	Male	Level	Grade	Mean age	Pupils with different language background
Group 1 (English)	22	7	15	vwo	4	15.6	2
Group 2 (English)	24	4	20	vwo	5	16.7	3
Group 3 (English)	26	16	10	tl-havo	2	13.8	5
Group 4 (English)	19	8	11	havo	4	16.3	2
Group 5 (Dutch)	27	13	14	vwo	3	14.5	2



Group 6 (Dutch)	24	13	11	tl-havo	1	12.7	7
Group 7 (Dutch)	31	15	16	vwo- tto	3	14.5	3
Group 8 (Dutch)	19	9	10	havo	4	15.8	0

### 3.2 Participants

A total of eight teachers were interviewed, four teachers of English (three male) and four teachers of Dutch (one male). The participating teachers were all Dutch. All the teachers were assigned numbers to protect their identity and ensure their answers remained anonymous. The teachers' numbers corresponded with the numbers of the pupil groups. In other words, teacher 1 teaches group 1 of the pupil participants.

The pupils in one class from every teacher received a questionnaire, thus making up eight separate groups from different levels and grades. Table 1 presents an overview of the different groups that received a questionnaire. Unfortunately, the lowest level (vmbo-tl) of the school – coincidentally also the level with the highest cultural diversity – was not included in the study. This was because the teachers of these levels either did not have time or were not interested in participating in the study.

### 3.3 Instruments

Two different instruments were used in this study – one for the teachers and one for the pupils. The questionnaire for the pupils and the interview questions for the teachers were adapted from the questionnaire used by Schat et al. (2018) and the Cultural Diversity Awareness Inventory (CDAI) of Henry (1986). Some of the Likert scale items were transformed into open questions. In addition, certain items were slightly reformulated to make it possible for the sub-questions of the current study to be answered. Open questions were reformulated into Likert-scale items and vice versa.

#### 3.3.1 Pupil survey

The survey in Appendix A sets out the general questions and the 25 Likert scale items as they were presented to the pupils. The questionnaires for both the English as the Dutch classes were presented to the students in Dutch to ensure that they would fully understand the questions. The questionnaire began with a short introductory text to ensure the pupils knew

what the questions were about and that their answers would be kept anonymous.

To find out more about the pupils' background, the questionnaire asked general questions regarding their native language, the language they speak to their parents, and their parents' native language. Two types of five-point Likert scale items were used, namely a scale of level of agreement (1=Totally disagree, 2= Disagree moderately, 3=Neutral, 4=Agree moderately, and 5= Totally agree), and a scale of level of frequency (1=never, 2=rarely, 3=sometimes, 4=often, and 5=very often).

The questionnaire ended with two additional constructs with a total of nine five-point Likert scale items. The constructs were based on two notions that emerged in the items of Schat et al. (2018) and in the research by Byram (2009), namely knowledge and skills. Construct 1, consisting of five items, measured the overall attitude towards multiculturalism in the Dutch or English lessons and can be connected to the notion of knowledge. Construct 2 consisted of four items and examined the attitude of the pupils towards the importance of multiculturalism in the lessons. The items of this construct ask questions that can be related to the skills of pupils. The reliability of these constructs was tested and is discussed in section 3.5. The last question of the survey was an open question, asking the pupils whether they knew of any specific examples of how multiculturalism was incorporated in the English/Dutch lesson.

### 3.3.2 Teacher interview

The teacher interview questions are presented in Appendix B. The interview opened with general information questions followed by the actual interview questions. In addition, further non-prepared questions were asked as was deemed necessary. At the end of the interview, the teachers were asked to answer 21 Likert scale items on paper, selected from the questionnaire of Schat et al. (2018). These items corresponded to some of the items of the pupils' survey, which made it possible to compare the teachers' opinions with those of the pupils.

### 3.4 Procedure

First, the survey and interview were piloted on four trainee teachers to ensure the comprehensibility of the wording and to check whether there were any other concerns about with clarity. Semi-structured interviews with the participating teachers were conducted at CLZ. An empty classroom was used in each case to make sure there was as little distraction as possible. The face-to-face semi-structured interviews created the opportunity to ask additional questions when necessary. The interviews lasted between 25 and 40 minutes, and were

conducted over several weeks. The interviews were recorded on a mobile phone and notes were made on a laptop. This was done to make it possible for the interviews to be transcribed afterwards (filler words and interjections being omitted). During the transcription process, whenever a participant started a sentence but did not complete it, and ellipsis was inserted before the next sentence started.

The pupil surveys were administered online, via Google Forms, during either a Dutch lesson or an English lesson, depending on which teacher was participating. After a short explanation of the survey by the researcher, the link to the survey was distributed via e-mail.

### *3.5 Data analysis*

All the data were stored, processed, and analysed anonymously (see Appendix C for the interviews and Appendix D for the teachers' answers). The general transcriptions of the interviews were analysed inductively in order to identify patterns in the teachers' answers, which were then colour categorised based on the identification of themes. The themes were generated based on the use of similar words, contexts, and meaning. This made it possible to identify whether the teachers shared opinions and multicultural lesson strategies. Each theme was subsequently divided into subcategories. All the themes, categories, and colour codes are presented in Tables 2 and 3. The teachers' answers to the Likert scale items were entered into Statistical Package for the Social Sciences (SPSS) software to calculate the means, standard deviation (SD), and independent samples t-test. A p-value of  $< 0.05$  was maintained to determine significant differences between classes and teachers for the different subjects.

The analysis of the results of the pupil survey was carried out using SPSS. Data analysis was done descriptively to be able to summarize the information collected from the various groups. In addition to the descriptive analysis, possible significant differences between the groups were tested with an analysis of variance (ANOVA). Again, a p-value of  $< 0.05$  was maintained to determine significant differences.

The reliability of the two constructs in the pupil survey was tested using the combined results of all eight groups. This was to determine whether the scores could be merged into one value set. Construct 1 measured the overall attitude towards multiculturalism, while Construct 2 examined the attitude towards the importance of multiculturalism in the lessons. Before the reliability was analysed, the negatively formulated questions were re-coded in SPSS to ensure that all items in each construct agreed with one another (all positive). The Cronbach's alpha of the constructs needed to be  $\geq 0.6$  to be reliable (Stokking, 2014). When the Cronbach's alpha was smaller than 0.6, a check was done to establish whether the reliability would be

higher when one of the questions was deleted from the construct, but this was not the case. Construct 1 received a Cronbach's alpha of  $\alpha = .765$ , while Construct 2's Cronbach's alpha was  $\alpha = .646$ . Based on these scores, the constructs were considered reliable and the questions in both constructs were merged to obtain a mean score.

## 4. Results

### 4.1 Teacher interviews

The teachers' interviews were colour coded according to six themes. Different colours were used for each theme, and the themes were subsequently subdivided into categories. Each category had its own colour and number. Tables 2 and 3 present the colour and number codes. The findings for relating to each theme are discussed separately in the following sections.

Table 2.

#### *Colour coded Themes*

Colour coded main Themes

- Term multiculturalism
- Term Interculturalism
- Example target language cultures
- Example other cultures
- Knowledge Curriculum.nu
- Importance of Multiculturalism in lessons
- Knowledge about pupils' backgrounds

Table 3.

#### *Colour coded category numbers*

Colour coded Sub-Categories

- |                   |                      |              |
|-------------------|----------------------|--------------|
| 1 = intercultural | 1 = No knowledge     | 4 = Positive |
| 2 = literature    | 2 = Knowledge        | 5 = negative |
| 3 = film          |                      |              |
| 4 = conversations | 3 = Little knowledge | 6 = complex  |
| 5 = media         |                      |              |
| 6 = Presentations |                      | 7 = Neutral  |

#### 4.1.1 Knowledge of the Terms 'Multiculturalism' and 'Interculturalism'

The interviews were analysed to gauge the teachers' knowledge of the terms 'multiculturalism' and 'interculturalism'. It was important to establish whether and how the

teachers understood these terms.

Three of the English teachers were knowledgeable about both terms, and produced clear personal definitions. One teacher had little knowledge about both terms, but said he combined the two terms. The definitions given by English teachers closely resembled those established in the theoretical background. Most of the teachers mentioned that multiculturalism refers to a society with people of different cultures living together or next to each other. Interculturalism was more concerned with interacting between and mixing of two or more cultures.

The Dutch teachers, on the other hand, had different experiences with the two terms. Only one teacher said she had knowledge of both terms. Her explanation of the terms was similar to that of the English teachers. The three other Dutch teachers stated that they had little knowledge about multiculturalism and no knowledge about interculturalism. They either defined multiculturalism as referring to the existence of multiple cultures in a country, or as having knowledge about cultures other than their own. Since not all participating teachers had a solid understanding of the terms, they received an explanation of the terms to ensure they could understand the remainder of the interview correctly.

The term 'multiculturalism' evoked positive feelings among seven of the eight teachers. One English teacher spoke negatively about it, while one teacher was positive in her response but thought it was something very complex.

#### 4.1.2 Knowledge about the Curriculum.nu learning areas

To be able to answer the first sub-question, all the teachers were asked about their knowledge of Curriculum.nu for their learning area. Questions 6, 7, and 8 of the interview asked about knowledge of Curriculum.nu, as follows: 6. Are you informed about the developments of Curriculum.nu for the subject English/Dutch? If so, what do you know? 7. Do you think the developed plan is a good plan or do you think things could have been done differently? 8. For example, there is a Big Idea regarding intercultural communication. How would you add this to the curriculum? Or are you already doing this, and how?

Only two English teachers and one Dutch teacher had knowledge about Curriculum.nu in general and about the specific learning areas. These three participants could give a broad explanation, but were not able to give specifics about the Big Ideas. One of the English teachers even gave feedback on the intermediate product. Moreover, this teacher thought that the project was making good plans, but that some teachers would not agree with all of it. The other five said that they did not know what Curriculum.nu was. One of the teachers who had

no knowledge about it, expressed a very negative opinion towards the project and did not think it would work or make any difference. The other four teachers who lacked knowledge on Curriuculum.nu were very interested after an explanation by the researcher, and three of them stated they would like to view the website.

#### 4.1.3 Importance of incorporating multiculturalism according to the teachers

All the participants were asked how important they thought it was for the pupils to be prepared for a multicultural society through lessons at school. All eight participants said they regarded it as very important for pupils to learn about and understand different and possibly new cultures. A number of teachers said that especially since CLZ was a school with relatively low diversity, the pupils would benefit from these types of lessons, which would prepare them for the world after secondary school. According to two of the English teachers, multiculturalism should create curiosity about other people and other cultures.

In addition to all the positive statements, there were also several more negative comments. First, one teacher stated that the school needed to consider whether it was wise to advertise that it had a major focus on multiculturalism in the lessons, since this might deter new pupils coming to the school if they had a different view on the subject. Second, two Dutch teachers said that they regarded multiculturalism as important, but that it was difficult to find a way or the time to incorporate it into the already overloaded curriculum. Moreover, some of the pupils are likely to remain in a relatively homogenous environment their whole lives, and are unwilling to learn about other cultures. Another teacher did not want to draw borders between different cultures, as she was afraid this could lead to negative thoughts about one another.

#### 4.1.4 Teaching methods of incorporating multiculturalism

The results of the Dutch and English teachers were analysed separately and compared. For the English teachers, the examples of multiculturalism were divided into target language cultures and other cultures. These participants mentioned target language cultures 21 times in their examples. Other cultures were mentioned less frequently, but there was nevertheless a total of 15 examples for other cultures. In total, the English teachers mentioned 36 ways of incorporating multiculturalism in the lessons. Some examples were mentioned by several teachers. For example, two teachers spoke about the “English-Speaking World Project”, where pupils must give a presentation about the culture of a country in which English is

spoken, such as South Africa, Jamaica, India, or Australia. Of the eight different categories literature was mentioned most often – a total of 14 times (38.9%). Second, reference to the residual category and to course books contributed 13.9% of all the examples. The residual category consists of examples of small projects designed by the teachers themselves on general subjects, and differ between teachers to some extent. Examples include lessons about walls of shame in the world, a short lesson about differences in culture between a Texan and an Afro-American person, and a lesson about the weapons law in the USA. Next were the intercultural and presentations categories, at 11.1%. Together, the three categories of conversations, film, and media made up the last 11.1% (Table 4 presents an overview of the exact numbers per category).

Table 4.  
*Frequency of Categories for Theme examples by teachers*

Categories	English - Target language cultures (= N)	English - Other cultures (= N)	English - All cultures (= N)	Dutch – Other cultures (= N)
Intercultural	2	2	4	3
Literature	7	7	14	7
Film	1	0	1	1
Conversation	1	1	2	6
Media	1	0	1	5
Presentation	2	2	4	1
Course books	3	2	5	0
Residual category	4	1	5	6
Total	21	15	36	29

The Dutch teachers mentioned 29 examples of multiculturalism in lessons. Most examples fell under the following four categories: literature (24.1%), conversation (20.7%), media (17.2%), and residual category (20.7%). Examples in the residual category of the Dutch lessons include the following: discuss dialects in the Netherlands, talk about how culture and religion can influence someone's image about homosexuals, how we Dutch people treat people from different cultures (slavery), and a project about taboo words. Only one example was mentioned for both film and presentation, while three examples were given for the



intercultural category. Course books were not discussed by the Dutch teachers. The Dutch teachers also gave some identical examples. For example, *The Death of Murat Idrissi* by Tommy Wieringa was mentioned twice as an example of multiculturalism for literature for the Dutch lesson.

The teachers used different methods to incorporate literature. Three of the four English teachers gave examples of literature that focused on cultures other than Dutch culture in their English lessons. Seven of these examples focused on target language cultures, and seven examples focused on other non-Dutch cultures. Many explicit examples were mentioned. The participants stated that they do focus on the differences in culture and try to make the pupils think about the reasons behind this. They also try to raise their pupils' awareness and get them to think at a deeper level. The following examples were mentioned:

1. *The Grass is Singing*, a short story set in South Africa.
2. *The Moment the Gun Went Off*, a short story focusing on farmers in South Africa during apartheid.
3. *The Sniper*, a short story about the civil war in Northern Ireland.
4. *The Hate You Give*, a novel about the differences between the two worlds of the main character, an Afro-American girl living in New York.
5. *Of Mice and Men*, a novella concerned with two white men during the Great Depression in the United States. *Roll of Thunder Hear My Cry* was also discussed; again, about the Great Depression, but this time about racism against black people.
6. *The Reader*, a German novel translated to English.
7. *The White Tiger*, a novel set in India discussing the rise of other economies in different countries.
8. *The Reluctant Fundamentalist*, a novel used by the teachers to talk about the cultural differences between Americans and Arabs in comparison to Dutch people.
9. *Animal Farm*, a novella used to see how and if pupils have different opinions on various radical subjects.
10. *The Circle*, a novel about monitoring people. One could place it in this world by comparing it with the situation in China.
11. Translated novels in English. Pupils can analyse stories with the knowledge that they were written by someone with a different cultural background. The

objective is to make them aware of a larger world outside of the school and to share different opinions.

The Dutch teachers made more general comments about approaches to incorporating multiculturalism via literature. For example, one teacher stated that pupils can read novels about slavery, but did not mention any specific book title during the interview; stating that it was the choice of the pupils to pick out a book, since it was not a class assignment. Another teacher said that the use of novels is a nice way to incorporate other cultures but gave no examples. The following specific examples were given:

1. *Ice Barbarian*, a novel about an ice barbarian, which makes it possible to talk about differences between cultures.
2. *The Death of Murat Idrissi*, a novel by Tommy Wieringa, about two Moroccan girls who go on a holiday, get into trouble and try to smuggle a Moroccan man into Europe. There is an apparent underlying meaning in this book, and one can discuss what it means to live between two different cultures and what the characters might feel and why they act a certain way.
3. During an oral exam, a pupil spoke about and analysed books by Thierry Baudet; one can have a group conversation about subjects such as immigration and other cultures.
4. One can make a modern adaption of old stories, for example *Floris Ende Blancefloer*. This makes it possible to talk about stereotypes of other cultures, especially from the Middle Eastern and Dutch cultures.

Of the 14 times literature was mentioned as a way to incorporate culture in English lessons, 11 specific examples were given. For the Dutch participants, literature was mentioned seven times, with only four explicit examples.

The Dutch teachers make use of conversations in the classroom more often than the English teachers. They use subjects and events that involve different cultures from the news and discuss them during the lessons. They stated that this could be about a terrorist attack, but it could also happen when Muslims were following Ramadan or celebrating Eid al-Fitr. Or when Sinterklaas (a Dutch celebration) is approaching, they discuss the Black Pete debate, allowing pupils to perceive through the eyes of black people, for example. The Dutch teachers often combined the category of conversation with that of media.

The English participants gave only two examples of conversations. One English teacher talked about a conversation topic to start the lesson differently. He used a tweet from

President Trump or Elon Musk to start a short class discussion. Another participant said she used conversations with pupils to talk about differences between them. She asked questions such as: Are they allowed to go to the city? Can a boyfriend sleep over? This raises their awareness of the differences between their own cultures.

In addition, the Dutch participants incorporate culture primarily through general subjects with videos from the news or newspaper articles. They would discuss how certain cultures are the same and how the Dutch culture has had an influence on other cultures; for example, what the role of the Dutch was during the time of slavery, or how Dutch people behaved towards Jewish people during the Second World War. The English teachers focus more on differences between cultures in the English-speaking World; for example, one can examine the characteristics of Afro-American culture compared to Texan culture. A further example was the American weapons discussion. The teacher made his pupils think about the different standpoints and let them form their own opinion. Another teacher merely chose a subject he was very interested in, namely sustainability, and examined it from different viewpoints.

The English teachers also mentioned that it depends on which course book is used in class, because this will sometimes determine which cultures will be discussed. This was not the case for the Dutch teachers, however.

Lastly, there were differences between the teachers of English and Dutch with regard to how they incorporate interculturalism in their lessons. The English teachers gave numerous examples, one of which was exchange projects. The pupils learn to communicate with pupils from different countries, with different native languages. Such projects exist with Finland, Japan, and England. There was a plan for an exchange with Mongolia, but they intend Skyping or Facetiming with them first. They had to think of ways to talk with these foreign pupils in an appropriate way. Another participant likes to use video calls with people from different countries as well. This teacher would like to add to devise an assignment like this, with the goal of learning about each other's cultures; for example, with Ukraine, Lapland, or perhaps African countries. Finally, an example was given about making the pupils aware of different accents, but that it is more important to relay the message. The Dutch participants had fewer examples. One example was about telling the class a story about her Eritrean neighbour and why it is difficult to learn to speak Dutch. This is due to differences in sounds between the two languages, since they both belong to different language trees. She would have liked to bring her neighbour into the classroom to tell the story, but that was not possible. The same teacher had a lesson introduction about taboo words and how the word

*kech* is used in the Netherlands. There was a discussion on how it can evoke different feelings in people from cultural backgrounds other than Dutch. In addition, she developed an assignment about the use of taboo words in museums. For this assignment, pupils had to search for the meaning of words and think of what these words might evoke in different people.

#### 4.1.5 Awareness of pupils' background

The teachers were asked about their knowledge of their pupils' cultural backgrounds. Three out of eight participants stated that they knew their pupils' backgrounds. Five participants mentioned that they had little knowledge of their pupils' background. In addition, four teachers regarded it as important to know the background of the pupils. The other four teachers also found this important, but added that it did not change their perception of their pupils. Lastly, seven teachers mentioned that they found it important to have knowledge about all their pupils, and not only about those with a background other than Dutch. They stated they wanted to make sure that everyone felt comfortable during the lessons.

If a lesson concerned a subject that relates to a pupils' culture and background, six teachers would consider discussing the subject differently and take this into account. Two teachers (one Dutch and one English) would not take the culture of their pupils into consideration when deciding on how to teach the topic during class.

#### 4.1.6 Teacher scale questions

The answers to the Likert scale items by the teachers were analysed to see if there were any significant differences between the Dutch teachers and the English teachers. Two-tailed t-tests were performed on all items and no significant differences were found between the two groups of teachers. Table 5 presents all the mean scores of the items by the teachers and pupils.

Of all the twenty-one Likert scale items only one received a mean score of 1, from the Dutch teachers, and 1.25 from the English teachers. The statement was: I let my pupils perform a role-play in which they play people with different cultures and meet up. This low score demonstrates that the teachers never let their pupils perform a role-play in which they play people with different cultures.

There were six scale questions that received a score of 3.5 or higher from either one or both groups. The example of using literature from/about other cultures received a mean of 3.75 from the English teachers and 3.5 by the Dutch teachers. Values and beliefs of cultures

other than Dutch received a mean score of 3.75 from the Dutch teachers. The example of developing an open and tolerant attitude towards other cultures received a score of 3.5 from the English teachers and 4.25 from the Dutch teachers. In addition, promoting empathy for others received 3.75 from the English teachers and 4.25 from the Dutch teachers. Moreover, promoting reflection on cultural differences scored 3.5 from the English teachers. Lastly, the item, 'I let my pupils think about the image that the media creates of different cultures.' received a score of 3.5 from the Dutch teachers.

Table 5.

*Results Scale Questions: Teachers and Pupils*

Questions	1.1 (M)	1.2 (M)	1.3 (M)	1.4 (M)	1.5 (M)	1.6 (M)	1.7 (M)	1.8 (M)	2.1 (M)	2.2 (M)	2.3 (M)	2.4 (M)	2.5 (M)	2.6 (M)
English teachers	2.25	2.75	3	2.25	3.75	2.5	3	2.5	3.5	3.75	2.75	3.25	2.5	2.75
Dutch teachers	2.5	2.5	3	2	3.5	2	3.75	2.75	4.25	4.25	3	2.75	2.5	3.25
English pupils	2.21	2.46	2.40	2.58	2.44	2.71	2.34	-	3.19	2.96	2.56	2.73	3.04	2.71
Dutch pupils	2.28	2.12	2.11	2.35	2.27	2.19	2.25	-	3.24	2.85	2.47	2.63	2.82	2.62

Questions	2.7 (M)	2.8 (M)	2.9 (M)	2.10 (M)	2.11 (M)	2.12 (M)	2.13 (M)
English teachers	3.5	3.25	2.75	1.25	3	2.5	2.5
Dutch teachers	2.5	3.25	2	1	3.5	2	3
English pupils	2.68	2.37	2.47	-	-	-	-
Dutch pupils	2.29	2.95	2.45	-	-	-	-

#### 4.2 Pupil survey

The two constructs were analysed with a view to establish how the pupils evaluated the incorporation of multiculturalism within the English and Dutch lessons. Construct 1 measured the attitude towards multiculturalism in the lesson, while Construct 2 measured the importance of this. Table 6 presents all the mean scores for each construct from all eight groups. It is noticeable that all mean scores are between 3, (neutral) and 4 (agree moderately).

Table 6.  
*Means of the Constructs*

Group	Construct 1		Construct 2	
	Mean	SD	Mean	SD
Group 1	3.15	.85	3.16	.92
Group 2	3.6	.79	3.66	.64
Group 3	3.71	.58	3.43	.72
Group 4	3.54	.99	3.43	.67
Group 5	3.6	.73	3.39	.79
Group 6	3.65	.84	3.01	.77
Group 7	3.67	.72	3.38	.69
Group 8	3.72	.8	3.30	.65

A one-way ANOVA was performed on the data to investigate whether there were any significant differences between the groups, as each class was taught by a different teacher and could therefore have a different way of incorporating multiculturalism. The analysis produced the following result:  $F(7) = 1.18$  ( $p = .316$ ), suggesting that there is no statistically significant difference between any of the groups for Construct 1. The same goes for Construct 2, which received a significance level of  $F(7) = 1.65$  ( $p = .125$ ). Therefore, no significant difference is demonstrated between the eight groups either.

One of the questions asked pupils which cultures they learned about during the English or Dutch lesson. Were these target language cultures for the English lessons or different ones? In all the English groups most of pupils answered that they were target language cultures. In every group there were one to three people who said they were taught



about other cultures, but gave no specific examples. Second, they were asked which type of cultures they would find interesting to learn about. Most frequently mentioned in the various English lesson groups were Afro-American, Middle Eastern, South American, African, American, and Asian cultures. British culture was not mentioned once. Asian cultures were mentioned because the pupils said these cultures were completely different from their own culture and people in this culture treat each other differently. The other cultures did not receive explanations.

The answers of the pupils in the Dutch lessons differed considerably from the pupils in the English lessons. Most of the pupils stated that they never learn about other cultures during Dutch lessons. Cultures related to current topics/news during the Dutch lessons were mentioned six times, for example the case of a clothing factory that collapsed in Bangladesh. Moroccan, Greek, and Latin culture were each mentioned four times.

All the pupils were asked whether they could give an example of multiculturalism in the English or Dutch lesson. Most of the pupils stated they had no idea and could not come up with an example, or stated that they have never learned about other cultures. The examples that were given are presented in Table 7. Groups 1 through 4 are examples from the English lessons, and Groups 5 through 8 from the Dutch lessons.

Table 7.  
*Overview of examples of multiculturalism given by pupils*

Group	Example	N
Group 1	No examples	
Group 2	The Hate You Give	9
	Roll of Thunder Hear my Cry	3
Group 3	Lesson about bagpipes and Scottish culture	2
Group 4	The Hate You Give	5
Group 5	Lessons about immigrants	5
Group 6	Only in books (no explicit example)	3
Group 7	Watching the news	2
	Reading books about American culture	3
Group 8	The death of Murrat Idrissi	12

### 4.3 Teachers compared to pupils

A total of 16 scale items were put to both pupils and teachers, to establish whether there were any significant differences in the perception of how often certain teaching methods were used in the English or Dutch lessons. The mean was calculated for every item of each participant group. In addition, an analysis was done to establish whether there were any significant differences between the Dutch and the English teachers in relation to each item. This was only the case for one of the scale items, namely, ‘the pupils learn about the values and beliefs of cultures other than Dutch’. The English teachers gave this a mean score of 2.75 (SD = 0.5) and the Dutch teachers M= 3.75 (SD = 0.5). The difference between the two subjects in relation to this question was significant ( $t = -2.83$ ,  $df = 6$ ,  $p = .03$ ), which means that Dutch teachers teach their students more about beliefs of other cultures than English teachers. No significant difference was found between the Dutch and English teachers for the other items, which means that the mean values were similar to the mean values of the eight pupil groups.

There were six instances of a significant difference between the answers of the teachers and the pupils. In all six cases, the teachers gave higher values to the questions than the pupils did. (See Table 8 for the mean scores and significance levels, which constitute the results of an independent sample t-test).

Table 8.  
*Significant differences between teachers and pupils, t-test*

Questions	Mean score Pupils	Mean score Teachers	t-value	p-value
Question 1.4: Differences between ethnic and social groups	2.46	3.00	-5.06	.001
Question 1.5: Literature of/about other cultures	2.36	3.63	-5.71	< .001
Question 2.1: Developing an open and tolerant attitude towards people with other cultures is important	3.22	3.88	-2.77	.02

Question 2.2: Pupils learn how to empathize with other people with different cultures	2.90	4.00	-3.77	.004
Question 2.7: Pupils reflect on cultural differences during class	2.49	3.25	-2.63	.02
* Question 2.6: Pupils learn about the values and beliefs of cultures other than Dutch	2.29	3.75	-4.93	.004

Note. \* = Only significant different between the Dutch participants of both groups: teachers and pupils

## 5. Discussion & Conclusion

The aim of this study was to obtain a clear overview of how multiculturalism is incorporated into Dutch and English lessons at a Dutch secondary school with relatively low cultural diversity. The data were analysed to explore whether there were differences between the Dutch and English teachers. Another goal was to determine the attitude of pupils towards the incorporation of multiculturalism in lessons, and the extent to which this differed from the attitude of the teachers.

### *5.1 Answers to the (sub) research question(s)*

First of all, the teachers were asked about their knowledge of the terms ‘multiculturalism’ and ‘interculturalism’. This was important, because if they had no or only a little knowledge of the subjects it could influence the findings of the interview. All the English teachers were able to give relatively clear definitions of both terms which were similar to the definitions established in this study. The Dutch teachers had little knowledge about multiculturalism and no knowledge about interculturalism. Knowing this, it is understandable that the notion of incorporation of either one of the concepts into the curriculum is difficult. The difference between the English and Dutch teachers might be a reason for the different ways in which multiculturalism is incorporated into their lessons. However, the attitude towards the terms (after explanation) was relatively positive, which is a good sign for their incorporation into the curriculum.

#### 5.1.1 Sub-question 1

With regard to sub-question 1, it is interesting to note that only three of the eight participants had knowledge about Curriculum.nu in general, and only some knowledge in relation to their learning area. The other five teachers had never heard of the project. Therefore, if the new curriculum proposals are accepted by the Minister of Education, the teachers who have never heard of Curriculum.nu will need to catch up. In that case, much more knowledge needs to be acquired by many teachers. This might be an important opportunity as far as multiculturalism is concerned, since the current Curriculum.nu document seems to indicate that it will constitute a larger part of the curriculum than it does as present. Four of the teachers who had no knowledge of Curriculum.nu mentioned that they were interested in the initiative, after receiving a short explanation on it from the researcher during the interview. They mentioned that they wanted to know more and were going to view the website, which demonstrates a willingness to learn more. Only one teacher said that a new curriculum would not work.

### 5.1.2 Sub-questions 2 and 3

The overall attitude towards the term ‘multiculturalism’ is positive. This positivity is also visible in the teacher’s attitude towards the importance of incorporating multiculturalism into the curriculum of Dutch and English. All the participants stated that they regarded it as important that their pupils should learn about and understand new and different cultures, especially since the school itself was not very diverse. However, two Dutch teachers stated they would find it difficult to incorporate multiculturalism into their lessons, while one stated that it was difficult to implement, which suggests that they do not currently incorporate this concept into their lessons and may believe it is more suitable for other subjects. The fact that the teachers were not able to provide a clear definition of the term could also suggest that they were not aware of the various possible ways in which multiculturalism could be incorporated. Perhaps they do already incorporate it, but it happens more implicitly, which was also evident in some of the interviews. These findings make it possible to provide an answer to the second and third sub-question: 2. To what extent do teachers recognise the importance of incorporating multiculturalism into Dutch and English lessons? 3. To what extent are teachers willing to incorporate multiculturalism into their lessons?

Since the teachers regard the preparation of their pupils for the multicultural society important, it gives the impression that they would be willing to incorporate multiculturalism into their lessons. Some of the Dutch teachers stated that they found it difficult or did not have time for it. However, if and when the proposals of Curriculum.nu are accepted, there will be more space in the curriculum, and it will be possible for teachers to acquire necessary knowledge.

### 5.1.3 Sub-question 4

An examination of Construct 1, which measured the overall attitude of the pupils towards multiculturalism, can partly answer sub-question 4: How do pupils evaluate the incorporation of multiculturalism into English and Dutch lessons?

The items in Construct 1 were as follows: I find it interesting to learn things about different cultures during English/Dutch lessons, I enjoy learning about other cultures, I find it important to learn about other cultures, I think it is boring to learn about other cultures (recoded positively), and I do not think it is necessary to know how other cultures work (recoded positively). The mean scores of the groups for this construct varied from 3.15 to 3.72. Similar to Construct 2, these scores were more positive than negative, but fairly neutral.

Since there were no significant differences between the eight groups, it may be argued that the pupils evaluate multiculturalism the same way for the two subjects.

#### 5.1.4 Sub-question 5

A comparison of the views of the teachers with those of the pupils makes it possible to answer sub-question 5: To what extent do pupils' attitudes towards multiculturalism match the opinions of teachers?

The teachers' attitudes towards multiculturalism were rather positive. By contrast, the pupils demonstrated fairly neutral opinions on the importance of multiculturalism. The mean values of Construct 2 demonstrate that the mean scores were between 3, neutral, and 4, agree moderately. Construct 2 measured attitudes towards the importance of learning about multiculturalism. The scores varied from 3.01 to 3.66. Since these values were above 3 it was more positive than negative, although these scores were not high. The pupils partially agreed with the statements, 'I find it important to know how to behave in different cultures', 'I see benefits in learning about intercultural communication', and 'I can use my knowledge of other cultures in daily life'. Higher scores could possibly be accomplished by teaching pupils more explicitly about the importance of multiculturalism for their personal growth, work life, and new environments later in their lives. It can be said that while the opinions of the pupils coincide with those of the teachers to a certain extent, there is room for more agreement.

With regard to the other scale questions, an analysis was undertaken to determine whether there were significant differences between the teachers and the pupils, which was the case in respect of five questions. In all five cases, teachers valued the ways that they use different teaching methods of incorporating multiculturalism more often than pupils valued it. These findings suggest that pupils are often not aware that they are learning about other cultures, or that teachers are too positive about their teaching methods. If teachers want their pupils to learn more from their lessons, they should make it more explicit that they are teaching about multiculturalism. When pupils are not aware of the incorporation of multiculturalism it is not possible, or difficult to evaluate this and to learn from it.

#### 5.1.5 Sub-question 6

In addition, the teachers were asked whether they knew the cultural backgrounds of their pupils and if they used this or took it into account during their lessons. This was done in order to be able to answer sub-question 6. Only three of the eight participants stated that they knew the cultural background of their pupils. The other five only had little knowledge about their

pupils' backgrounds. All teachers regarded it as important to know things about their pupils, but four mentioned that they would not look differently at their pupils with non-Dutch cultural backgrounds. The teachers believed it was important that all their pupils should be treated in the same manner, and it did not matter to them if a pupil had a different cultural background. When discussing a subject concerning the culture of one of their pupils during a lesson, six of the eight teachers would still address the subject, but discuss it slightly differently. The other two would not change anything. All these answers suggest that the background of the pupils is not of importance to the teachers, because all the pupils need to be treated the same way. This also means that they would not use the cultures of their pupils to discuss certain topics. It is somewhat surprising that they would not make use of the fact they might have an expert on certain subjects in their class. Moreover, the pupils with different cultural backgrounds may know people or have family members who could perhaps be invited as guest lecturers to bring different cultures into the school.

#### 5.1.6 Main research question

The last sub-question is closely linked to the main question of this study, and therefore these are discussed together. The main question of this study was: How is multiculturalism incorporated into the curriculum of both English and Dutch lessons in a Dutch secondary school? Sub-question 7 asks whether there is a difference in the incorporation between Dutch and English lessons. The results demonstrated that the English teachers put forward a total of 36 examples of materials and activities, 21 of which focused on target language cultures and the other 15 on other cultures. The Dutch participants mentioned fewer examples, namely 29. These numbers suggest that the English teachers know/use more teaching methods of incorporating multiculturalism into the curriculum. This could be explained by their greater knowledge about the definition of the term, and their greater awareness of different teaching methods of incorporation. In addition, this could potentially facilitate the incorporation of other cultures by the English teachers, since they can make use of numerous non-Dutch cultures from the English-speaking countries, whereas the Dutch teachers do not have this opportunity.

The category that was stated most often by both groups was literature. The English teachers make pupils think about why characters act in a certain way and why some things happen differently in some countries. The English teachers named 11 specific examples, ranging from short stories to novels. The list of these examples can be used as a source of inspiration for other English teachers. The Dutch teachers gave only four specific examples.

More awareness could result in a greater range of literature examples for the Dutch lessons. The general subjects of the residual category are mentioned several times by both groups as well. Again, the Dutch teachers link certain multicultural subjects to the news or newspaper articles, whereas the English teachers select topics they might find interesting themselves.

It became clear that besides literature, the Dutch and English teachers use different methods of incorporating multiculturalism. While the Dutch teachers mentioned conversations six times, 20.7% of all examples, the English teachers mentioned it only twice, 11.1%. The Dutch teachers often combined it with holidays or incidents that have taken place and are shown on the news. The media and conversation categories were both mentioned numerous times and can be linked to each other. Moreover, course books were mentioned five times by the English teachers and zero times by the Dutch teachers. This suggests that multiculturalism does play a role in English course books, but is not incorporated in Dutch course books. This might make it more difficult for the Dutch teachers to choose which culture should be discussed, whereas the English teachers are informed by the course book as to which cultures to address.

These results demonstrate that there are certainly differences between the Dutch and the English teachers with regard to how multiculturalism is incorporated. This knowledge can be used in educating teachers on multiculturalism and they can learn from each other's methods and ideas. The results also demonstrate that literature is the most common way of incorporating multiculturalism. Additional efforts are required if pupils need to be prepared more for a multicultural society, and if the proposals of Curriculum.nu are going to be implemented into secondary education. The willingness of the teachers seems to be present, but more knowledge and awareness is needed for optimal incorporation of multiculturalism into the curriculum.

## *5.2 Recommendations*

This study has demonstrated how important the incorporation of multiculturalism is according to both teachers and pupils. The recommendations of this study are incorporated in a handbook for teachers. This handbook provides an overview of methods and ideas on how to incorporate multiculturalism into the curriculum of Dutch and English lessons. The handbook is designed according to a selection of Big Ideas from Curriculum.nu that involve multiculturalism. Trainee teachers or teachers who do not know how to incorporate multiculturalism into their lessons can use this handbook as a quick source of inspiration. It also includes some lesson plans with different teaching methods, and is written in a more



informal manner, to enhance its comprehensibility and therefore its applicability to secondary school teachers. The handbook is set out in Appendix E.

The handbook was sent to the participating teachers and feedback was received from four teachers – two Dutch teachers and two English teachers. One Dutch teacher stated that it was a comprehensible and useable guide for newly qualified teachers. He would have liked the handbook to contain more specific information about Curriculum.nu, since he has no knowledge of this initiative. Furthermore, he thought it was a clear and well-arranged text. Another Dutch teacher responded that she thought the handbook was very relevant. She stated that she was going to save the list of books for next year so that she can use it herself. The English teacher said the handbook was lacking the teaching method of debating, because this method makes pupils think about pros and cons of an issue. In addition, he thought pupils would not have the motivation to learn about other cultures since they did not feel the need to have a multicultural group of friends; however, in his view this situation might be different in the larger cities. The other English teacher mentioned that he would take technology a step further than the handbook does; he would get his pupils to make videos and presentations. He thought that the literature theme provided a clear and elaborate overview of methods. In addition, he really liked the idea of an exchange project, because full immersion is something he endorses. However, he stated that this would require more than just the teachers' input; it would also need funding and the support from the school board, which is a very accurate observation. He was hesitant about the idea of inviting family members as guest lecturers, depending on the classroom atmosphere. He mentioned that inviting a speaker could have added benefits and aid in dispersing or breaking down biases, but it could also reaffirm biases. The same applied to the Sinterklaas debate, which would depend on the open-mindedness of his pupils. Overall, he thought that the handbook could be a useful tool for teachers who were just embarking on their careers.

In addition, three English trainee teachers were asked to give their opinion on the usability of the handbook. They were asked the following questions: Does it meet your expectations for a handbook? Do you believe anything has been left out of the handbook? What do you like about the handbook? What do you think can use improvement? The trainee teachers came up with different responses to the handbook. One stated that the themes fitted in well with the Dutch secondary school curriculum and that she was thinking about incorporating some of the methods from the handbook into her own lessons. She did say that it would be nice to have one example of a lesson plan in the handbook. Another trainee teacher mentioned that he would have liked more specific information about the levels

of certain lesson methods and certain extra materials. The third trainee teacher would have liked specific lesson goals, but thought the methods that were mentioned were very useful for incorporating multiculturalism. Overall, the opinions of the trainee teachers and teachers were relatively positive. Feedback given by the participants and trainee teachers was evaluated and implemented in the final version of the handbook.

### *5.3 Limitations*

The generalisability of these results is subject to certain limitations. Most importantly, the participants of this study all came from one school. The results might have been very different if a number of schools had participated in this study. Nevertheless, the fact that only one school was considered meant that the situation was similar for the selected Dutch and English teachers. Moreover, not all the Dutch and English teachers at CLZ were interviewed. The results would have been more comprehensive if this had been the case, but unfortunately not all notified teachers had time, were prepared, or thought they could contribute by participating in this study. In addition, time constraints meant that only one class from each teacher was asked to fill out the questionnaire. Some of the teachers teach at different levels and some might incorporate multiculturalism more in some classes than they do in others. The fact that this study had a small sample size of pupils should be taken into consideration when interpreting the results.

In addition, the low diversity among the pupil participants meant that the results were not as complete as would have liked. If the lowest level (vmbo-tl) had been interviewed as well, the results may have potentially been different and more elaborate. With this study it was impossible to determine whether there was a different approach to multiculturalism in classes with a higher cultural diversity. Moreover, pupils from a more culturally diverse sample might have had a different view on multiculturalism than the pupil participants in this study. This should be taken into consideration when examining the findings. A broader participant group would be recommended for future research.

Since Dutch secondary schools are relatively free to decide on how they develop their curriculum, it is difficult to generalise the findings of this study to other secondary schools. Lastly, it was noticeable that in the first and second grade classes, the pupils had more trouble understanding the entire questionnaire. This was solved by the researcher walking around the classroom and answering questions where needed. Future research could possibly simplify the questions for the lower grades. In addition, it is possible that the researcher's having answered pupils' questions about the questionnaire may have skewed the participants' responses. No

protocol was used for providing clarity on the survey. It is therefore possible that participants who did not ask the researcher the same questions as other participants may have interpreted the questions differently.

#### *5.4 Future research*

There are several possibilities for further research, since there are several questions that remain to be answered at the culmination of this study. Future research could examine schools with greater diversity among its pupils and teachers. These schools might have very different methods of incorporating multiculturalism into the curriculum. This information could be used to draw up a more elaborate and complete handbook on how to incorporate multiculturalism, which would be especially helpful should the Curriculum.nu proposals be accepted. Nevertheless, even if they are not accepted, multiculturalism is important for the development of the pupils no matter what changes are made to the curriculum. In addition, different types of schools could be compared with one another. This could indicate whether some methods work in some schools, but not in others. This information would make it easier for teachers to decide which methods to use and which would probably not work in certain school settings. Furthermore, a longitudinal study is recommended to determine the long-term effects of the incorporation of multiculturalism on pupils' attitudes towards the subject of multiculturalism.

Lastly, it would be interesting to see whether the current course books could continue to be used, should the Curriculum.nu proposals be accepted and applied. It is evident from this study that multiculturalism does not play a role in the Dutch course books at present, but this situation may need to change in the future.

## 6. References

- Byram, M. (2009). *Multicultural societies, pluricultural people and the project of intercultural education*. Strasbourg: Council of Europe Language Policy Division.
- Breugelmans, S. M., & van de Vijver, F. J. (2004). Antecedents and components of majority attitudes toward multiculturalism in the Netherlands. *Applied Psychology, 53*(3), 400-422.
- Celeste L, Baysu G, Phalet K, Meeussen L, & Kende J. (2019). Can school diversity policies reduce belonging and achievement gaps between minority and majority youth? Multiculturalism, colorblindness, and assimilationism assessed. *Personality and Social Psychology Bulletin*. [Early view]. 1-66. <https://doi.org/10.1177/0146167219838577>
- Centraal Bureau voor de Statistiek. (2016). *Bevolking naar migratieachtergrond*. Retrieved from <https://www.cbs.nl/nl-nl/achtergrond/2016/47/bevolking-naar-migratieachtergrond>
- Centraal Bureau voor de Statistiek. (2018). *Bevolking; geslacht, leeftijd, nationaliteit en regio, 1 januari*. Retrieved from <https://statline.cbs.nl/StatWeb/publication/?PA=70634ned>
- Chao, M. M., Kung, F. Y., & Yao, D. J. (2015). Understanding the divergent effects of multicultural exposure. *International Journal of Intercultural Relations, 47*, 78-88.
- Curriculum.nu. (2019a). *Animatie: Wat is curriculum.nu? In anderhalve minuut* [video] Retrieved from <https://curriculum.nu/animatie/>
- Curriculum.nu. (2019b). *Ontwikkelteams*. Retrieved from <https://curriculum.nu/ontwikkelteams/>
- Curriculum.nu. (2019c). *Ontwikkelteam Burgerschap*. Retrieved from <https://curriculum.nu/ontwikkelteam/burgerschap/>
- Curriculum.nu. (2019d). *Ontwikkelteam Engels/MVT*. Retrieved from <https://curriculum.nu/ontwikkelteam/engels-moderne-vreemde-talen/>
- Daniel, N. (2016). *Samenleven doe je zo... Een onderzoek naar actief burgerschap en sociale integratie binnen het vmbo-onderwijs*. (Master's Thesis). Radboud University.
- Eldering, L. (1996). Multiculturalism and multicultural education in an international perspective. *Anthropology & education quarterly, 27*(3), 315-330.
- eTwinning. (2019). *eTwinning is de online community voor scholen in Europa*. Retrieved from <https://www.etwinning.net/nl/pub/about.htm>
- Extra, A. A. J. G. (2011). *De omgang met taaldiversiteit in de multiculturele samenleving: Nederland in internationaal vergelijkend perspectief*. Afscheidsrede, Universiteit van

- Tilburg. Retrieved from <http://www.multicultureelopleiden.nl/wp-content/uploads/2012/03/Afscheidsrede-Guus-Extra.pdf>.
- Extra, G., & Yagmur, K. (2004). Meertaligheid in multicultureel Europa: De status van immigrantentalen thuis en op school. *Levende Talen Tijdschrift*, 5(1), 13-18.
- Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press.
- Henry, G. B. (1986). *Cultural diversity awareness inventory*. Virginia: Hampton University Mainstreaming Outreach Project. (ERIC Document Reproduction Service No. ED282657)
- Hermans, M. (2009). Motiverend literatuuronderwijs met eigentijdse literatuur. De receptie van multiculturele teksten door havo-en vwo-scholieren. *Levende Talen Tijdschrift*, 10(1), 28-37.
- Hermans, M. (2018). Verhalen uit een multiculturele samenleving in de literatuurles. *Levende Talen Magazine*, 105(3), 26-32.
- Hooghe, M., & de Vroome, T. (2015). How does the majority public react to multiculturalist policies? A comparative analysis of European countries. *American Behavioral Scientist*, 59(6), 747-768.
- Jauregi Ondarra, M. K. (2016). Interculturele discussies in een 3D virtuele wereld: Impact op motivatie en discussievaardigheden. *Levende Talen Tijdschrift*, 17(1), 14-23.
- Kauff, M., Asbrock, F., Thörner, S., & Wagner, U. (2013). Side effects of multiculturalism: The interaction effect of a multicultural ideology and authoritarianism on prejudice and diversity beliefs. *Personality and Social Psychology Bulletin*, 39(3), 305-320.
- Kymlicka, W. (2010). The rise and fall of multiculturalism? New debates on inclusion and accommodation in diverse societies. *International Social Science Journal*, 61, 97-112. Retrieved from <https://doi.org/10.1111/j.1468-2451.2010.01750.x>
- Leung, A. K. Y., Maddux, W. W., Galinsky, A. D., & Chiu, C. Y. (2008). Multicultural experience enhances creativity: The when and how. *American psychologist*, 63(3), 1-19.
- Maslowski, R., Naayer, H. M., Isac, M. M., Oonk, G. H., & van der Werf, M. P. C. (2010). Eerste bevindingen International Civic and Citizenship Education Study. Rapportage voor Nederland. *Gronings Instituut voor Onderzoek van Onderwijs (GION) (Groningen Institute for Research into Education*
- Messelink, M., Stehouder, L. & Huberts, D. (2019). *Internationalisering in beeld 2018: Feiten en cijfers uit het onderwijs*. Nuffic: OBT, Den Haag. Retrieved from

- <https://www.nuffic.nl/nieuws/internationalisering-het-onderwijs-raakt-op-stoom/>
- Richeson, J. A., & Nussbaum, R. J. (2004). The impact of multiculturalism versus color-blindness on racial bias. *Journal of Experimental Social Psychology, 40*, 417-423. doi:10.1016/j.jesp.2003.09.002
- Rosado, C. (1996). *Toward a definition of multiculturalism*. doi:10.1.1.564.5910.
- Saad, C. S., Damian, R. I., Benet-Martínez, V., Moons, W. G., & Robins, R. W. (2013). Multiculturalism and creativity: Effects of cultural context, bicultural identity, and ideational fluency. *Social Psychological and Personality Science, 4*(3), 369-375.
- Schat, E., de Graaff, R. D., & van de Knaap, E. (2018). Intercultureel en taalgericht literatuuronderwijs bij de moderne vreemde talen; Een enquête onder docenten Duits, Frans en Spaans in Nederland. *Levende Talen Tijdschrift, 19*(3), 13-25.
- Schinkel, W., & van Houdt, F. (2009). Aspecten van burgerschap. Een historische analyse van de transformaties van het burgerschapsconcept in Nederland. *Beleid & Maatschappij, 36*(1), 50-58. Retrieved from <http://hdl.handle.net/1765/31680>.
- Sijlbing, T. S. (2013). *Op naar een wereldbaan: Pabo-studenten over mondiaal burgerschap en omgang met culturele diversiteit in het basisonderwijs* (Master thesis) University Utrecht.
- Stokking, K. (2016). *Bouwstenen voor onderzoek in onderwijs en opleiding*. Antwerpen/Apeldoorn: Garant
- Thijs, J. (2017). Student-teacher relationships and interethnic relations. In A. Rutland, D. Nesdale, & C. Spears Brown (Eds.), *Handbook of group processes in children and adolescents*. Oxford: Wiley, 416-434.
- Tuk, C. (1997). In twee culturen leven. Duitse gedichten van Turkse migranten in de klas. *Levende Talen Magazine, 84*(522), 416-421.
- Verkuyten, M. (2004). Everyday ways of thinking about multiculturalism. *Ethnicities, 4*(1), 53-74. doi:10.1177/1468796804040328
- Verkuyten, M., & Yogeewaran, K. (2019). Cultural diversity and its implications for intergroup relations. *Current opinion in psychology, 32* (in progress), 1-5.

## 7. Appendices

### 7.1 Appendix A – pupil survey

#### Vragenlijst leerlingen:

##### Introductie tekst:

Beste leerlingen,

Heel erg bedankt alvast voor het invullen van deze vragenlijst. De vragen zullen gaan over multiculturaliteit in het programma van de Engels/Nederlands les en zullen vragen naar jouw mening hierover.

Multiculturaliteit wordt in deze vragenlijst vooral gebruikt om te praten over het gebruik van verschillende soorten culturen van mensen. Denk hierbij aan bepaalde gewoontes en tradities, of aan kleding en eten. De vragen gaan specifiek over het programma van de Nederlands/Engels les, dus houdt hier rekening mee bij het beantwoorden.

Over het algemeen zul je schaalvragen tegen komen. Die vragen of je het eens bent met een stelling of juist niet, of hoe vaak iets voorkomt in de les. Probeer zo eerlijk mogelijk te zijn, je antwoorden zijn anoniem.

Succes!

##### Algemene vragen:

1. Geslacht:

Jongen/meisje

2. Leeftijd:

3. Welke klas zit je?

4. Welke taal/talen spreek je vloeiend?

5. Wat is de taal die je met je moeder spreekt?

6. Wat is de taal die je met je vader spreekt?

**Schaalvragen:** (Gebaseerd op vragenlijst van Schat, E., Graaff, R. D., & Knaap, E. V. D. (2018)., vragen aangepast zodat ze door leerlingen beoordeeld kunnen worden).

1. Hoe vaak komen deze leerinhouden voor in het lesprogramma van Engels/Nederlands	1	2	3	4	5
	Nooit	Zelden	soms	Vaak	Heel vaak

1.1 Dagelijks leven en routines, eten en drinken van andere culturen

1.2 Geschiedenis, geografie en politiek systeem van andere landen:

1.3 Tradities, folklore en toeristenattracties van verschillende culturen

1.4 Verschillende etnische en sociale groepen

1.5 Literatuur over andere culturen

1.6 Andere vormen van culturele expressie (Muziek, drama, toneel, kunst, mode)

1.7 Andere waarden en overtuigingen dan Nederlandse

1.8 Als je over andere culturen leert welke culturen zijn dit dan. Zijn dit doeltaalculturen (Amerikaans, Brits, Australisch) of zijn dit juist ook hele andere culturen? Leg uit: (Engels)

2. Kan je aangeven of je het eens bent met de volgende stellingen als je denkt aan je lessen van Engels/Nederlands?

1	2	3	4	5
Geheel mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Geheel mee eens

2.1 Ik leer dat het ontwikkelen van een open en tolerante houding naar mensen met andere culturen belangrijk is

2.2 Ik leer hoe ik mij kan inleven in andere mensen met andere culturen

2.3 Als leerling word ik voorzien van informatie over het dagelijks leven en routines van andere culturen

2.4 Als leerling word ik voorzien van informatie over geschiedenis en geografie van andere landen



2.5 Ik kom in contact met verschillende culturele uitingen

2.6 Ik leer in de les over waardes en overtuigingen van anderen culturen

2.7 Ik reflecteer in de les op culturele verschillen

2.8 Ik heb door de lessen meer geleerd over mijn eigen cultuur

2.9 Ik heb geleerd hoe ik moet handelen in interculturele situaties

Constructen:

Vragen 3 (construct attitude richting multiculturaliteit in de les) kennis	1	2	3	4	5
	Geheel mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Geheel mee eens

3.1 Ik vind het interessant om dingen over andere culturen te weten te komen door Engels/Nederlands lessen

3.2 Ik vind het leuk om over andere culturen te leren.

3.3 Ik vind het belangrijk om op school over andere culturen te leren

3.4 Ik vind het saai om over andere culturen te leren

3.5 Ik denk niet dat het noodzakelijk is dat ik weet hoe andere culturen werken

3.6 Bij bovenstaande vragen wordt er gevraagd over andere culturen. Ben je hier uitgegaan van de doeltaalculturen of andere culturen? Leg uit: (Engels)

3.7 Welke soort culturen zou je interessant en belangrijk vinden om over te leren?

Vragen 4 (construct importance) vaardigheden	1	2	3	4	5
	Geheel mee oneens	Beetje mee oneens	Neutraal	Beetje mee eens	Geheel mee eens

4.1 Ik vind het belangrijk om te weten hoe ik mij moet gedragen in andere culturen

4.2 Ik heb er veel aan om te weten hoe interculturele communicatie werkt

4.3 Ik kan mijn kennis die ik opdoe over andere culturen gebruiken in het dagelijkse leven

4.4 Ik denk dat ik mijn kennis over andere culturen alleen op vakantie in het buitenland kan gebruiken.

Weet je nog specifieke voorbeelden van multiculturaliteit in de Engels/Nederlands les? Geef een paar voorbeelden en leg uit.

---



---



---



---

**Slot tekst:**

Heel erg bedankt voor het invullen van de vragenlijst!

Als je ergens vragen over hebt, mail dan het volgende e-mailadres: [a.vos3@students.uu.nl](mailto:a.vos3@students.uu.nl)

Vergeet niet om op *Verzenden* te drukken.

## 7.2 Appendix B – Teacher interview

### Introttekst

Heel erg bedankt dat ik u mag interviewen. Mijn onderzoek gaat over hoe multiculturalisme (wel of niet) wordt toegepast in het curriculum van Engels en Nederlandse lessen. Net als vele andere landen, is Nederland een multiculturele samenleving en de leerlingen moeten weten hoe ze om moeten gaan met mensen met andere culturen dan zichzelf. CLZ heeft een relatief hoog percentage volledig Nederlandse leerlingen, en dus komen ze niet per se veel in contact met veel andere culturen onder de leerlingen. Het kan echter wel in het curriculum naar voren worden gebracht. Dit interview zal vooral kijken hoe u omgaat met thema's als multiculturaliteit en interculturele communicatie in de les.

We beginnen met een heel aantal open vragen en aan het einde zijn er nog een klein aantal schaalvragen over dit onderwerp.

### Algemene informatie

Jaren ervaring/werkzaam als docent:

Moedertaal:

In welke landen lesgegeven aan kinderen?

### Open vragen:

1. In hoeverre bent u bekend met de begrippen multicultureel en interculturele competentie? (Schat, E., Graaff, R. D., & Knaap, E. V. D. (2018) en wat verstaat u eronder?
2. Welke associaties roept het begrip interculturele competentie bij u op? (Schat, E., Graaff, R. D., & Knaap, E. V. D. (2018).)
3. Welke associaties roept het begrip multicultureel bij u op?
4. In hoeverre vindt u dat het de taak van de school is om leerlingen te onderwijzen over/ bewust te maken van andere etnische gewoontes en tradities dan Nederlandse in de Engels/Nederlands les? (CDAI)

5. In hoeverre vindt u het belangrijk dat leerlingen worden voorbereid op een multiculturele samenleving door lessen op school?

6. Bent u op de hoogte van de ontwikkelingen van Curriculum.nu voor het vak Engels/Nederlands? Zo ja, wat weet u?

7. Er is bijvoorbeeld een grote opdracht die slaat op interculturele communicatie. Hoe zou u dit in het curriculum behandelen? Of doet u dit nu al en hoe dan?

8. Welke verschillende culturen behandelt u over het algemeen in de Engels/Nederlands lessen? (CDAI)

9. Op welke manier besteedt u aandacht aan verschillende culturen in de les? (Opdrachten, teksten, literatuur?) geef specifieke voorbeelden.

10. Wordt er bewust gekozen vanuit de sectie of school om de lessen al dan niet multicultureel te maken? Of moet dat vanuit de docenten zelf komen?

11. Als er over andere nationaliteiten/ethniciteit iets negatiefs wordt gezegd, hoe reageert u daar dan op? (CDAI)

12. Zijn etnische grappen toegestaan in uw lessen? Hoe gaat u hiermee om? (CDAI)

13. Bent u op de hoogte van de nationaliteiten en culturele achtergronden van uw leerlingen? Heeft u voorbeelden?

14. In hoeverre vindt u het belangrijk dat u op de hoogte bent van de verschillende etnische groepen in uw klassen? (CDAI)

15. Zou u de Engels/Nederlands les gebruiken om de leerlingen bewust te maken van onderlinge verschillen tussen de culturen van elkaar (eten, kleding, familie, geloof)? En op welke manier zou u dat doen? (CDAI)

16. Zou u bepaalde onderwerpen niet behandelen of anders behandelen als u weet dat er een leerling in de klas zit met een cultuur die daar betrekking op heeft? Op wat voor een manier zou u dat dan doen?

17. Hoe worden de leerlingen voorbereid op interculturele communicatie in de Engels/Nederlands les?

**Schaalvragen** (gebaseerd op vragenlijst Schat, E., Graaff, R. D., & Knaap, E. V. D. (2018).) 5-punts Likertschaal

- |                                                                                    | 1=    | 2=     | 3=   | 4=   | 5=        |
|------------------------------------------------------------------------------------|-------|--------|------|------|-----------|
|                                                                                    | Nooit | Zelden | Soms | Vaak | Heel vaak |
| 1. Hoe vaak komen deze leerinhouden voor in uw lesprogramma?                       |       |        |      |      |           |
| - 1.1 Dagelijks leven en routines, eten en drinken van andere culturen             |       |        |      |      |           |
| - 1.2 Geschiedenis, geografie en politieke systemen van andere landen              |       |        |      |      |           |
| - 1.3 Tradities, folklore en toeristenattracties                                   |       |        |      |      |           |
| 1.4 Verschillende etnische en sociale groepen                                      |       |        |      |      |           |
| - 1.5 Literatuur van/over andere culturen                                          |       |        |      |      |           |
| - 1.6 Andere vormen van culturele expressie (Muziek, drama, toneel, kunst en mode) |       |        |      |      |           |
| - 1.7 Andere waarden en overtuigingen dan Nederlandse                              |       |        |      |      |           |
| - 1.8 Internationale relaties van eigen land met andere landen                     |       |        |      |      |           |

1.1 Bij de bovenstaande vragen wordt er gevraagd naar de behandeling van culturen in de les. Zijn dit voornamelijk doeltaalculturen of zijn dit vaak ook andere culturen?

- |                                                                              | 1=    | 2=     | 3=   | 4=   | 5=        |
|------------------------------------------------------------------------------|-------|--------|------|------|-----------|
|                                                                              | Nooit | Zelden | Soms | Vaak | Heel vaak |
| 2. In hoeverre streeft u deze leerdoelen na in uw lesprogramma?              |       |        |      |      |           |
| Leerdoelen m.b.t. houding                                                    |       |        |      |      |           |
| - 2.1 Het ontwikkelen van een open en tolerante houding naar andere culturen |       |        |      |      |           |
| - 2.2 Het bevorderen van inlevingsvermogen in anderen                        |       |        |      |      |           |

Leerdoelen m.b.t kennis

- 2.3 Leerling voorzien van informatie over het dagelijks leven en routines van andere culturen (of doeltaalcultuur)

- 2.4 Leerlingen voorzien van informatie over geschiedenis en geografie van de doeltaalcultuur
- 2.5 Leerlingen verrijken met ervaringen met culturele uitingen
- 2.6 leerlingen voorzien van informatie over waarden en overtuigingen van andere culturen

#### Leerdoelen m.b.t. vaardigheden

- 2.7 Het bevorderen van reflectie op culturele verschillen
- 2.8 Het bevorderen van inzicht in de eigen cultuur
- 2.9 Het bevorderen van handelen in interculturele situaties

#### Overige vragen

- 2.10 Ik laat mijn leerlingen een rollenspel doen waarin culturen elkaar ontmoeten
- 2.11 Ik laat mijn leerlingen nadenken over het beeld dat de media creëert van verschillende culturen
- 2.12 Ik vraag mijn leerlingen een aspect van hun eigen cultuur te vergelijken met hetzelfde aspect uit een andere cultuur
- 2.13 Ik praat met mijn leerlingen over bestaande stereotypes van mensen uit andere culturen

7.5 Appendix E – Handbook

A Teacher's Handbook  
on the Incorporation of Multiculturalism in  
the Dutch and English Curriculum



By: Anouk Vos  
Utrecht University



## Table of Contents

<b>1. Introduction</b> .....	3
<b>2. Big Ideas</b> .....	5
<b>3. Lessons for English</b> .....	7
3.1 Big Ideas 1 and 3: Communication .....	7
3.2 Big Idea 2: Literature .....	12
<b>4. Lessons for Dutch</b> .....	18
4.1 Big Idea 7: Literature .....	18
4.2 Citizenship Big Ideas 4 & 5.....	23
<b>5. References</b> .....	26



## 1. Introduction

What is the importance of incorporating multiculturalism into the Dutch secondary school curriculum for both Dutch and English classes? The importance lies in the fact that it is becoming increasingly easier to travel around the globe, emigrate to a different country, and communicate with someone on the other side of the world. The probability that people will meet someone from a different cultural background is ever more likely. Your neighbour, colleague, or best friend may have a different nationality. Over a million of the 17 million people currently living in the Netherlands have a nationality other than Dutch (Centraal Bureau voor de Statistiek, 2018). When people have a different nationality than Dutch, it does not necessarily imply that they follow a certain culture or have specific beliefs – although that is the case for some people. In addition, it has been found that since 1983, when the Netherlands officially became a multicultural society (Eldering, 1996), there has been an increasing number of people with multiple cultural identities and mixed origins (Verkuyten & Yogeeswaran, 2019).

Schools are required to incorporate the theme citizenship in the curriculum, but they have the autonomy to decide how it is incorporated. Multiculturalism is an important theme within citizenship, because pupils need to gain insights and learn to respect other cultures and to possess an open mind and positive attitude towards those of different cultures.

A new curriculum is being developed by Curriculum.nu. Teachers, pupils, parents, and researchers have collaborated to bring to light specific areas of knowledge and skill sets which pupils need to know for our evolving society. These ideas can be found in an extensive proposal which will be presented to the Minister of Education (Curriculum.nu, 2019). The proposal forms the revision of primary, secondary, and special education in the Netherlands.

The recommendations are related to the subjects currently studied at school, and are divided into nine learning areas. This handbook focuses on the following learning areas: Dutch, English/modern foreign languages, and citizenship. Each learning area contains Building Blocks and Big Ideas, which give teachers broad guidelines on what to incorporate into their lessons. Each learning area has between



four and ten Big Ideas, which describe the essence of the learning area. The Building Blocks describe the required knowledge and skills for the Big Ideas. However, no explicit lesson examples and teaching methods are mentioned in this proposal.

Multiculturalism is visible in many of the Big Ideas presented by Curriculum.nu. Since the focus of this handbook is on the incorporation of multiculturalism into the curriculum of Dutch and English lessons, it is concerned primarily with the Big Ideas that relate to this specific theme.

This handbook has been developed to provide teachers and trainee teachers with ideas and teaching methods on how to incorporate multiculturalism into Dutch or English lessons. A number of Big Ideas were selected and implemented via specific teaching methods. In addition, for each of these Big Ideas a lesson plan was designed with an overview of the selected goals developed by Curriculum.nu that apply to the specific lesson, the required materials, work forms and a suggestion of which level to teach it to.

Although this handbook is written for Dutch and English lessons, it can also be used as a source of inspiration for other language classes – for example French, German, and Spanish.

## 2. Big Ideas

This handbook is based on a number of the Big Ideas from the English/modern foreign languages, Dutch, and citizenship learning areas. A lesson plan has been created for each of the selected Big Ideas. These plans are discussed briefly, and their significance is explained. In most cases pupils are unaware of the incorporation of multiculturalism into the lessons (Vos, 2019). Teachers have the freedom to choose to be implicit or explicit about this theme, depending on the aim of the lesson. The lessons in this handbook are relatively explicit when it comes to multiculturalism, and the aim is that pupils will learn how to behave in multicultural environments and learn more about other cultures.

### *2.1 Big Ideas for English/modern foreign languages*

Five Big Ideas were created for the English/modern foreign languages learning area, three of which are implemented in this handbook, namely 1: cross-border communication, 2: creative forms of language (literature and film), and 3: intercultural competence.

### *2.2. Big Ideas for Dutch*

Seven Big Ideas were created for the Dutch learning area. One of these is discussed in this handbook, namely Big Idea 7: reading motivation and literary competence.

### *2.3 Big Ideas for citizenship*

Citizenship is a learning area which can be connected to several subjects, since it is not a subject on its own. Schools are required to incorporate it into the curriculum wherever they see fit. Therefore, two Big Ideas from this learning area will be connected to the selected Big Ideas of English/modern foreign languages and Dutch, i.e. Big Idea 4: Identity and Big Idea 5: Diversity.

It is noticeable that some of the Big Ideas appear in several different learning areas. It is therefore possible that some of these lesson plans could be used for both subjects, as long as the content is adjusted to the other subject. Bear in mind that this is a source of inspiration for teachers, based on methods used by teachers, and research has yet to be done on the efficiency of some of the methods. This needs to be considered when choosing whether it is appropriate to use the methods in certain classes. Not all methods will be applicable and

useful in every situation; teachers need to weigh the pros against the cons for their own classes.

### 3. Lessons for English

Two lesson plans were created for English, each one based on one or two Big Ideas of Curriculum.nu. The Big Ideas are each explained in order to clarify the overall goals of the lessons. The general layout of the lessons is discussed, and each lesson series includes a table that presents an overview of the lesson plan.

#### *3.1 Big Ideas 1 and 3: Communication*

Big Idea 1, cross-border communication, challenges pupils to push their personal boundaries and thus gain a better understanding of the world around them. This gives the pupils the opportunity to develop into active and internationally competent citizens in today's globalized society. This is done by practising in the areas of listening, reading, watching, producing and interacting, and in the processing of information (Curriculum.nu, 2019).

Big Idea 3 focuses on intercultural competence. This Big Idea states that learning languages opens doors to other cultures. By learning to appreciate other cultures, pupils also develop empathy. They learn about customs and traditions in relation to geographical and historical aspects, social groups, common norms, and values of certain cultures. Pupils learn to recognize similarities and differences between cultures and develop their own intercultural competence.

These two Big Ideas focus on communication with people from other countries. The pupils will have to use English as the language to communicate with pupils from other countries. Digital technologies are used for this specific lesson plan to enable pupils to work on skills relating to cross-border communication and intercultural competence.

The technology available to us today makes it very easy to talk to people throughout the world. There are even online communication tools developed specifically for education. Public tools such as Skype and Facetime are easy to use in school contexts; when schools work with tablets, laptops or even mobile phones, they can video call with pupils in other countries. Moreover, teachers can use the eTwinning online community platform. This platform is designed for teachers and school leaders from European schools from the European Commission to be able to work together on various projects. These types of projects give the pupils a focus on internationalization and teach them about other cultures (eTwinning, 2019).

Another platform to use is Facebook. The 'English teachers' group enables teachers to interact with each other on a global scale. One can choose to interact with a school close to the Netherlands, somewhere in Europe, due to the convenience of being in the same time zone. Due to the time difference, countries further away are more difficult to collaborate with, especially if one wants to hold a live video call. A solution for this is using e-mail. With e-mails there is no need to be in the same time zone, and it is possible to interact easily with schools situated further away in the world. Another possibility is to send one another videos, for example vlogs. Once there is contact with a school abroad, it is time to make plans: what are the shared aims and what are the end goals of the project?

According to Jauregi Ondarra (2016), target languages become more authentic when pupils from different countries work together via online communication tools, because the setting is multicultural, and the pupils are more motivated when using online methods.

### 3.1.1 Online communication lesson series

This specific lesson series makes use of video calling via Skype or Facetime, and the general idea is that pupils will hold video calls with pupils from another school in a different country. They have to speak in English, and they have to get to know the other pupils, learn about their cultures (e.g. food, holidays, clothes, school system, traditions etc.), native language, and their beliefs and values. At the same time as getting to know the other pupils, they will also have to think about their own culture and explain it to the others. As a final assignment, pupils must incorporate their newly gained knowledge into a self-made tourist folder. The lesson series is meant to take place over a period of eight weeks. One lesson per week is devoted to this series. The first five lessons are used for the video calls, followed by two lessons to prepare and make the tourist folder. The last lesson will be a walk around for the pupils to observe each other's folders and ends with a final group reflection. For the group reflection it is useful to use the culture capsule teaching method. With this technique, the teacher facilitates an in-depth discussion about the differences between the pupils' own culture and the other culture. The tourist folders can be used for the visual illustration of the differences in culture (Hua, 2014).

This series develops a number of core foreign language skills, including listening, speaking, and writing. In addition, the intercultural competence of the pupils is developed. The goal of this

lesson series is to teach cultures through an intercultural approach (Hua, 2014). This technique teaches pupils to be diverse in their own culture, depending on the context, and how their native culture interacts with the target culture. With this approach they do not completely neglect their own culture, nor do they assimilate from the other culture; rather the two cultures merge. In addition, it is important that the pupils are active participants during the lesson. Learning conditions are optimal when pupils are active, and they will gain the most benefit from the activity. For pupils to be active, it is important that they should be given a high degree of autonomy (Hua, 2014; Ebbens & Ettehoven, 2015). The teacher should only walk around the room during the video calls to give pupils this sense of autonomy, while they still have the opportunity to ask for help (Ebbens & Ettehoven, 2015). In addition, they should be allowed to design the tourist folder however they want. It is good to provide examples and guidelines, but it is important to give them enough autonomy. Allowing pupils to work in pairs provided them with a feeling of safety, especially for pupils with a lower proficiency level of English, and they can assist one another if necessary (Ebbens & Ettehoven, 2015; Kwakernaak, 2015).

Table 1 presents the general lesson plan with all the Big Idea goals, work forms, target levels etc.





Table 1.  
Lesson series English 1: communication

<b>Lesson series 1 English</b>	
<b>Big Ideas:</b>	Big Idea 1: Cross-border communication Big Idea 3: Intercultural competence
<b>Theme:</b>	Online communication: Skype or Facetime
<b>Learning goals Big Ideas:</b>	<p><u>Big Idea 1:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ To act in increasingly complex communication contexts as language level and personal development progress.</li> <li>❖ To use languages flexibly and effectively in various formal and informal contexts that can take place in daily life, in social contacts, training, and at work.</li> <li>❖ To communicate with an increasingly diverse audience.</li> <li>❖ To align their language use with the reach and conventions of digital communication technology.</li> </ul> <p><u>Big idea 3:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ To observe and compare elements from different cultures and traditions, recognize, name, map and analyse differences and similarities.</li> <li>❖ To develop curiosity, interest, and an open attitude towards other languages and cultures in neighbouring countries, in Europe and in the rest of the world.</li> <li>❖ To respond appropriately and act in trusted intercultural exchanges according to the conventions that apply to a particular language and culture. Think of language, body posture or distance.</li> <li>❖ To recognize different worldviews and feelings from people from other languages and cultures, and show interest and understanding for them.</li> <li>❖ To discuss and explain in simple terms the characteristics of their own cultures in intercultural exchanges.</li> </ul>
<b>Work forms &amp; activities:</b>	<ol style="list-style-type: none"> <li>1. Work in pairs</li> <li>2. Video call the pupils → write down information</li> <li>3. The pupils create their personal tourist folder in pairs</li> <li>4. Teacher walks around to help where necessary and leads end reflection</li> </ol>
<b>Materials:</b>	<ul style="list-style-type: none"> <li>❖ Skype or Facetime on laptop, tablet or phone. This differs between schools. Some schools work with laptops and tablet which is a perfect device for video calling. Generally, all pupils have a mobile phone nowadays, which can also be used for the calls. Since the pupils work in pairs there will always be one person of the two with a phone.</li> <li>❖ An overview of the subjects they need to gain information on e.g. food, holidays, clothes, school system, traditions, historical information about the country, native language, and beliefs and values.</li> <li>❖ For classes with a lower level it is wise to provide a booklet with useful sentences they could use during the calls.</li> <li>❖ A few examples of real tourist leaflets/booklets.</li> </ul>
<b>Time:</b>	8 weeks, 1 lesson per week: - half of the lesson is designated to an introduction of the lesson series and then 4.5

	lessons where the pupils Skype/Facetime - 2 lessons designated for the pupils to create their tourist booklet - 1 lesson to look at each other's booklets and reflect on what they have learned
<b>Target level &amp; form:</b>	3 form Athenaeum/gymnasium 4 form havo

---



7. Debbie go home – Alan Paton, bundle of short stories
8. The Hate You Give – Angie Thomas
9. The Grass is Singing – Doris Lessing
10. Of Mice and Men – John Steinbeck
11. Roll of Thunder Hear My Cry – Mildred D. Taylor
12. The Reader – Bernhard Schlink
13. The White Tiger – Aravind Adiga
14. The Reluctant Fundamentalist – Mohsin Hamid
15. The Circle – Dave Eggers
16. The Songlines – Bruce Chatwin
17. Jihad – Rosanne Hawke
18. Harvest - Robert Westall
19. The sound and the fury – William Faulkner
20. The Tenants – Bernard Malamud
21. Cry, the beloved country – Alan Paton
22. Age of Iron – J.M. Coetzee
23. Disgrace – J.M. Coetzee
24. The Son – Philipp Meyer
25. The Underground Railroad – Colson Whitehead
26. The Unvanquished – William Faulkner
27. The Help - Kathryn Stockett
28. The Absolutely True Diary of a Part-Time Indian – Sherman Alexie
29. The confession – John Grisham
30. 1984 – George Orwell
31. Falling man - Don DeLillo
32. No tigers in Africa – Norman Silver
33. A Merci – Toni Morrison
34. Bend it like Beckham – Narinder Dhami

Numerous studies examine the effect of the use of literature to increase the knowledge of other cultures among pupils. For example, Tuk (1997) used texts written by German migrant poets in German lessons. His results indicate that these texts gave the pupils the opportunity to examine and learn about different cultural backgrounds and to identify with the characters in the stories when there were cultural similarities. In addition, Schat, de Graaff and van de Knaap (2018) found that literary texts in the target language add to knowledge about the target culture. The teacher can differentiate between novels written by authors from other cultures and novels that take place in different cultural settings. A combination of background and topic lend interesting insights into other cultures from the perspective of a native of a particular culture. In this way one can study the author and his or her socio-cultural background as relevant to the novel. When pupils read literature by authors from different cultures it broadens their knowledge and makes them reflect on why people with different

cultural backgrounds make certain choices. They learn to reflect on their own culture and learn to respect and tolerate other cultures.

### 3.2.1 Multicultural English literature lesson series

This lesson series has been developed specifically for the use of short stories in the English classroom. A literary short story is a brief narrative and can usually be read in one sitting. It is a lot shorter than the average novel, and often has fewer characters.

The lesson series in this handbook is developed for six lessons, in which four short stories are studied. To save time, it is important for the pupils to have read each short story before the lessons as homework for this specific lesson plan. It is possible, however, to allow pupils to read the stories during the English class, but this will require more lessons to be devoted to this project. The four stories selected for this series are: *God Bless America*, *The Moment Before the Gun Went Off*, *An Occurrence at Owl Creek Bridge*, and *One Friday Morning*. These stories all revolve around settings in the past and focus on Caucasian characters. The teacher should start by giving the pupils background information about the setting of each story (e.g. time period, county etc.). Literary devices such as foreshadowing, themes, irony, plot, and setting can be discussed as a group. The teacher should make sure that everyone participates, which can be done by asking the pupils questions, giving them time to think about possible answers, and making them write these down. This makes it less daunting to say something in the group setting and gives them time to think how they can say it in English (Ebbens & Ettekoven, 2014). In addition, teachers should emphasize the focus on the multicultural aspect of these stories. Tackling multiple short stories is an excellent way of focusing on a single topic from multiple perspectives, on multiple topics from one perspective, or multiple topics from multiple perspectives.

Once all four short stories have been read, explicit instructions should be given on essay writing. In the case of new subjects, in particular, it is important that the pupils be given a detailed explicit explanation (Ebbens & Ettekoven, 2014). Make sure that this is not too time consuming, to ensure that the pupils stay focused and interested. It is advisable to provide several example essays for the pupils to look at. A fun idea is to let them grade the example essays themselves and put them in order from well written to badly written. This allows them to spot well written texts and highlight aspects relating to how to write one (Rijlaarsdam et

al., 2005). Afterwards, discuss this topic with the whole class, for pupils to acquire a clear idea of what is expected of them in their own essays. The final assignment for this project is for the pupils to write an essay on how culture is visible in one of the stories and how this is different from their own culture. The class is divided into four or five groups, and the members of each group needs to write an essay on one of the short stories. Therefore, they work in expert groups (Ebbens & Ettekoven, 2014). The remainder of the time in the lesson is allocated to allowing pupils to begin writing a plan for their essay, which is essential in the writing process. Research has demonstrated that making plans, generates ideas, and setting goals makes the difference between good and poor writers (Flower & Hayes, 1981). Pupils will have to finish the assignment as homework for the next week. Depending on the level of the pupils, the word count can be adjusted. For lower levels, it is advisable for them to write approximately 500 words, while intermediate levels write 800 words, and the higher levels 1,000 words. This is an open assignment and is thus more challenging for the pupils (Kwakernaak, 2015). Lastly, during the final class the members of the groups will mix with other groups and discuss their essays with one another. They must write down similarities and differences between the stories and the cultures that were involved. In turn, these findings will be shared with the whole class. Since the pupils have time to write down their ideas and findings it is less daunting to speak up during the lesson (Staatsen & Heebing, 2015).

An overview of the lesson plan is presented in Table 2.

Table 2. Lesson series English 2: multicultural literature

<b>Lesson series 2 English</b>	
<b>Big Idea:</b>	Big Idea 2: Creative forms of language Big Idea 5 (Citizenship): Diversity
<b>Theme:</b>	Multicultural literature
<b>Goals Big Idea:</b>	<p><u>Big Idea 2:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ To understand the perspectives of characters and authors in different films of stories from their contexts and to articulate and substantiate their own opinion (in the foreign language), for example in presentations of posters.</li> <li>❖ To compare different social, cultural and historical contexts with each other and with their own context, and to reflect on that.</li> <li>❖ To express themselves orally and in writing in a foreign language in a variety of creative texts.</li> <li>❖ To recognize the most elementary characteristics in structure and language use with different creative text types and use them yourself; think of poem forms, or setting, characters and plot in narrative texts.</li> <li>❖ To recognize and apply some rhetorical style figures; think of playing with similes or clichés</li> </ul> <p><u>Big Idea 5 (Citizenship):</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ About the emergence of a diverse society in the Netherlands in the context of a globalizing world;</li> <li>❖ Aspects of the emancipation of different groups of people in history;</li> <li>❖ Essentials about religious and philosophical movements in the Netherlands and the world;</li> <li>❖ To consider the boundaries of others and to actively help guard them based on agreements made;</li> <li>❖ To move within the possibilities of the experience and perspective of the other;</li> <li>❖ To consider the well-being of others and to tailor their considerations and behaviour, including their language expressions, to situations;</li> <li>❖ To recognize, discuss and weigh similarities and differences in values and beliefs, examine differences of opinion as different claims to truth and allow them to co-exist;</li> <li>❖ To consider the ideals and expectations of others.</li> </ul>
<b>Materials:</b>	<ul style="list-style-type: none"> <li>❖ The short stories merged in a booklet: <i>God Bless America, The moment the gun went off, An Occurrence at Owl Creek Bridge, and One Friday Morning.</i></li> <li>❖ PowerPoint on essay writing for explicit explanation</li> <li>❖ Example essays</li> <li>❖ Assignment for the essay writing</li> </ul>
<b>Work forms &amp; activities:</b>	<ol style="list-style-type: none"> <li>1. Work in expert groups</li> <li>2. Group and class discussions.</li> <li>3. Once all the stories have been read there will be an explicit lesson instruction on essay writing to learn new information.</li> </ol>

	4. The pupils have to write an essay. Each short story will be studied, and the pupils will have to collect information on the short story in an expert group of 4 or 5 pupils.
<b>Time:</b>	6 weeks, one lesson per week: - 4 lessons for the short stories, 1 lesson per short story - 1 lesson with explicit essay writing explanation and time to make a writing plan. - 1 lesson to work in expert groups and then switch around
<b>Target level &amp; form:</b>	4 form athenaeum/gymnasium 4 form havo

---



## **4. Lessons for Dutch**

### *4.1 Big Idea 7: Literature*

For this lesson, the focus is on two Big Ideas, namely Big Ideas 7 and 5 from the Dutch and citizenship learning areas respectively.

In term of Big Idea 7: reading motivation and literary competence, pupils further develop their reading motivation and literary competence. They learn to read and process literature in context. They learn to assess, interpret, and understand literary texts. A wide range of literary texts from different (sub) cultures and periods are used. Original Dutch novels and translated literature are used where possible, in parallel with other learning areas.

In terms of Big Idea 5 (Citizenship): diversity, pupils explore the diverse society in the Netherlands in the context of a globalizing world, with specific regard to philosophical trends, values, and beliefs. Pupils develop insights into similarities and differences in background and belief orientations, and discuss this.

For Dutch lessons, one of the most effective methods of incorporating multiculturalism is literature. Hermans (2009, 2018) found that using novels written by writers with an immigrant background – Moroccan, Turkish, Surinamese or Iranian, for example – is beneficial to the pupils. For the incorporation of multiculturalism in Dutch literature lessons, a list of novels has been created based on the books of Lezen Voor de Lijst (2019). Novels were selected based on multicultural themes and cultures other than Dutch.

Teachers can choose the amount of time they wish pupils to spend on thinking about the theme of multiculturalism in the novels. You can either simply let them read the books, or the pupils can be guided with questions and assignments. The following questions are examples of how to make pupils more aware of the multicultural theme in the novels: In what way are the characters different to you? Do you think this situation could happen to you – why would it or would it not? Do you think that this could happen in the Netherlands? What do you recognize in the story that you can connect to your own life? How is that culture different from or similar to yours? While stereotypes often arise, it is important to aid the understanding of the pupils that stereotypes are often exaggerations of the truth or are in fact often nowhere close to the truth. Below is a list of possible novels that can be used in the Dutch lessons:

1. Sonny boy – Annejet van der Zijl
2. Alleen maar nette mensen – Robbert Vuijsje
3. Blauwe maandagen – Arnon Grunberg
4. Bougainville – F. Springer
5. Dans om het zwarte goud – Lydia Rood
6. De belofte van Pisa – Mano Bouzamour
7. De dagen van de bluegrassliefde – Edward van de Vendel
8. De garnalenpelster – Nilgün Yerli
9. De gelukvinder – Edwards van de Vendel
10. De koningin van Paramaribo – Clark Accord
11. De ruimte van Sokolov – Leon de Winter
12. De tolk van Java – Alfred Birney
13. De voeten van Abdullah – Hafid Bouazza
14. De weg naar het noorden – Naima el Bezaz
15. Een verhaal uit de Zonnestad – John-Alexander Janssen
16. Een verhaal uit de stad Damsko – Hassan Bahara
17. Het bloed in onze aderen – Miquel Bulnes
18. Het huis van de moskee – Kader Abdolah
19. Het Schnitzelparadijs – Khalid Boudou
20. Hoe duur was de Suiker? – Cynthia McLeod
21. Honolulu King – Anne-Gine Goemans
22. Indische duinen – Adriaan van Dis
23. Kinderjaren – Jona Oberski
24. La Superba – Ilja Leonard Pfeijffer
25. Marathonloper – Abdelkader Benali
26. Onder de Paramariboom – Johan Fretz
27. Wees onzichtbaar – Murat Isik
28. Floris Ende Blancefloer - Diederik van Assenede
29. De dood van Murat Idrissi – Tommy Wieringa
30. Ijsbarbaar – Rob Ruggenberg

#### 4.1.1 Multicultural Dutch Literature lesson series

This lesson plan is developed to cover a few lessons that combine literature and film. Film is a creative way to make pupils more interested in literature and many novels are adapted into films. Using film in combination with literature is a fun, more modern, and motivational way to teach literature (Kwakernaak, 2015; Eik & Groenendijk, 2012). For pupils in lower levels and forms, films are especially useful as they enhance their understanding and comprehension of the novel (Bao, 2008; Lantis, Kille & Krain, 2010). While reading a novel, the reader only gets input from reading, while during movies they receive four types of input, namely speech, music, background noise and images. The real world is brought into the classroom and the story becomes more alive and meaningful for the pupils (Bao, 2008). The multicultural aspect

of the lesson is also enhanced through film, because it 'provides opportunities for the students to see the people, the customs and the cultures of the target language community' (Bao, 2008, p. 60). In addition, the non-verbal aspects of cultures also become clearer through films – for example gestures, expressions, clothes, and volume of speech (Bao, 2008).

For this lesson plan four options of novel-film combinations are suggested, namely *Alleen Maar Nette Mensen* by Annejet van der Zijl, *Sonny Boy* by Robbert Vuijsje, *Hoe Duur was de Suiker* by Cynthia McLeod, or *Het Schnitzelparadijs* by Khalid Boudou. All four of these novels have film adaptations. The idea of this lesson plan is that the pupils have already read the novel as homework before these lessons. Essential aspects of literary works are shared by the films, for example, characters, setting, flashback/flashforwards, and themes (Eik & Groenendijk, 2012). These aspects will be the main focus of the lessons. The pupils will have to work in expert groups (Ebbens & Ettehoven, 2015). The teacher can decide to focus on just one literary device – characters, for example. Therefore, each group focuses and collects information on one character that plays a role in the novel and film. The pupils in each group have to describe the development of the character throughout the story. Another option is to make each group focus on a different literary device. The concept of the lesson remains the same. Two or three lessons are used to watch the film and the pupils will have to make notes while watching. In addition, they have to fill in the assignment book with questions that focus on the different cultures in the film, and questions that makes them think about their own cultures. This ensures that the pupils stay alert while watching. Once the film is finished, the pupils receive one lesson to work on in their expert groups and discuss their findings and explanations. It is important that they work together and help each other where necessary. During the final lessons, the expert groups will be mixed into new groups. Every person in the new group represents a different character or literary device, and they have to exchange with one another the information and knowledge they have found. In this lesson, the pupils practise their reading, listening, and speaking skills. In addition, they have a creative lesson and learn about literary devices through the use of both novel and film.

Table 3. Lesson series Dutch 1: multicultural literature

<b>Lesson series 1 Dutch</b>	
<b>Big Idea:</b>	Big Idea 7: Reading motivation and literary competence. Big Idea 5 (Citizenship): Diversity
<b>Theme:</b>	Multicultural literature
<b>Goals Big Idea:</b>	<p><u>Big Idea 7:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ That they can get to know the world and have fun and relax reading, listening to and watching different literary texts in different media and forms, such as psychological novels and retelling / re-translations of literary texts.</li> <li>❖ That stories can represent a reality different from their own, in which they can merge and that it can conflict with their own reality.</li> <li>❖ To form an image of different situations and characters, to think along with and sympathize with characters and to explain how a character feels and develops.</li> <li>❖ To relate the characters and events to their own living environment and to social and / or cultural-historical developments.</li> <li>❖ To understand more complex characters of characters, their motives, goals and intentions and give an opinion about the actions of the characters.</li> <li>❖ To make connections (similarities and differences) between the text content, their own world and the social and / or cultural developments in the present and past.</li> <li>❖ To articulate, share and compare their reading experiences and judgments in reading conversations and arrive at new views and insights.</li> <li>❖ To respond orally, visually and in writing to creative processing of literary texts, such as a clip, blog or fanfiction.</li> </ul> <p><u>Big Idea 5 (Citizenship):</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ About the emergence of a diverse society in the Netherlands in the context of a globalizing world;</li> <li>❖ Aspects of the emancipation of different groups of people in history;</li> <li>❖ Essentials about religious and philosophical movements in the Netherlands and the world;</li> <li>❖ To consider the boundaries of others and to actively help guard them based on agreements made;</li> <li>❖ To move within the possibilities of the experience and perspective of the other;</li> <li>❖ To consider the well-being of others and to tailor their considerations and behaviour, including their language expressions, to situations;</li> <li>❖ To recognize, discuss and weigh similarities and differences in values and beliefs, examine differences of opinion as different claims to truth and allow them to co-exist;</li> <li>❖ To consider the ideals and expectations of others.</li> </ul>
<b>Materials:</b>	<ul style="list-style-type: none"> <li>❖ Novels: <i>Alleen maar nette mensen</i> by Annejet van der Zijl, <i>Sonny Boy</i> by Robbert Vuijsje, <i>Hoe duur was de Suiker</i> by Cynthia McLeod, or <i>Het Schnitzelparadijs</i> by Khalid Boudou.</li> </ul>

	<ul style="list-style-type: none"> <li>❖ Films: Alleen maar nette mensen, Sonny Boy, Hoe duur was de Suiker?, or Het Schnitzelparadijs.</li> <li>❖ An assignment book while watching the film.</li> </ul>
<b>Work forms &amp; activities:</b>	<ol style="list-style-type: none"> <li>1. Watch the movie in class</li> <li>2. Work in expert groups to work out a literary device based on the film and the novel, compare them.</li> <li>3. Change groups, exchange found information</li> <li>4. Final end discussion and reflection</li> </ol>
<b>Time:</b>	<p>4 lessons:</p> <ul style="list-style-type: none"> <li>- 2 lessons to watch the movie</li> <li>- 2 lessons to work in expert groups to compare the characters and discuss with the whole class</li> </ul>
<b>Target level &amp; form:</b>	<p>2 form Athenaeeum 3 form havo</p>

---

## *4.2 Big Ideas 4 and 5 of Citizenship: Holidays*

The final lesson series in this handbook is connected to Big Idea 4: identity, and Big Idea 5: diversity from the citizenship learning area. However, this is for implementation into Dutch lessons, since schools have to decide how this theme is incorporated.

In terms of Big Idea 4: identity, the identity of the pupils is explored in self-reflection. They learn to observe the differences between their own identity and the identities of others. In terms of Big idea 5: diversity, pupils explore the diverse society in the Netherlands in the context of a globalizing world, focusing on philosophical trends, values, and beliefs. Pupils gain an insight into similarities and differences in backgrounds, beliefs, and orientations through discussions.

During modern foreign language classes pupils often learn things about cultures of the target language countries. For Dutch classes, this is not always the case. Although most pupils are Dutch, they will not necessarily be aware of each culture that is to be found in their country, which demonstrates that there is still plenty to learn. The focus of this lesson series is based on helping the pupils learn about holidays that are celebrated in the Netherlands. The impact is enhanced by inviting guest lecturers to the classroom. The design of this lesson series is especially fun and creative for the lower forms, for example first and second formers. Bringing in a guest lecturer makes a story more interesting and relatable for pupils (Messelink, Steehouder & Huberts, 2019). In addition, the environment of the pupils becomes more multicultural. If a class has one or more pupils who are from different cultural backgrounds, asking them if any of their family members would like to come to school and share some ideas about their culture can be an effective lesson structure. However, in order to carry out this type of activity one must consider whether the specific classroom environment is trustworthy and at a stage where this activity can take place. This is done in order to prevent bullying and inappropriate behaviour/comments (Woolfolk et al., 2013). Another option is to invite an expert on a certain subject. For this specific lesson plan, it should be someone that celebrates a certain holiday. Since many holidays are connected to religion, it is possible to contact a religious establishment and see if someone is available to come give a lecture. Another possibility is to ask a colleague (from another cultural background). This is because if the teacher of the class tells someone else's story, he or she might not be able to provide comprehensive answers to the questions that may arise. The impact of the story is more

effective and meaningful for the pupils if they can meet a person from a certain cultural background and hear the stories for themselves.

#### 4.2.1 Holidays lesson series

This lesson series is made up of four to five lessons. If time and opportunity permit, it is best to invite two guest lecturers who each talk about a specific holiday. A lesson should be allocated to each guest lecturer, which leaves time to discuss the lecture afterwards with the pupils. The guest lecturer gives the pupils explicit information about a certain holiday, which is especially helpful for subjects that are new to pupils (Ebbens & Ettehoven, 2015). This should take up two lessons. The third lesson is an introduction to the assignment pupils have to do for this lesson plan. The assignment is as follows: The class is divided into expert groups of four pupils, and each group will become acquainted with one holiday. Do not only pick Christmas, Sinterklaas and Easter, but also go for holidays such as Eid al-Fitr, Diwali and Hanukkah to make the assignment more culturally diverse. Once pupils have been assigned a holiday they have to start working on their projects. Give them at least 1.5 lessons to prepare in class. They will have to make a booth and a presentation on their holiday. They should be given the task of finding out the history of the holiday, the traditions carried out during the holiday, e.g. traditional clothing, recipes, and how the actual celebration of the holiday is carried out.

They have to collect this information and process it in their booth for a final presentation. It is important to remind them that they are allowed to be creative in designing their booth – adding appropriate decorations, providing cooking recipes, making informative leaflets, playing music, and dressing up in traditional clothing if required. The teacher should walk around to help where necessary, to keep order, and to answer questions from the pupils (Ebbens & Ettehoven, 2015). The last lesson is meant for the booth and presentations. The pupils require a few minutes to set up their booths. Then each booth will present their holiday to the rest of the class for five minutes. Once every group has presented, the pupils can start walking around to each individual booth and put questions to one another. The classroom should feel full of festivity. This specific work form was chosen to stimulate the intrinsic motivation of the pupils (Woolfolk et al., 2013; Staatsen & Heebing, 2015).

The lesson plan is presented in Table 4.

Table 4. Lesson series Dutch 2: Holidays

<b>Lesson series 2 Dutch</b>	
<b>Big Idea:</b>	Big Idea 4: Identity Big Idea 5: Diversity
<b>Theme:</b>	Holidays
<b>Goals Big Idea:</b>	<p><u>Big Idea 4:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ To express and investigate with which group(s) in culture and society they feel connected and what that means for themselves;</li> <li>❖ To express what own ideals, beliefs, judgments and prejudices are;</li> <li>❖ To reflect on the extent to which their personal identity is co-formed and is shaped by peers, group identities, traditions and / or in socialization processes, their own possibilities and limitations, and how all this helps them to explore roles of identity positions;</li> <li>❖ To establish relationships between different aspects that help shape their identity and possibly conflict with each other: gender, philosophy of life, religion, culture, socio-economic background, political and monetary guidelines;</li> <li>❖ Regional and / or national identity (s) and / in Europe;</li> </ul> <p><u>Big Idea 5:</u> Pupils learn:</p> <ul style="list-style-type: none"> <li>❖ About the emergence of a diverse society in the Netherlands in the context of a globalizing world;</li> <li>❖ Aspects of the emancipation of different groups of people in history;</li> <li>❖ Essentials about religious and philosophical movements in the Netherlands and the world;</li> <li>❖ To move within the possibilities of the experience and perspective of the other;</li> <li>❖ To consider the well-being of others and to tailor their considerations and behaviour, including their language expressions, to situations;</li> <li>❖ To consider the ideals and expectations of others.</li> </ul>
<b>Materials:</b>	<ul style="list-style-type: none"> <li>❖ Arrange one or two guest lecturer(s)</li> <li>❖ Assignment for the booth and presentation</li> </ul>
<b>Work forms &amp; activities:</b>	<ol style="list-style-type: none"> <li>1. Guest lecturer(s) to give explicit explanation about a certain holiday.</li> <li>2. Autonomous preparation for the presentation in expert groups.</li> <li>3. Booth presentations.</li> </ol>
<b>Time:</b>	<p>4/5 lessons:</p> <ul style="list-style-type: none"> <li>- 1/2 lessons for the guest lecturer(s)</li> <li>- 2 lessons to prepare the booth and presentation</li> <li>- 1 lesson booth and presentations.</li> </ul>
<b>Target level &amp; form:</b>	<p>1 form vmbo-tl, havo or atheneum 2 form vmbo-tl, havo or atheneum</p>



## 5. References

- Allport, G. W. (1954). *The nature of prejudice*. Reading, MA: Addison-Wesley
- Bao, B. (2008). The Differences Between Novels and Films-Enhance Literature Teaching by Using Films. *US-China Education Review*, 5(7), 58-61.
- Centraal Bureau voor de Statistiek. (2016). *Bevolking naar migratieachtergrond*. Retrieved from <https://www.cbs.nl/nl-nl/achtergrond/2016/47/bevolking-naar-migratieachtergrond>
- Curriculum.nu. (2019a). *Ontwikkelteam Engels/MVT*. Retrieved from <https://curriculum.nu/ontwikkelteam/engels-moderne-vreemde-talen/>
- Curriculum.nu. (2019b). *Ontwikkelteam Nederlands*. Retrieved from <https://curriculum.nu/ontwikkelteam/nederlands>
- Ebbens, S., & Ettekooven, S. (2015). *Effectief leren: Basisboek*. Houten: Noordhoff Uitgevers bv Groningen.
- Eik, T. V., & Groenendijk, R. (2012). Film en de evolutie van literatuuronderwijs. *Levende Talen Magazine*, 99(5), 4-7.
- Eldering, L. (1996). Multiculturalism and multicultural education in an international perspective. *Anthropology & education quarterly*, 27(3), 315-330.
- eTwinning. (2019). *eTwinning is de online community voor scholen in Europa*. Retrieved from <https://www.etwinning.net/nl/pub/about.htm>
- Flower, L., & Hayes, J. R. (1981). A cognitive process theory of writing. *College composition and communication*, 32(4), 365-387.
- Hermans, M. (2009). Motiverend literatuuronderwijs met eigentijdse literatuur. De receptie van multiculturele teksten door havo-en vwo-scholieren. *Levende Talen Tijdschrift*, 10(1), 28-37.
- Hermans, M. (2018). Verhalen uit een multiculturele samenleving in de literatuurles. *Levende Talen Magazine*, 105(3), 26-32.
- Hua, Z. (2014). *Exploring intercultural communication: language in action*. London: Routledge. 3-20.
- Jauregi Ondarra, M. K. (2016). Interculturele discussies in een 3D virtuele wereld: Impact op motivatie en discussievaardigheden. *Levende Talen Tijdschrift*, 17(1), 14-23.
- Kwakernaak, E. (2015). *Didactiek van het vreemdetalenonderwijs*. Bussum: Coutinho.

- Lantis, J. S., Kille, K. J., & Krain, M. (2010). The state of the active teaching and learning literature. In Oxford Research Encyclopedia of International Studies. doi:10.1093/acrefore/9780190846626.013.427.
- Lezen voor de lijst (2019). Retrieved from <https://www.lezenvoordelijst.nl/>
- Messelink, M., Steehouder, L. & Huberts, D. (2019) *Internationalisering in beeld 2018: Feiten en cijfers uit het onderwijs*. Nuffic: OBT, Den Haag. Retrieved from <https://www.nuffic.nl/nieuws/internationalisering-het-onderwijs-raakt-op-stoom/>
- Rijlaarsdam, G., Braaksma, M., Couzijn, M., Janssen, T., Kieft, M., Broekkamp, H., & van den Bergh, H. (2005). Psychology and the teaching of writing in 8000 and some words. *BJEP Monograph Series*, 3, 127-153.
- Schat, E., de Graaff, R. D., & van de Knaap, E. (2018). Intercultureel en taalgericht literatuuronderwijs bij de moderne vreemde talen; Een enquête onder docenten Duits, Frans en Spaans in Nederland. *Levende Talen Tijdschrift*, 19(3), 13-25.
- Staatsen, F., & Heebing, S. (2015). *Moderne vreemde talen in de onderbouw*. Bussum: Uitgeverij Coutinho. 80-81.
- Tuk, C. (1997). In twee culturen leven. Duitse gedichten van Turkse migranten in de klas. *Levende Talen Magazine*, 84(522), 416-421.
- Verkuyten, M., & Yogeeswaran, K. (2019). Cultural diversity and its implications for intergroup relations. *Current opinion in psychology*, 32 (in progress), 1-5.
- Vos. (2019). *The Incorporation of Multiculturalism into the Curriculum: Dutch Secondary Education for Dutch and English Lessons* [Master thesis] Universiteit Utrecht.
- Woolfolk, A., Hughes, M., & Walkup, V. (2013). *Psychology in Education* (2nd Edition). Pearson Education Limited; Personal, Social and Emotional Development; Learner Differences and Learning Needs; Culture and Diversity