

**Dutch In-Service Primary School Teachers' Beliefs About Cultural Diversity and
the Connection of These Beliefs to the Teachers' Teaching Practices**

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Abstract

Dutch secondary school and university teachers found it challenging to extrapolate teaching practices from beliefs that they think it is essential to consider the cultural background of the students (e.g., Berlet et al., 2008; Wubbels et al., 2006). It is unknown if Dutch primary teachers have the same beliefs and experience the same problem. Therefore, this study investigates how in-service primary school teachers (from a dominant background in the Netherlands) explain the connection between their cultural diversity beliefs and their teaching practice? Nine interviews were held, and narratives were created to interpret the data to find overarching themes. Results showed that all teachers teach about cultural diversity and believe this is important. The relationship between the teachers' beliefs about cultural diversity and their teaching practice differed among teachers. Six teachers believe that students and parents with a nondominant ethnic background should assimilate to the dominant culture. Besides that, eight teachers hold on to multicultural beliefs, and six express deficit thinking. Another finding was that three teachers did not always believe their teaching material was geared towards culturally sensitive teaching. Concluding, all teachers believe it is essential to teach about cultural diversity and try to teach in a culturally sensitive way.

Keywords: teachers' beliefs, cultural diversity, assimilation, multicultural beliefs, deficit thinking, teaching practices, culturally responsive teaching

Dutch In-Service Primary School Teachers' Beliefs About Cultural Diversity and the Connection of These Beliefs to the Teachers' Teaching Practices

The increased diversity in Dutch society places new demands on education. Dutch schools and teachers are expected to equip students for participation in a diverse, multicultural society and consider the different cultural backgrounds of students (Berlet et al., 2008). Research shows that students with a nondominant ethnic background (later referred to as nondominant background) experience educational disadvantages compared to students with a dominant ethnic background (OECD, 2016). A possible explanation for these disadvantages is that specific pedagogical patterns and curricula negatively impact students with a nondominant background (Xu, 2012). Furthermore, previous research indicated that Dutch teachers play an important role in the lives of students with a nondominant background because these students experience more educational disadvantages than other students (De Jong, 2014). However, the mechanisms determining the impact of the teacher on students from a nondominant background are poorly understood. An explanation might be that teachers' beliefs about cultural diversity could contribute to how culturally sensitive a teacher teaches. A teacher's beliefs about cultural diversity can become a catalyst for inequitable teaching practices, leading to students with nondominant backgrounds experiencing lower learning outcomes (Roose et al., 2019) which results in inequality between these students from nondominant backgrounds and students from dominant backgrounds (Gay, 2010; Tenenbaum & Ruck, 2007; Vervaet et al., 2016). Therefore, this research focuses on teachers' beliefs about cultural diversity and the connection to Dutch teachers teaching practices.

The present study defined nondominant groups as groups that are visibly identified in social settings and do not belong to the majority of a society's institutional positions of power

(Sensor & DiAngelo, 2017). Dominant groups were defined as people who can be visibly identified in a social setting, and they do belong to the majority of the society's institutional positions of power (Sensoy & DiAngelo, 2017). With power, this study means the capacity and possibility of an individual to influence the beliefs, conduct (behavior), or action of others (Haugaard & Clegg, 2009).

Teachers shape students' learning experiences and determine to what extent they are acquainted with topics related to cultural diversity. According to previous research, teachers find it challenging to deal with cultural diversity (Avermaet & Sierens, 2010; Civitillo, 2019). Teachers are presented with the challenge of taking the differences in students' backgrounds into account (Berlet et al., 2008). Previous research raised the question of how teachers need to adapt their lessons to their students' origins (Berlet et al., 2008). Researchers have partly investigated this question in the Dutch context. Teachers with a dominant background in Dutch secondary education, universities of applied sciences, and universities thought it important to consider students' cultural backgrounds. The present study investigates Dutch primary teachers' beliefs about cultural diversity and whether and how these beliefs are related to their teaching practice. This study aims to understand Dutch primary teachers' cultural diversity beliefs and teaching practices. Previous research showed there is a mismatch between the lived experiences of teachers from a dominant background and those of their students who come from a nondominant background, which may pose a challenge to teach effectively (Civitillo, 2019; Civitillo et al., 2018; Gay, 2000; Villegas & Lucas, 2002). Therefore, the current study focuses on teachers with a dominant ethnic background. The present research investigated the following question: How do in-service primary school teachers from a dominant background in the Netherlands explain the connection between their cultural diversity beliefs and their teaching practice?

Teachers' Beliefs About Cultural Diversity

As mentioned before, teachers' beliefs about cultural diversity significantly affect how they teach. Teacher's beliefs have been described as a highly personalized belief system that defines pre-and in-service teachers' assumptions about learning, the classroom, the subject matter to be taught, and assumptions about the student (Kagan, 1992). Beliefs are created slowly over time. Teachers shape their beliefs during teaching processes and through personal experiences (Gilakjani & Sabouri, 2017). Thereby, teachers' beliefs could explain how teachers shape their work, which is important to comprehending their teaching methods and the decisions they make in their classroom (Gilakjani & Sabouri, 2017). Furthermore, research states that teachers' beliefs form the foundation of the relationship between teachers and students (Ullucci, 2007).

Studies also show that teachers tend to hold negative beliefs about teaching students from a nondominant background (Tenenbaum & Ruck, 2007; Vervaet et al., 2016) and students with a different first language (Pulinx et al., 2017). In the study by Guerra and Wubbena (2017), 68 teachers filled in surveys that measured teachers' beliefs about cultural proficient teaching and differences in academic achievement between students with a dominant and nondominant background and the association of these beliefs with these beliefs teaching practices. They found that 47% stated that students' ethnic backgrounds were the cause of academic disparities between students (Guerra & Wubbena, 2017). Furthermore, Guerra and Wubbena (2017) also stated that negative beliefs about students from diverse backgrounds were associated with teaching practices that deny diversity, resulting in culturally insensitive teaching.

Assimilation and Multicultural Beliefs

Previous research examined whether teachers embrace cultural diversity or whether they believe students should adopt the dominant culture. Research has shown that teachers believe that parents and students of an ethnic minority adopt the dominant community's language, customs, and beliefs and (partly) lose their own culture in a process described as assimilation (Schachner et al., 2016). During assimilation, the nondominant cultures adjust to the dominant culture (Merry, 2013; Plaut et al., 2009). Although research has shown that assimilation can lead to better school performance in students with a nondominant background (Schachner et al., 2016), this strategy does not appear to be always beneficial for these students' well-being. Explicit pressure to assimilate can easily be regarded as discrimination against a students' ethnic or cultural background (Schachner et al., 2016). This study determines if teachers believe the students should assimilate to the dominant culture.

When teachers hold multicultural beliefs, they celebrate and acknowledge cultural differences and act upon them (Civitillo, 2019; Civitillo et al., 2021; Hachfeld et al., 2011). Multicultural beliefs could improve teachers' educational practice regarding these students since these beliefs positively affect teachers' willingness to adjust their teaching methods (Civitillo, 2019; Civitillo et al., 2021; Hachfeld et al., 2015). This willingness to adapt teaching can be seen as a teachers' intention to learn from their experiences in the multicultural classroom and reshape their education, so students from nondominant backgrounds benefit more from the lessons (Civitillo, 2019; Hachfeld et al., 2015). Multicultural beliefs may lead to higher academic achievements for students from nondominant backgrounds (Hachfeld et al., 2011, 2015). This study uses multicultural beliefs to understand if teachers acknowledge cultural differences between students and if these beliefs influence their teaching.

Deficit thinking

Another relevant habit that can shape teachers' beliefs regarding cultural diversity is deficit thinking. When a teacher believes that students fail in school because of deficiencies or internal deficits, this could be seen as deficit thinking (Valencia, 2012). These deficits may be motivational, cognitive, or behavioral (Kennedy & Soutullo, 2018). Deficit thinking provides a lens for viewing teachers' explanations for poor educational performance for students with nondominant backgrounds (Sijpenhof, 2019). A teacher could, for example, blame the student for their school failure because of the student's personal characteristics, such as the student's race or the language of origin (Valencia, 2012). When teachers use pedagogical approaches that discount the skills and knowledge of students with a nondominant ethical background, they could be seen as teachers who teach through a deficit lens (Milner, 2002). When teachers hold on to strong deficit views of their students, they do not challenge their pre-existing negative assumptions about these students (Bertrand & Marsh, 2015), which could lead to creating a vicious circle in which the students with a nondominant background fail within the school system and that at the same time, the teachers' deficit views are reinforced and confirmed (Ford & Harris, 1996)

The current study used the deficit thinking framework to understand if teachers blame students for what possibly could be more precisely categorized as institutional failures. This framework is also used when teachers show examples of how they act against deficit thinking and how this could support student success.

Teachers' Beliefs About Cultural Diversity and the Relation Between These Beliefs to the Teachers' Teaching Practices

Research shows that teachers' beliefs about cultural diversity in education can contribute to how they teach (Civitillo et al., 2018; Gay, 2014; Hachfeld et al., 2011). A teacher's beliefs

about cultural diversity can be a catalyst for either equitable or inequitable teaching practices. They could foster equitable or inequitable outcomes (Roose et al., 2019). Teachers should match their pedagogical style and teaching practices to the diversity in the classroom (Berlet et al., 2008; Derriks et al., 2002; Wubbels et al., 2006). Especially since research indicates that several competencies and practices for dealing with diversity seem to be effective in teaching culturally diverse classes. In order for teachers to match their pedagogical styles and teaching practices, teachers should have knowledge of students' home cultures (Gay, 2000, 2010; Muniz, 2019). Besides this knowledge, teachers should be aware of their own perceptions, beliefs, values, prejudices, and attitudes (Civitillo et al., 2021; Muniz, 2019). It is important that teachers have these beliefs and attitudes because research shows that teachers' beliefs have a more significant effect than teacher knowledge on the types of decisions teachers adopt, classroom practices, and the planning of lessons (Gilakjani & Sabouri, 2017; Xu, 2012). Additionally, teachers must be motivated to commit themselves to make all students feel valued (Civitillo et al., 2018; Gay, 2000; Muniz, 2019). Thereby, it is essential that teachers respect differences, see all students as capable of learning, and aspire to use the talents and possibilities of students. In the same line, teachers should be alert to prevent using harmful stereotyping and prejudices during their lessons (Berlet et al., 2008; Civitillo et al., 2018).

Culturally Responsive Teaching

When teachers believe that cultural diversity is a positive attribute and valuable resource in teaching and learning, this could lead to a teaching style that employs diversity called Cultural Responsive Teaching (CRT) (Civitillo, 2019; Gay, 2014). CRT is defined as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (Gay, 2000, p. 29).

In addition, CRT provides a strategic instruction approach to develop students' critical thinking skills (Trent et al., 2008). The goal is to ensure that students see themselves and their communities as valued and reflected in the school content (Muniz, 2019). CRT is also differently conceptualized and defined in various ways (e.g., as culturally congruent instruction or culturally sustaining pedagogy). Several scholars have broadened the framework regarding CRT to address students with intersecting and varying identities (including those based on social class, LGBTQ status, language proficiency, and disability status), whose experiences and identities are also excluded from mainstream settings (Civitillo et al., 2016; Lucas & Villegas, 2013; Waitoller & Thorius, 2016). The major premise of all conceptualizations regarding CRT is that culture influences how and what children learn, both in and out of school, and how and what teachers teach (Gay, 2014).

Prior research often focused on American school contexts (Gay, 2000, 2014; Ladson-Billings, 1995). American researchers have found that CRT improves teachers' skills when teaching nondominant students. Due to this success, CRT has found its way to European countries (Dietz, 2007). There is limited research on CRT in the Dutch school context. Therefore, some researchers claim it is unclear how Dutch teachers use CRT in their daily teaching (Petri, 2020; Theeuwes et al., 2019). Besides that, the previous research done in the Netherlands focuses on higher education instead of primary education contexts (Abacioglu et al., 2020; Alhanachi et al., 2021). For this study, the researcher used CRT to understand if primary school teachers believe they teach in a culturally responsive way. Teachers could ensure that students with a nondominant background feel valued and reflected in the school through using the latter's cultural knowledge, performance styles, prior experiences, or frames of reference.

Overall, prior research has highlighted several potential beliefs of teachers about students with a nondominant background and the influence of these beliefs on their teaching practices. However, Dutch primary school teachers' beliefs on cultural diversity and how these beliefs relate to their teaching practices are unknown. Thus, this area needs further research.

Method

The present study uses a qualitative research design. Furthermore, an interpretive paradigm is used to understand and examine teachers' beliefs about cultural diversity and their teaching practices.

Context and Participants

Data were collected from nine culturally diverse primary schools in the Netherlands; thus, the data saturation criterion (greater than six participants) regarding themes and meta themes in interview-based studies was met (Guest et al., 2006; Morse, 1994). The participants' demographics are displayed in Table 1. The study had several inclusion criteria. All participants had to be from a dominant ethnic background and speak Dutch. Further, the teachers needed to have at least three years of work experience, because research shows that experienced teachers can facilitate a safe and stimulating learning environment for students of all (cultural) backgrounds (PO raad, 2015). Research has shown that the Netherlands is a multicultural land with 24.6% of the Dutch population having a migration background (CBS, 2020). Therefore, for this research, teachers who taught culturally diverse classes in which at least 25% of the students had a migration background were selected.

Table 1*Participants Demographics*

Participant Number	Pseudonym	Teaching Grade	Number of Students with a Nondominant Ethnic Background in Class	% Students with a Nondominant Ethnic Background in Class	Teacher's Years of Experience	Believed they had Relevant Jobs Related to Cultural Diversity	Highest Education¹
1	Daniel Stok	7 and 8	8	36	7	No	HBO Bachelor Teacher Pedagogy
2	Maiike Koekkoek	7 and 8	7	36	10	No	HBO Bachelor Teacher Pedagogy
3	Laura Ruiter	1 and 2	6	42	5	No	WO Master Educational Sciences
4	Manouk Franje	6	10	40	15	No	HBO Bachelor Teacher Pedagogy
5	Sarah Mareveld	4	6	25	3	Yes, teaching NT2 (Dutch as second language) to adults with an Arabic background	HBO Bachelor Teacher Pedagogy

Participant Number	Pseudonym	Teaching Grade	Number of Students with a Nondominant Ethnic Background in Class	% of Students with a Nondominant Ethnic Background in Class	Teacher's Years of Experience	Believed they had Relevant Jobs Related to Cultural Diversity	Highest Education¹
6	Aafke van der Geest	6	21	88	4	Yes, a researcher in cultural diversity and teacher cultural diversity	WO Master Youth, Education and Society
7	Petra Numan	3 and 4	9	40	14	Yes, instructor of several sports activities to children with (non)-dominant ethical backgrounds	HBO Master Learning and Innovation
8	Karen van Rollen	1 and 2	6	30	29	No	Post-HBO Educational Innovation

¹ HBO bachelor = Applied University Bachelor. Post-HBO = Post Applied University Bachelor. HBO Master = Applied University Master. WO Bachelor =

University bachelor. WO Master = University master

9	Inge Langeveld	3, 4 and 5	8	100	6	No	WO Master Educational Sciences
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Data Collection

Convenience and snowball sampling were used to invite primary school teachers from the researcher's personal network to participate in this study. Potential participants received (a) an invitation letter (see Appendix A); (b) a letter for their informed consent (see Appendix B); and (c) a link to the Microsoft Teams environment in which the interviews were held. The informed consent was collected following the guidelines provided by the Faculty Ethical Assessment Committee (FETC) (Utrecht University, 2021), which also approved the study design. The data were collected between September and December 2021.

Kallio et al. (2016) have shown that interviews are most appropriate for analyzing teachers' beliefs. Thus, the data collection approach of conducting online interviews was used in this research. While online interviews have the same ethical issues as face-to-face interviews, the advantage of this approach is that the participant and interviewer do not have to spend time and money on travelling to the interview (Janghorban et al., 2014). The online format also proved a solution for the government restrictions regarding traveling and working from home because of the coronavirus pandemic (Ministerie van Onderwijs Cultuur en Wetenschap, 2020; Rijksoverheid, 2021). The interviews consisted of 17 questions related to the study's main topics as described in the theoretical framework (Taylor, 2005). They took approximately 60 minutes each. The participants were asked about their beliefs on cultural diversity and the connection between their beliefs and teaching practices (see Appendix C).

The interviews were semi-structured, allowing the researcher to ask follow-up questions depending on the participants' responses and understand their views well (Kallio et al., 2016; McIntosh & Morse, 2015). The questions were in Dutch – the first language of everyone involved – and after the interviews, the recorded responses were transcribed non-verbatim. Next,

the transcripts were shared with the participants – so that member checks could be performed to enhance their trustworthiness (Creswell & Guetterman, 2018) – before being translated into English. All personally identifiable data were removed from the transcripts, and pseudonyms were used. The data (interviews and audio files) were stored in YODA (faculty servers of Utrecht University) which is in line with faculty protocol (Utrecht University, 2021). The researcher used the English interview transcripts for the analysis.

Analysis

The aim of the current research was to understand teachers' beliefs about cultural diversity and teaching practices. To this end, narrative data analysis (Figgou & Pavlopoulos, 2015) and thematic analysis (Bernard et al., 2016) were performed; the former is an analytical method for interpreting texts with a storied form (Figgou & Pavlopoulos, 2015), while the latter is a method for identifying, reporting, and analyzing themes within data. Thematic analysis is valuable when the aim of a research work is to discover concepts and themes embedded in qualitative data (Bernard et al., 2016), making it exceptionally suited for the present study. The two analysis methods were combined, with the researcher using narrative analysis to structure the information in the transcripts and thematic analysis to recognize patterns and themes within the participants' stories. In an example of a theme that emerged during the interviews, teachers believed that students (with a nondominant background) should realize that they live in the Netherlands and that they should follow Dutch values and norms.

The first step in conducting the narrative analysis was searching for codes or themes in the source material (the English transcripts). Besides the themes from the theoretical framework and the research question, those that emerged through the interviews were also included. To prevent observer bias, the initial narrative analysis (see Appendix D) was independently

performed by two researchers and consensus was achieved (Gunawan, 2015). Following this step, the researcher wrote the narratives of the other transcripts (see Appendix D) and stored them in YODA.

All narratives were treated as individual cases for the thematical analysis, which provided a wealth of person-specific information and contextual richness (Ayres et al., 2003). After looking at the individual cases, the researcher investigated similarities and differences between cases. The identified overarching themes are presented in the findings section.

Trustworthiness

The study protocol included several steps to ensure precise, consistent, and exhaustive data collection. To improve the study's trustworthiness, a pilot interview was held to gauge how the participants would react to the interview questions (Adams & Cox, 2008). This step also allowed improvement of the interview protocol and the interviewer's technique (Adams & Cox, 2008). After completing each interview, the researcher critically reflected on the interview process and identified points of improvement (e.g., a clearer and more precise line of questioning), which were incorporated in the following interviews. Moreover, through conducting member checks in the analysis stage, the researcher allowed the participants to adjust the transcripts and thus validate their responses to improve the reliability of the study findings (Creswell & Guetterman, 2018; Kornbluh, 2015). Furthermore, an expert (the study supervisor) was involved during the data analysis to ensure that this step was conducted systematically.

Researcher Positionality

The researcher is from a dominant ethnic background and lived in a small, mainly White Dutch village until the age of 18. For her HBO bachelor's program (Teacher Pedagogy specializing in Waldorf Education), she moved to a large, multicultural city and started teaching

in Waldorf schools. At the same time, the researcher started home-tutoring primary school students from different backgrounds (e.g., Turkish, Moroccan, Thai American, Irish, English, and Dutch). Through these experiences, she got glimpses into the lives and cultures of students with a nondominant ethnical background. After graduation from her HBO bachelor's program, the researcher started teaching in other, more culturally diverse school systems (compared to Waldorf) and she also started her Master in Educational Sciences program. This background allowed her to understand the participants' descriptions of the school systems and classroom practices and was especially helpful when she needed to ask follow-up questions specific to the school systems during the semi-structured interviews.

Findings

All the interviewed teachers had beliefs about and expressed interest in cultural diversity. Nevertheless, whether and how they adjusted their teaching practices based on their beliefs depended on the individual. This section indicates the interviewees' beliefs about cultural diversity and the kinds of relationships between their beliefs and their teaching practices.

Teachers' Beliefs on Cultural Diversity

All teachers pay attention to cultural diversity, but they differ in their opinions regarding how much attention is enough. They also have different reasons for believing in the importance of cultural diversity and teaching students about it. This section first focuses on the three ways in which teachers pay attention to cultural diversity: (a) through having conversations with their students about cultural diversity; (b) through celebrating the cultural festivals of their students; and (c) through inserting culture-sensitive learning material. Second, it focuses on why teachers have to teach about cultural diversity, whether they believe they pay sufficient attention to cultural diversity, and why they believe students should learn about it.

The first way the teachers discussed cultural diversity in class was through starting a conversation on the subject when a related theme connected with either the teaching method or the students' world of experience. Five teachers indicated using their teaching methods to communicate with students about cultural diversity. The teachers in the higher classes – groups 6, 7, and 8 – indicated that they used world-oriented subjects such as history and geography to start conversations on cultural diversity. For instance, Manouk shared an example of how she had conversations with her students on topics related to cultural diversity:

Geography lends itself very well to this [teaching about cultural diversity], but also history, for example, because it is about the golden age. And what do we actually think of that with each other? That you have that conversation about that with them. [...] I sometimes honestly say that I do not know what is right or wrong. Then someone says, “You cannot call it a golden age anymore.” “No, you may feel that way. Nevertheless, do others agree? Moreover, what could we do?” Yes, those are the conversations, actually. And you do notice that one child has a lot of need for that and already identifies with it very much, and the other does not.

Karen stated that since she was teaching in a kindergarten, she did not have a method to help her teach about cultural diversity; however, she did give children the time and space to talk about her culture. She stated, “We do explain it [Eid al-Fitr] in class. Children also bring a treat the day after. Then they are very nicely dressed. We pay particular attention to this in the kindergarten classes. We ask the parents how it was.” This example illustrates how teachers connect with the world of experience of the students and parents to teach about cultural diversity.

Not all teachers believed their teaching methods helped them teach about cultural diversity. Therefore, they supplemented the teaching material to make the curriculum and lessons more culturally responsive. Four teachers stated that their teaching methods did not cover (enough) the topic of cultural diversity. Petra noted that she taught students about the norms and values of different cultures, stating, “I like to discuss it. I really like that we [teacher and students] look things up and therefore know more about the subject. Let's dive into that country with subjects like geography, so we can also connect to that.” She also stated that she loved to do role plays with the students through which they learned about cultural norms and values. Manouk included extra teaching material to talk with the students about cultural diversity: “To make the picture more complete, I am looking for another video. For example, a Youth News topic in which people talk about it. I look for that, and then we talk about it.”

The second way teachers taught about cultural diversity was through celebrating their students' festivals. They allowed the students to talk about their cultures and let the other students in the classroom get acquainted with different cultures. In this regard, Aafke shared how and why she gave space and time for the students to talk about their cultural customs:

I always pay attention to the children of a different religion who are in our class. What do you celebrate in terms of important holidays? What celebrations do you dwell on at home? So that those children have the opportunity to tell something about it.

The third way the teachers taught about cultural diversity was through inserting culturally sensitive learning material that reflected their students' ethnic, racial, and cultural backgrounds. For instance, flyers in the school, posters in the classroom, and other media carried culturally appropriate visuals. Sarah stated that she included dolls with different complexions next to the

“standard” white dolls in her classroom. She said, “Also, there is more diversity in the books we bought at school. In that way, you do not explicitly name it [cultural diversity] for the young children, but they do come across it in the classroom.” Three other teachers also stated that they and their schools paid attention to which books were provided and read to the children. Manouk shared, “When reading aloud, I pay a lot of attention to the fact that I choose books, such as *Mees Kees*, which really have more different backgrounds.” All the participants were aware that, among other things, the flyers in the school must represent the population of the school, but also Dutch society. In addition, they consciously chose to bring specific themes of cultural diversity to the fore in their class through talking about them during lessons.

The teachers disagreed about whether enough was being done to promote cultural diversity. On the one hand, two teachers felt that enough was being done about cultural diversity, since attention was paid to the students' religious festivals. For instance, Daniel stated that his school celebrated students' religious festivals such as Eid al-Fitr. He further indicated his belief in limiting the extent to which Dutch festivals are adjusted to be inclusive for all students.

I think we go very far, especially in a public elementary school. I believe that we have really, really reached the max here at our school, and I do not think we should adopt further. Literally, I believe that we should not adopt any further. I believe that if we change the Dutch parties even more than I think, it is not with a Dutch party. Then we will make it so desirable for everyone to agree with it that later, we celebrate a party with no longer any reason behind it.

On the other hand, some teachers believed more attention should be paid to cultural diversity and that their curriculum did not support them enough in teaching about the subject. Three teachers stated that they believed their teaching material was not culturally sensitive enough. For instance, Aafke said:

I do not fully support the attention paid to language in a teaching method because it does use terms such as autochthonous and allochtoon. [...] I find that creates a dichotomy. Very much an us–them feeling. At school, you want to convey a different message.

Maaïke too illustrated that her teaching material for language development was not culturally sensitive enough: “We have a method to learn Dutch, [...] there is nothing multicultural about that. It is just a very well-developed method to learn the Dutch language as a child.” Moreover, Manouk echoed the same sentiment as well. While she wanted to teach about cultural diversity, she was aware that the teaching material was not always suitable for that purpose:

I try to be very conscious about that [selecting teaching material to teach about cultural diversity], but the teaching material is not always geared to that. Moreover, for example, films on Schooltv and Klokhuis are often the dominant Dutch culture when it comes to culture or how things should be, which is actually not the case at our school.

Further, four teachers stated that they made practical adjustments to treat the students with a nondominant background differently, in order to respect their cultural backgrounds. They

gave the students room – to a certain extent – to bring to school food they ate at home. For instance, Manouk stated that she did not serve pork: “I am open, and I want to adjust practically a lot. I want to provide Christmas dinners with no pork on the table. I really want to go along with all of that.” Similarly, Daniel stated that he allowed his students to eat Turkish bread. From these examples, one can infer that the teachers held multicultural beliefs. To a certain extent, eight teachers were aware of the cultural differences between students.

Teachers’ Beliefs on Dutch-Values Imposition

Although the teachers stated they did not want to impose Dutch values, norms, and culture, they did so. Inge gave an example of their school's belief in the importance of learning to swim at school, even though some parents did not share this belief based on their culture:

We had an Arab father who did not want his children to go to swimming lessons because that is something his daughter should learn in a private situation. Therefore the daughter does not have to learn to swim at school. We [the teachers] think it is very important because there is a lot of water in the Netherlands. We could not work it out together: we could not explain it, and he was very much in his own opinion, of course, logically.

However, there are other Arab fathers [...], and they can explain that to him: “We trust it.

It is very important.” So in that sense, you try to do it together.

This example illustrates that the teacher's belief prevailed: The daughter of the Arab father eventually learned to swim at school.

Other teachers too imposed Dutch values and norms. Manouk stated that she wanted all her students to look at her even though she knew this was disrespectful in certain cultures. She

justified herself, “I stand behind the things within our education as we have built it. So children all [go to sports class].” This teacher believed that all students should go to the gym, even though the parents of girls who were on their period expressed opposition based on religious grounds. Manouk believed that the requirement was reasonable.

Four teachers stated that parents should realize that they had put their children in a Dutch school. For example, Aafke believed that it was important for the parents of students with a nondominant cultural background to realize that their child was in a Catholic school. She felt that parents must be at peace with things going a certain way at her school. The teacher communicated with parents about the (Catholic) festivals that would be celebrated, and both her school and she ensured that dialogue was possible. Other teachers too stated that they found contact with the parents necessary.

Manouk shared an example of how her school celebrated a Dutch tradition, Sinterklaas, and how she expected all students to participate in it even though the tradition was not shared by the cultures of some of them. She revealed that her school provided for extra lessons to teach students to make surprise gifts (that they would exchange with each other). She had noticed that since the Sinterklaas tradition, including the sharing of presents, was not customary in some cultures, some parents did not help their children make the surprise gifts. Manouk stated, “We always organize workshops at school, and the children who cannot be helped at home can make a surprise at school.” This example shows that she expected parents and students to adopt the dominant culture and celebrate Sinterklaas despite the tradition not being shared by their cultures. In total, six teachers expressed that they expected the students and/or parents to align with the dominant culture.

Teachers’ Beliefs on Dutch-Language Development

Six teachers exhibited deficit thinking, blaming the personal characteristics of students for their poor performance in school. For instance, Laura stated, “Those children with a migration background may have a language disadvantage from NT2.” Manouk shared the same sentiment too and, consequently, provided additional instructions to these students during technical reading. She explained, “Often, I think, it [the disadvantage] is rather a vocabulary piece. This is also the case with reading comprehension. Furthermore, I feel like in both fields, that is more vocabulary than intelligence.” The two examples show that the teachers believed that students with an NT2 background face a disadvantage due to Dutch not being their first language. The teachers stated that they needed to pay extra attention to the Dutch-language development of these children and provided additional lessons for the same.

Moreover, the teachers also noticed that parents with an NT2 background had other needs than parents with a dominant background which influenced their children's learning. Some parents expected the teachers to give their children extra homework to help them learn, for example, the Dutch language. Manouk shared the following concern in this regard:

How do we deal with that [parents' expectations and the teachers' expectations]? Explain that we do not do it that way. We do not adapt very much, I notice. I do not do it that way myself. I want to move along with practical things. However, I will not give a child mountains of homework because parents want an excellent CITO score to come out. While I see that the child works hard enough, already gives everything in the classroom, and just has to do something else at home. Nevertheless, that sometimes takes a lot of conversations.

This example shows that the teacher was unwilling to go along with the parents and give more homework to the students, even though doing so could have helped improve the students' learning outcomes. Karen too experienced a significant difference between her expectations and those of the parents of students with an NT2 background:

Both the Indonesian boy and the boy with a mother with a Korean background have a substantial developmental advantage. [...] With one of the two children, we doubt whether that really comes from himself or whether it comes from the culture in which children learn things very early on. The mother also said that within our background, grandma is on top of it. Children are taught a different language from an early age and learn to develop themselves. We have also tried to tell her that playing is also very important. Playful learning. [...] You also see that with those parents of the Indonesian boy. [...] They had almost no toys at home, and we occasionally brought a crate. We asked: "What is the student playing with at home? What is he doing at home?" We had home visits. You can see that he just learned the whole alphabet. [...] We think he has already developed [his language] at home, so his parents are busy with that. You cannot stop him anymore, so he has now also received his first reading books. [...] Maybe that is very important in that culture. I have never talked to the parents about developing themselves. Now that I am speaking to you, I think I could ask those people more in-depth questions in a parent conversation. Now I also fill in parts myself.

As her statement shows, the teacher did not expect students to know the whole alphabet in kindergarten or to read. However, she did expect that her students would engage in "playful

learning” and that they would have toys at home. This example shows that the expectations of the students' family members were not in line with Karen's expectations. The teacher also realized during the interview that her expectations might be different from what the parents found important, because she had not had in-depth conversations with them about this topic.

Discussion

Overall, the interviews showed that all teachers taught about cultural diversity; however, their reasons for believing in the importance of teaching the same and the relationships between their beliefs about cultural diversity and their teaching practices differed. All teachers celebrated festivals such as Eid al-Fitr in their class if any student celebrated them. Four teachers also expressed that they were willing to make practical adjustments, such as not serving pork to Islamic students. Thus, they treated the students with a nondominant background differently in order to respect cultural diversity. This example shows that the teachers held multicultural beliefs.

In another finding, all teachers expressed that they tried to use culturally sensitive material; especially during world-oriented lessons, they had conversations with their students about topics related to cultural diversity. However, they differed in their opinions of whether the material was culturally sensitive enough. Four teachers gave examples of why they believed their methods were not culturally sensitive enough. In this regard, some tried to make their lessons more culturally responsive through adding material to promote culturally diverse perspectives.

The teachers also displayed deficit thinking, expressing that students with an NT2 background faced difficulties in education because of their background. They stated that they needed to pay extra attention to the Dutch-language development of these children and provided additional lessons for the students. Further, the teachers noticed that the parents of NT2 students

had different needs from those of students with a dominant background, adding that their beliefs were not always in line with the parents' beliefs. Six teachers felt that parents and students with a nondominant background should realize they are in a Dutch school, learn about Dutch values and the school system, and align with the dominant culture.

There are similarities and dissimilarities between the teaching practices and approaches of the research participants and those described by Banks and Banks (2010). The latter described four approaches to multicultural education: (a) the contribution approach; (b) the additive approach; (c) the transformation approach and; (d) the social action approach. Among these, the contribution approach requires the least involvement from the teacher. When adopting this approach, teachers select books and celebrate holidays and special occasions from various cultures (Banks & Banks, 2010). In line with this, the teachers in the current study stated that they celebrated festivals from various cultures. Strikingly, some of them believed that since they celebrated, among other things, occasions associated with their students' cultures, they did enough concerning cultural diversity. Some teachers also adopted the additive approach through adding teaching material about people from various backgrounds and cultures to the existing curriculum. They also followed the transformation approach, encouraging their students to view themes from several ethnic perspectives; this finding is consistent with the study of Banks and Banks (2010). However, none of the teachers in the current research indicated using the social action approach, in which students are taught to question and understand social issues and do something about them. Banks (1993) and Gay (2000) indicate that students should be educated in the social spheres. Further, other researchers (Civitillo, 2019; Muniz, 2019) have advocated that students be taught about real-world issues. For example, students could write letters to the minister of education to address opportunity inequality in education (Banks & Banks, 2010).

Earlier research in the Netherlands has indicated that students with an NT2 background have a limited vocabulary (Vermeer, 2003). Further, Lowan (2021) showed that teachers display deficit thinking – that NT2 students experience an educational disadvantage in general language skills and vocabulary. The researcher also found that parents did not speak in Dutch with their children at home, preventing the students from being acquainted with the Dutch language when schools were closed due to the coronavirus-related lockdown. Further, Lowan (2021) also revealed that parents could not supervise their children and thus could not, for example, read Dutch books with them to help them practice the language. The findings from the current study support the evidence from the research of Vermeer (2003) and Lowan (2021); the teachers interviewed for this research too expressed deficit thinking, believing that students with an NT2 background faced difficulties in education because of their cultural differences.

The participants in the current research did their best to select culturally relevant texts to read to the students and also offered these texts to the students so that they could read them by themselves. This finding is in line with prior research (Feger, 2006; Gay, 2002; Robbins, 2001). Students' success in literacy is determined by, among other things, teachers' recognition of their cultural diversity (Gay, 2002). Their engagement in reading increases when they read culturally relevant texts (Feger, 2006). Furthermore, they can understand the sociological aspects of language when their teachers incorporate culturally relevant literature in their multicultural classes (Robbins, 2001). Therefore, teachers would be prudent in using culturally relevant texts in their lessons.

Implications

This research demonstrates that teachers in Dutch primary schools can turn their beliefs about cultural diversity into teaching moments. All the respondents in this study indicated that

they paid attention to cultural diversity. Teachers in the higher classes, group 6, 7 and 8, often wove cultural diversity themes into the topics discussed during, for instance, world-oriented history lessons. Further, those handling lower classes and kindergarten students too taught about cultural diversity. All teachers stated that they touched upon cultural diversity in class discussions, for example, through allowing students to talk about their cultural festivals.

A striking finding was that not all teachers believed their teaching material was culturally sensitive. Some indicated that their method of teaching Dutch, for example, was not always culturally responsive. A practical implication of this finding is that teachers might not always pay attention to cultural diversity in all their lessons, whereas CRT and the multicultural-education theory underline the necessity of the same (Banks, 1993; Banks & Banks, 2010; Gay, 2000). Gay (2002) concludes that without CRT, students cannot be part of the mainstream in society and in school. Moreover, the Dutch law on education and the student learning objectives (SLO goals) derived from these learning objectives emphasize that students grow up in a multicultural Netherlands (SLO, 2020). Therefore, teachers should consider cultural diversity and teach students about the same. In this regard, further investigations on whether the methods used in primary schools are culturally sensitive are necessary.

Limitations and Directions for Future Research

Due to the coronavirus pandemic and the government's work-from-home regulations, the interviews were online conducted; as a result, the researcher was unable to conduct in-depth research on whether the teaching material is supportive of the teachers' beliefs about cultural diversity and whether it contributes to teaching about cultural diversity. This was a limitation, because two teachers indicated that they believed their method of teaching Dutch was not

culturally responsive. Based on this finding, future research is required to determine whether the methods teachers use to teach, for example, Dutch, are culturally responsive.

Conclusion

Overall, this research provides insights on how primary school teachers' beliefs about cultural diversity relate to their teaching practices and how the teachers extrapolate pedagogic practices from their beliefs. All teachers indicated that they paid attention to cultural diversity themes. However, the question of to what extent the teaching material is geared toward teaching in a culturally sensitive manner is unclear. In this regard, whether teachers can teach in a culturally sensitive way through following their personal teaching methods remains to be seen.

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Appendix

Appendix A: Invitation to Participate in the Study

Hallo allemaal,

Voor mijn Master Onderwijswetenschappen ben ik bezig met mijn afstudeeronderzoek over de opvattingen/overtuigingen van basisschoolleerkrachten over culturele diversiteit binnen het onderwijs en de verbinding van deze overtuigingen met de lespraktijken van de leerkrachten. Hiervoor zou ik graag in gesprek gaan met basisschoolleerkrachten. Het interview zal online zijn en duurt ongeveer 60 minuten.

Herken jij jezelf in dit profiel dan ben jij degene die ik zoek.

- Basisschoolleerkracht met minimaal drie jaar werkervaring.
- De leerkracht heeft een Nederlandse achtergrond.
- De leerkracht heeft afgelopen schooljaar lesgegeven aan meerdere leerlingen met een niet dominante etnische achtergrond (bijv. Turkse, Marokkaanse, Poolse (migratie)achtergrond).

Deelnemen aan dit onderzoek is vrijwillig. Jouw gegevens worden geanonimiseerd en deze gegevens worden vertrouwelijk behandeld. Wanneer het interview is uitgewerkt, krijgt u uiteraard de kans deze nog een keer door te lezen en een terugkoppeling op te geven. Pas na uw goedkeuring zal het gesprek meegenomen worden in het onderzoek. Ben je geïnteresseerd om deel te nemen aan dit onderzoek, of ken je iemand die geïnteresseerd is, mail dan naar v.numan@students.uu.nl. Hier kan je ook naar mailen voor vragen.

Ik kijk er naar uit om je te ontmoeten, wie weet tot snel!

Met vriendelijke groet,
Veerle Numan (master student Onderwijswetenschappen, Universiteit Utrecht)

Appendix B: Informed Consent

Beste deelnemer,

Dank dat u uw interesse hebt laten blijken in dit onderzoek. Middels deze brief willen wij u uitnodigen om deel te nemen aan het onderzoeksproject ‘Dutch In-Service Primary School Teachers’ Beliefs about Cultural Diversity and the Connection of these Beliefs to the Teachers’ Teaching Practices’. Het doel van dit onderzoek is om de opvattingen/overtuigingen van docent die lesgeven aan studenten met een ethische niet dominante achtergrond (een migratieachtergrond) in kaart te brengen en te kijken of deze opvattingen invloed hebben op de onderwijspraktijken van de leerkracht.

Wat wordt er van jou als deelnemer verwacht?

Als u akkoord gaat met deelname, vragen wij u aan een online interview van ongeveer 60 minuten mee te doen. Tijdens die interview vragen wij naar je eigen opvattingen over culturele diversiteit en hoe dit aansluit bij je lespraktijk.

Vertrouwelijkheid van gegevensverwerking

Persoonlijke identificeerbare gegevens worden als volgt behandeld: we zullen het interview opnemen zodat het gesprek getranscribeerd kan worden. Alle persoonlijk identificeerbare gegevens worden verwijderd uit de transcripties en de audiobestanden worden vernietigd na voltooiing van het onderzoek. Er worden pseudoniemen gebruik voor identificeerbare informatie zoals de schoolnaam. De gegevens worden opgeslagen in een met een wachtwoord beveiligde universiteitsserver en de gegevens worden vernietigd na voltooiing van het onderzoek. De online interviews en de transcripten worden alleen opgeslagen op een beveiligde universiteitsserver voor data-analyse door het onderzoeksteam. De server is alleen toegankelijk voor de onderzoeker en alle de audiobestanden en transcripten zullen worden vernietigd na afronding van het onderzoek. Dit is in overeenstemming met de richtlijnen van de *VSNU Association of Universities* in Nederland.

Vrijwillige deelname

Deelname aan dit onderzoek is vrijwillig. U kunt op elk gewenst moment, zonder opgave van reden en zonder voor u nadelige gevolgen, stoppen met het onderzoek. De tot dan toe verzamelde gegevens worden wel gebruikt voor het onderzoek, tenzij u expliciet aangeeft dit niet te willen. Als u een officiële klacht heeft over het onderzoek, kunt u een mail sturen naar de klachtenfunctionaris via klachtenfunctionaris-fetsocwet@uu.nl.

Als u akkoord gaat met deelname, verzoek ik u om dit formulier binnen twee weken ondertekend retour te sturen naar y.numan@students.uu.nl. Neem bij vragen contact op met de hoofdonderzoeker via b.l.kennedy@uu.nl.

Met vriendelijke groet,

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Ik verklaar hierbij dat ik de informatiebrief over de Dutch In-Service Primary School Teachers' Beliefs about Cultural Diversity and the Connection of these Beliefs to the Teachers' Teaching Practices' heb gelezen en stem ermee in om deel te nemen aan deze studie.

Naam

Datum

Handtekening

Appendix C: Teacher Interview Guide

Before the interview:

1. Ensure that the consent form is signed and returned
2. Ensure that the invitation to the Microsoft Teams/Zoom environment is sent.
3. Practice the interview with a research team member/peer

During the interview

1. This is a semi-structured interview. Therefore, the interviewer can change the wording and/or order of questions
2. The interviewer can ask follow-up questions
3. The interview will be recorded using the Microsoft Teams/Zoom record option

After the interview:

1. The interview information is placed in the pseudonym sheet
2. All files and recordings are placed in YODA
3. The interviewer double-checks the recordings. After the recordings are placed on YODA, the recordings will be deleted from the recording devices.
4. The interviewer transcribes the interview

Interview Tool

Participant pseudonym:..... Date:.....
 interviewer:.....

First of all, thank you that you want to participate in this research about your beliefs about cultural diversity. As you already know, my name is Veerle, and I am a master's student at the University of Utrecht. Before this interview, you read and signed informed consent, You are free to answer my questions, and no answers are right or wrong. I am here to listen to your story. Do you have any questions before we start?

[interviewee asks questions, interviewer answers the questions]

Then I want to start the interview, and I will therefore start the recording
 [start recording]

Questions:

1. Could you please state your age, gender, study, and current teaching assignment (e.g., grade, how many days you work etc.)?
2. At which school do you teach?
3. What type of a school is that (public primary school, the school with a religious belief, special primary education, etc.), and how could you characterize the school in terms of the student population (white/black/mixed school)?
4. How long have you been a teacher?

This study will often talk about students with a nondominant ethnic background, such as a migration background.

5. How many children do you teach, and how many of these students have a nondominant background?
6. Could you describe your students' ethnic background to me?
7. How would you characterize your relationship with individual students in your class?
 - a. How would you characterize your relationship with students who have the same ethnic background as you? Could you give an example?
 - b. How would you characterize your relationship with students who have a different ethnic background from you? Could you give an example?
8. How do you define cultural diversity in an educational setting?
 - a. How do you see cultural diversity in your school? Could you give an example?
 - b. How do you see cultural diversity in your classroom? Could you give an example?
9. How can you incorporate cultural diversity in your teaching and learning activities?
10. Could you provide some examples of teaching methods/materials you have used in the past or currently use to incorporate cultural diversity into your teaching?
11. When teaching students with a nondominant background, what particular things are important? Please think about your answer regarding the following categories: teachers' beliefs (so, what beliefs are important), teaching practices, and anything else you might identify.

12. How does cultural diversity influence students according to you? In your opinion, what effects do these things have on students? In other words, if teachers have the beliefs and use the practices you named, what effect does it have? And if they do not have these beliefs or use these practices, what effects does that have? Can you think of specific examples?
13. To what extent do you believe that teaching students with nondominant backgrounds is similar to or different from teaching students from mainstream Dutch backgrounds? Why do you think so?
14. To what extent do you believe that the experiences of students with nondominant backgrounds is similar to or different from those of mainstream Dutch backgrounds in school? Why do you think so?

In this interview, the curriculum includes what is taught or the content that you teach.

15. How do you make decisions about what you teach in terms of content? Could you give an example?
 - a. Do you change your content based on the background of the student?
 - i. If so: To what extent do you change the content of what you teach based on the background of the students? Could you give an example?
 - ii. If not, could you tell me why you decided not to change your content based on the students' backgrounds?

As a teacher, you often give instruction. Instructions are defined as the activities used to teach content, such as small group activities or lectures.

16. How do you make a decision on which instruction you will use? Could you give an example?
 - a. Could you tell me why you made this decision?
17. What decision do you make when you provide students with instruction?
 - a. To what extent does the students' background play a role in this decision?
 - b. Can you give an example in which you instructed a student with a nondominant background?
 - i. Could you tell me why you made this decision?

We have finished our interview. I want to thank you for participating in this interview. A transcript of this interview will be send to you. If you have any comments, questions, or additional information regarding this interview, could you send it by e-mail within two weeks? When I do not receive an answer, I assume that the transcript is correct. If desired, you can still withdraw your data. This can be done within 24 hours after the end of this interview by sending me a message. If you have any final questions or comments for me, please let me know. Otherwise, I would like to thank you for all your efforts and wish you a pleasant day.

Appendix D: Narratives

Narrative one

The teacher is aware of cultural differences between the Dutch and the non-Dutch cultures

The teacher believes that even though most children in his school are born in the Netherlands, they do not always identify as Dutch because they do not practice the Dutch culture (l. 28-32)

The teacher describes that not only Christian festivals are celebrated at this school. He states that the school put extensive interest in Eid al-Fitr, the feast of sacrifice, and other festivals that the children bring with them. (l. 58-71 & l. 208 – 220)

(Non-)Dutch festivals are celebrated

The teacher gives students a place to talk about their festivals, and the teacher tells something about Sinterklaas or Christmas or Easter. It is not that he explains everything to the children according to a specific religion, but he just tells that we celebrate Christmas in the Netherlands, because this and that and that happens before that time and whether the child goes along with it is completely fine (l. 35-43) The teacher believes that he needs to explain the Dutch version of a festival and what the students do with this information is open to the teacher (l. 58 – 71)

The teacher describes himself as not religious. He does not believe that the purpose of telling the students about Christmas etc. is religious. He believes that it is important that the student understand that many different cultures celebrate festivals in another way (l. 44 – 48)

Dutch festivals should not change any further

The teacher believed that the school should not adapt their Dutch parties anymore. They reached the max of adapting. The teacher believes that if the festivals are even more changed, it

is not a Dutch festival anymore, so for example, to what extent do you want to change Sinterklaas. The teacher states students do not associate Black/Dark Piet (Zwart piet) with slavery however, when the teacher discussion behind it, a discussion is started about this. The teacher believes that you could go nitpicking about anything in the example of Sinterklaas. You could go very far to make everyone have it to their liking however the teacher does not support the belief that it has any effect (l. 135 – 159)

Students should realize they are in the Netherland and follow the Dutch values and norms

The teacher believes that students should realize that they are in the Netherlands and that there may be different norms, values, and cultural backgrounds compared to what they receive from home. (l. 58 – 71) The school has three pillars: respect, responsibility, kindness/being nice (l. 285). The teacher stated that students with a nondominant background are raised with different eating habits, cultures, norms, and values. The teacher says that students do not always understand that there are differences between, e.g., norms and values at home and in school (r. 100-106). Example: sexual education at school vs. what the parents tell at home (l. 111 – 125). The parents of these students stated that they never talk about sex education with the student. The teacher believes that if parents want to talk about what is done at school, they come to the teacher, and then the teacher thinks he could have an open conversation with the parents about his subject. The teacher also believes the students should be taught about sexual education because it is part of the Dutch curriculum (l. 126 – 131).

The teacher teaches the students about the values by, e.g., watching the Youth News. The teacher states that it always gives a good reflection of what is not standard Dutch. It provides a general picture. The teacher gives students the space to tell what is different at home than what is done at school. However, the teacher does not believe that students can do anything the way they

want. Otherwise, the teacher expects that he needs to spend a whole day saying to the children to sit down and speak in a certain way that is in line with the school rules (l. 301 – 310)

The teacher believes that students should be aware that in the Netherlands, it is not done if you comment on a homosexual couple because, in the Netherlands, the norm is set differently compared to students who have a cultural background in which homosexual relationships are not accepted. The teacher believes that when students who do not accept gays and lesbians as ordinary that you do not hear the child speak, the teacher feels that you mainly hear their parents speak, or the culture or a high-ranking person in their faith who preaches that, who propagates that while a child does not care at all. The teacher states that the children at this age are not yet busy with it are just too young to develop so sexually that they actually have their own opinion about it. The teacher states that if conversations about homosexual relationships are held in the classroom, the focus is on the teacher, so the students who have a different belief than the teacher's opinion do not get a stage (l. 472 – 485). The teacher believes that students should realize that they are in the Netherlands and not a country where a homosexual relationship is not accepted (l. 488 – 490).

Students with an NT2-background have difficulties in the education

The teacher notices that students with an NT2- background find all language courses more challenging. He believes this depends very much on the extent to which the parents of the students are proficient in the Dutch language. The teacher believes that if students' parents talk a different language at home, it is harder for the students to hook up more in the lessons. The teacher experienced this effect, especially after the summer holiday. The students are then looking for the word they want to say (l. 87-96)

The school pays lots of attention to culture; however, it only focuses on festivals and everyday things.

The teacher believes that the school pays lots of attention to the different cultures represented at the school. The school pays attention to how different cultures celebrate festivals or birthdays. Besides that, there are also everyday things discussed, such as why some children bring Turkish bread with them and others a cheese sandwich (l. 163 – 178). The teacher believes that not all food is allowed to eat in class, so, for example, students are not allowed to eat croissants or a Turkish pizza with toppings however Turkish bread or bread with a slice of gingerbread is fine (l. 181 – 188).

Starting conversations to talk about cultural diversity

The teacher incorporates lessons about cultural diversity in these world-oriented courses such as geography and history (l. 206 – 208). The teacher believes that the world-oriented lessons' teaching material incorporates cultural diversity. Besides that, the teacher adds material he finds on google/teacher Facebook pages to make the material fit with the subject (l. 239 – 245). The teacher believes that the method Things of Zwijsen (zaken van Zwijsen) helps the teacher start conversations about cultural diversity because this method both sides of a subject, such as the slavery period in the Netherlands (l. 254 – 263).

The teacher states that the school focus on positive behavior, and therefore the teacher gives students compliments for this behavior. The teacher has a conversation with students about their tone of voice, for example. The teacher talks with Polish students, the teacher states that these students tend to speak very loudly, and the teacher teaches these students that in the Netherlands, speaking loud is associated with being aggressive, and this was not how the students wanted to look (l. 262 – 281)

The teacher states that all students should speak a language that everybody understands. Therefore it is not allowed for students to speak Turkish, for example, among themselves, they should talk Dutch (l. 314 – 322).

Everybody is different

The teacher does not support the belief that he makes different kinds of student-teacher relationships based on the students' cultural background. He believes that students are him- / herself. The teacher believes that it depends on the student's character because the student wants to share information about his/her weekend with the teacher (l. 367 – 385).

The teacher builds on the students' strengths, so for example, a student of group seven could help a student of group eight and vice versa. The students work with cooperative working assignments (l. 392 – 448). The teacher does not state that certain students' strengths are linked to their cultural background.

The teacher teaches students to find their own voice and helping become who they are by emphasizing that everyone is different and that there is no value judgment indicated in them. ‘ When I was in the middle grade as a teacher, we always had: I am me, you are you, and we are us so that everyone can just be whom they want to be.’ (l. 452 – 467)

Narrative two

Parents with a nondominant background are not always able to support their children

Parents with a nondominant background often have lots of children (l. 22- 23). The teacher states that this causes problems during school lockdown because of Covid. The teacher says that there was one laptop for seven children in one family, which was insufficient.

Therefore, the school lent laptops to these families so all students could follow an education at home (l. 108-111).

The teacher believes that students with an NT2 background have a disadvantage because their parents do not talk Dutch to them at home (l. 52 -55). The teacher states that she has to pay much attention to Dutch vocabulary. You do this with language and arithmetic because that professional language (like outline, surface) does not mean anything to students with a nondominant background (l. 84 – 94). The teacher states that she explains words more often to NT2 students (l. 290 – 292). She believes she needs to pay lots of attention to vocabulary so all students can hook up. The teacher believes that parents who do not speak Dutch at home can not help their children with homework which causes these students to struggle at school (l. 94 – 100)

The teacher states that the Dutch new sources do not always reach students with an NT2-background because the teachers believe that these students watch non-Dutch television at home. The teacher experienced that students, therefore, do not recognize youth news or the title of the new text. Thus, the subject news understanding is more challenging for students with an NT2-background than students with a Dutch background (l. 187-198).

It is impossible to teach students Dutch from scratch

The teachers wonder why the municipality of Rotterdam stopped using NT2-classes where there is a full focus on language development. The teacher expressed that she believes that she can teach one student who does not speak a single word of Dutch or English the Dutch language however she believes that it seems hugely heavy on her to teach five students the dutch language from scratch. She believes that it is difficult to learn a language from scratch and it is almost impossible in a class to keep it going (l. 527 – 541)

The school pays attention to cultural diversity however, the teacher believes this is too little

The teacher believes that the school has too little attention for cultural diversity. Some books about refugees come from the NT2 classes (l. 71 -75). The teacher believes that the school is a school in which everyone is welcome, whatever their beliefs or background, which the school does radiate (l. 76-81).

The teachers state that she does not know if books are deliberately chosen to ensure that they are culturally responsive. She says that the method to learn Dutch is well developed however, the teacher indicated that there is nothing multicultural about it (l. 277-285)

The teacher believes that there is too little attention to teaching students about their own and each other's cultural heritage. 'I do think that with foreign children they get to know the Dutch cultural heritage, but the Dutch children do not yet very well know the, for example, Syrian culture or on any country whatsoever.' During festivals such as Eid al-Fitr, the teacher pays extra attention to the culture of students with a non-Dutch culture heritage (l. 308 – 320).

The teacher believes that she has many more options to catch up with parents about cultural diversity and their cultural background (l. 320 – 326). The teachers have several ideas to involve parents more to learn students more about each other's cultures, such as inviting parents over to talk about their cultures, do projects about different kinds of religions, or go to a mosque. The teacher expresses that she finds it difficult to find time to do these learning activities because she notices that her schedule is often very full (l. 330 – 342).

The school or teacher provides extra lessons for students with an NT2-background

The teacher states that the school provide extra lessons to write poems for Sinterklaas at school because students with an NT2 background are not able to write a poem themselves (l. 103-106)

Parents of students with a nondominant background learn about the Dutch culture

The teachers believe she needs to teach lots of parents what a library is because they do not have libraries in their countries. The teacher noticed that these parents are motivated to learn about the library because they want to learn the Dutch language themselves (l. 111 – 115).

During parental conversations, the teacher tell about cultural things such as Sinterklaas, especially when these parents and students experience Sinterklaas for the first time (l. 208)

A student with a nondominant background has many responsibilities

The teacher notices that the student's cultural background sometimes affects the students' learning. For example, a student with a nondominant background has a lot of responsibilities at home, she has to cook, do shopping, gives bottles to her younger brothers and sisters. This student does not do her homework because she must comply at home. The teachers does not notice that this bother her. She has the feeling that the students could be themselves (l. 154 – 158)

Methods help teachers to talk about cultural diversity

The teachers believe that their social development method (Kwink) helps students find their own voice and become whom they are, teaching them about specific values, norms, and cultural diversity (l. 355-362). The method helps the teacher have conversations about who you are, what you can do well, and what you find difficult (l. 162 – 169).

The teacher does not make a difference in their teaching practices because of the cultural backgrounds of the students

The teacher does not believe that she targets one student population when she tries to make use of the qualities or strengths of the students (l. 173)

The teacher states that she finds it difficult to explain how she incorporates cultural diversity into her learning activities. She believes she does this unconsciously. She thinks so

because she thinks it is important for everyone to be themselves ‘ and that I see, I always say, I do not see color, of course, I see color, but I do not see color in a child.’ (l. 265-270)

The teacher does not believe she makes a difference in how she establishes her student-teacher relationship based on the student's cultural background. The teacher expresses that she might do this however, then this is unconscious (l. 445- 450).

The teacher tells about Dutch culture

The teacher teaches about cultural things such as Old and New fireworks. The teacher states that she explains to the students what it is and how it sounds, so students are not afraid during their winter holiday (l. 209 – 212). When the students ask the teachers why some traditions are held in the Netherlands, the teacher will explain about this tradition (l. 215 – 221).

Multiculturalism is reasonable however it should not be forced upon schools.

The teacher believes that is very nice to have multiculturalism because you could learn from each other. However, the teacher believes that multicultural education should not be forced on. There should not be an imposed quota on white schools to take in at least as many students with a nondominant background. The teacher believes that parents should consciously choose a school (l. 227- 246).

Students are allowed to speak their first language

The teacher believes that people must speak Dutch in school however the students are allowed to speak Arabic, for example, in the schoolyard. The teacher teaches the students to ‘you also know what it feels like not to be able to speak Dutch, just think back, and that shows how they feel when you start speaking Arabic. And I notice that many children think that it is about them, so children are their thoughts’. (l. 320 – 326)

Narrative three

Everybody should get opportunities to learn

The teacher believes that all students, no matter their cultural background, should get opportunities to learn (l. 174-184). The teacher states that with regards to multicultural education, you need to speak about opportunity and equality because students with a nondominant background need that extra badly. The teacher believes that students with a migrant background include them in education and help as much as you can because they often start with a slightly greater disadvantage than native Dutch students who have had a difficult start (l. 151 – 157)

Getting acquainted with other cultures and your own culture

The teacher believes that it is important that she pays attention to that she pays a lot of attention to all kinds of different things that belong to the students' cultures. She believes that students should get acquainted with the cultures of others and let them experience that everyone has their own customs and where they come from. She does so by, for example, celebrating Eid al-Fitr and Christmas (l. 54 -61)

The teacher says that the teachers pay attention to cultural diversity during world-orientation lessons. The teacher teaches the students about questions such as: Where do they come from? Why are there differences in skin color? (l. 36 – 40)

How should the school/other teachers deal with cultural diversity?

The teacher states that there is no fixed policy on dealing with cultural diversity within the school. She believes that is now so interwoven in society that every teacher can now deal with it well (l. 44- 46)

The teacher puts a lot of emphasis on mutual respect. She explains that her students of four or five years old naturally wonder about things such as skin color. The teacher believes that it is very important that we immediately emphasize that you can look different, but that everyone is equal and that we, therefore, treat each other that way (l. 51- 54)

Parents of students with a nondominant background learn about the Dutch culture/school system

The teacher experience that parents are willing to get extra assistance from school (e.g., from a in-house speech therapist) and outside school (e.g., team youth from the municipality). The teacher notices that the parents with a migrant background do not know what to do or where to look because they are not (completely) used to the Dutch school system. The teacher also notices that these parents are much more willing to help and extra effort than native Dutch parents (l. 136 – 147)

NT2 students are often underestimated

The teacher states that students with an NT2-background experience difficulty at school. The teacher states she and other teachers often underestimate students. If a student can not explain and express themselves with language that the teachers also understand, it becomes difficult for the teacher to make a good judgment about the student. When students do not speak Dutch well, they also have arithmetic because language also seeps into that subject (l. 160 – 170).

The teacher believes that she learns from the students and what they say about home or the home visits. She does home visits with all students. What you see there or what parents proudly tell about their country of origin (l. 188 – 192).

Teachers adjust teaching based on students' (cultural) background

The teacher adjusts her lessons on what the students come up with. These could be about cultural diversity topics but not necessarily (l. 198-210).

Because this teacher teaches at an SBO, every student has a development perspective plan (OPP). This file is for each student's year goals and focus points. The teachers look at what this student needs and the educational needs of this student. The educational needs of students could differ because of their cultural background (e.g., students with an NT2- background experience more difficulty with Dutch than native-Dutch students) (l. 224- 231).

The teacher does not make a difference in their teaching practices because of the cultural backgrounds of the students

The teacher does not notice any difference how she bonds with a student with a nondominant and a dominant background. She believes it is more child-dependent how she bonds with students (l. 274 – 279).

The teachers ensure that the students can become who they are by emphasizing their strong side and towards themselves. After all, the teacher believe that there is a system in which students have to meet certain standards, such as the Cito test for preschoolers. She likes to emphasize, "Hey, you're making that step as well. So look, because at first you couldn't do this and now you can."

The teacher believes that her students need good instruction during , for example, the collaborative assignments she gives and during the group work. She believes that she can not say to her children, "I'll give you all pictures, then I'll turn on music, just find the same one." She really have to do that 100 times. Then the students think: now I have to walk myself and show initiative. The teacher believes that this behavior is SBO determined and is not linked to the cultural background of the students (l. 354 – 370)

Differences between students with a nondominant and a dominant background is getting smaller

The teacher believes that the cultural differences between students and the effect of this on education is getting smaller. She states that children with a migration background may have a language disadvantage from NT2. However, native Dutch pupils often have a language disadvantage because they sit behind a screen with their mouths open all day. That is really a very emerging new problem that was not really known within our school until two years ago. Children sit in front of a screen have their mouth hanging open so that their mouth motor skills are much too weak, causing them to have articulation problems (l. 286 – 295)

Parents with a nondominant background are not always able to support their children

The teacher states that there is cultural diversity amongst the students but also among the parents. She wonders how do you deal with that in parent conversations? Does she need interpreters (either a professional or, e.g., a family member who could translate) or people who translate? And to what extent do the parents understand the development of the students that is going on? The teacher believes that is sometimes difficult if you have to make that clear. An example the teacher gave was ‘ I had a parent conversation last year where I did the whole OPP in Jip and Janneke language for 20 minutes with all gestures and visualizations and stuff. And then, after 20 minutes, I said, "Do you have any questions?" And then she said, "Yes, how is my son doing?" Then I thought: yes. So that's tricky.’ (l. 385 – 391). The teacher believes that it is tricky because if she needs the parents' consent to call in the extra assistant of, e.g., the speech therapist, the parents should be able to understand why this is relevant and, therefore, the need to understand the OPP conversation. Besides that, the teacher believes that if, for example, a

student's brother or sister translates during parental conversations, she is not always sure if the translation is accurate (l. 411- 412)

Narrative four

This teacher is on a surface level interested in cultural diversity, and she states that there are occasions in which she consciously changes her education to use to the cultural background of the students to make the learning more relevant and effective for all students however there are also occasions in which the teacher does not change her education. The teacher does not always see cultural diversity as a valuable resource in learning and teaching.

Culturally responsive teaching

The teacher is married to a Jewish man and therefore does not take for granted that something makes sense. Thus, she talks with her students about culture (r. 52-54). For example, the teacher believes that students need conversations about cultural diversity topics in history. She has, e.g., talked with the students about if you could call the golden age the golden age because the students identify with it and others do not, and therefore the teacher starts these conversations (r. 134 – 143). The teacher tries to include culturally sensitive teaching material. The teacher pays attention to which books she chooses. She reads Mees Kees because that book has personage with different backgrounds (r. 47-52). She states and believes that not all teaching material is culturally responsive and that this not match how culture and thing are reflected in her school (r. 57-60), she beliefs she needs to add extra material to make the teaching material culturally responsive.

The teacher stated that because the school is Catholic, the Christian festivals are really celebrated. However, the teacher also tries to offer other festivals that the students celebrate,

such as Chinese New Year (r. 195-207). The teacher also celebrates festivities such as Sinterklaas and Christmas, she tries to make this inclusive for all students and culturally responsive however her beliefs are (most) important. She believes that she is open and adjusts practically a lot (r. 123 - 124). She stated that everybody should bring a plate and cutlery, she has a conversation with students how do not use cutlery because of their culture (r 55 – 57). The teacher also provides Christmas diner where there is no pork (r. 124) and the teacher make sure that all treats are vegan so there is no pork gelatin in it (r. 160-161).

The teacher believes that it is an advantage that her students are in a classroom that includes students with diverse cultural backgrounds. The teacher beliefs that it is good that students with these backgrounds learn how to work together. The teacher states that the students from one culture do not attracted to each other during cooperative teaching assignments, she stimulates this behavior by giving assignments which randomly assign students to work with each other (example handing out memories) (r 280 – 286).

The teacher beliefs that it is important to build a student-teacher relationship otherwise this could hinder learning (r. 311 – 315). The teacher beliefs that all students should get used to teachers who act a bit crazy. She believes that students with a nondominant background need more time to get used to the teacher's behavior. She also beliefs that students with a nondominant background feel less free, they do not speak directly to the teacher which the teacher finds important (r. 321 – 325).

Deficit language

Concerning Sinterklaas, the teacher expresses deficit language. She blames the students' characteristic namely their parents that they do not help the student with creating a surprise. The

teacher expects and likes that all students participate with Sinterklaas and therefore the school offers workshop for students to create surprise (r. 68-71).

The teacher believes that students' personal characteristics, namely that they are NT2 students, are why their vocabulary is not good enough, which is an example of deficit thinking. She believes that students who are e.g., raised bilingual with Spanish and Dutch know the Dutch vocabulary better than a student raised bilingual but Spanish and Russian. The teacher notices that students with an NT2 background need extra instruction, such as technical reading and reading comprehension (r. 417 – 439).

The teacher knows that she sometime has prejudices about students with a no Dutch-speaking parents, she beliefs that these students do less good compared to students with a Dutch speaking parent. The student first must prove itself before the teacher is aware of her prejudices (r. 183-186). The teacher beliefs she is a 'woke zeikerd' because she tells her colleagues to be aware of prejudices when they give study advice to students however as mentioned before the teacher herself also has prejudices about students (with a nondominant background) (r. 447 – 452).

Challenge deficit language

The teacher also expresses language which challenge deficit language, she belief that students with Turkish grandfathers know a lot more about vegetable gardens compared to students with Dutch grandfathers (r. 238-243).

Assimilation

The teacher beliefs that all children must exercise and therefore should gym. The teacher has conversations about this with the parents of the students. When mothers of girl who get their period say that the students do not have to exercise because of their cultural background, the

teacher does look for options however the teacher belief seems more important than the belief of the parent (r. 87-93). The teacher believes that all students should be treated equal, and, in this example, the teacher ignores (partly) the cultural difference between students.

The teacher believes that all students should look at her even when she grumbles at the students. She understands that some children from certain cultures do not do that because of their culture (r.105-106). The teacher ignores this cultural difference between her beliefs and the students' culture

Another example of this teacher's assimilation belief is that teacher believes that it is a big problem if a student does not sing because of their culture. The teacher has conversations about this with the parents but also in this case the teacher belief seems more important than the belief of the parent (r.157 – 160).

The teacher believes that all cultural backgrounds have the same value and therefore she states she goes back to these rules in class (r. 211 -218). This could be an example of color-evasive beliefs because the teacher ignores the cultural difference between the students. She states that alle students should follow the same rules as agreed upon.

The teacher believes that it is street culture when there is someone at the top of the triangle and cultures in which you all equal. The teacher blames the student's behavior, she stated that she needs to sit at very much above the student who tend to sit high in the triangle because they are used to that because of the home situation (r. 110 -115).

The teacher does not take the cultural background of the students into account when teaching, she does not belief that a student with an Antillean background have to learn in a different way (r. 175-176). The teacher does differentiate a lot based on their results, but she believes that culture does not play a role in how she differentiates (r. 180). Another example is

that the teacher uses cooperative working method she does not believe there is a difference between students' cultural background in how they join in (r. 252 – 268).

The teacher believes that it is an advantage that her students are in a classroom that includes students with diverse cultural backgrounds. The teacher believes that it is good that students with these backgrounds learn how to work together. The teacher states that the students from one culture do not attract to each other during cooperative teaching assignments, she stimulates this behavior by giving assignments which randomly assign students to work with each other (example handing out memories) (r 280 – 286).

The teacher believes that it is important to build a student-teacher relationship otherwise, this could hinder learning (r. 311 – 315). The teacher believes that all students should get used to teachers who act a bit out of the ordinary. She believes that students with a nondominant background need more time to get used to the teacher's behavior. She also believes that students with a nondominant background feel less free, they do not speak directly to the teacher which the teacher finds important (r. 321 – 325).

Narrative five

The teacher is unsure how her beliefs and vision affect her way of teaching (l. 193 – 195). The teacher believes she is not so much on the cultural side, but she leaves everyone in their value. She sees the class as a group and not so much as 'you are from that country, and we will do this for you now.' She expresses that she maybe will do this when the children are a bit older and when she believes it is appropriate to pay explicit attention to cultural diversity (l. 198 -201).

The teacher does not adjust her teaching practices based on the cultural backgrounds of the students

The teacher barely notices the influence of the culture of the students with a nondominant background only a girl who lived in France for a long time. This student sometimes needs to think a bit longer to answer in Dutch, and therefore the teacher does not change her lessons.

The teacher believes that teaching students with a non-Dutch background do not differ from teaching students with a Dutch background. She thinks she would treat everybody in the class the same. She can imagine that if a student has a non-Dutch background, she needs to take (extra) care of the language.

When a student mentioned things like we did certain activities in this way in my French school, the teachers will unpack that if she believes that the child would like that and if the teacher believes she finds it fun or if she believes that it is suitable for all children in the classroom. The teacher expressed that she did not yet think that students suggested a certain activity because of their cultural background was useful. Therefore, she did not do these activities (l. 140 – 150).

The teacher does not believe that she makes a difference in building a student-teacher relationship between students with a dominant and nondominant cultural background. She thinks she needs to do so if she has children from 'extreme cases.' With 'extreme cases', the teacher means that if students do not understand the dutch language well or are not used to how she does things in her school. She believes she might spend a little more time on it, or you have a fixed moment with that student (l. 467 – 471).

The teacher does not think there are next to the books in which cultural diversity is more prominent there are no other examples of teaching materials/methods that highlight cultural diversity. (l. 205-206). The teacher expresses that she could celebrate certain festivals of the students; however she does not feel the call to do so because she believes she is teaching young

children, and she feels like they are not really into that. She believes that the students want to be in the here and now. She also does not want to wake the students up on purpose, making them very aware of what I look like. The teacher believes that the students are just Eva or Saïd, and do not have a label. They are a person and do not need to know where they come from each other. She does think it is important that you're ahead of problems regarding cultural diversity. Students should not judge each other and have knowledge about each other or something (l. 205-215)

The teacher does not believe that the students' cultural background influences her lessons and instructions. She does not think she has to do something special for students with a nondominant background. She states that the NT2-students currently have extra classes outside of the teachers' classroom (l. 231 – 239).

The teacher does not adjust her learning goals based on the students' cultural background. She makes sure her whole class meets the goals for language and arithmetic, for example (l. 255 -269). The teachers do not adjust the values and norms taught based on the student's cultural background (l. 278 – 290).

Students should realize they are in the Netherland and follow the Dutch values and norms

She also believes that if somebody grew up in another culture, they need to get used to the Dutch norms and values. She believes that some parents and students find it easier to do so. She believes that the Dutch culture is more like the French culture than the Afghan culture. Therefore, she believes that it is easier for students with a French background to get used to the Dutch culture (l. 129 – 135)

Getting acquainted with other cultures and your own culture

The teacher states she does not introduce students to each other cultural heritages. She does not feel like she needs to do anything about that right now (l. 244 – 247)

The teacher states that her school, because it is a Waldorf School in the Netherlands, celebrates Christian festivals such as Christmas and so on. It is a custom to teach Easter from a Jewish perspective in group seven. It depends on the teacher if they choose to celebrate other festivals that the students in their classroom celebrate (l. 65 – 71).

No special profession/materials/methods to teach students about cultural diversity

The teacher states that there are no special profession to teach students about cultural diversity. She states that teachers at her school introduce students to other religions during period, this is specifically done in the higher classes from group six (l. 70-75). With period this teacher means that at the Waldorf School teachers start the first two hours with a certain subject: arithmetic, language, or local history. During a period of three to four weeks the teachers start the day with those lessons (l. 90 – 92).

Teacher dependent who is dealt with cultural diversity

The teacher stays it is teacher-dependent at her school what teachers do with cultural diversity. She states that one teacher does practical research into what she can offer and other teachers work straightforwardly. To a certain extent, they give education and do teach about cultural diversity.

She believes it is not good if you teach cultural diversity from books and that you say as a teacher, "Look, that's in there." She believes that teaching about cultural diversity is sometimes a bit difficult or not necessarily difficult. However, she believes that one teacher who is teaching the preschoolers puts it a bit thick on the other teachers (l. 154- 164). The teacher believes that it is not appropriate for preschoolers to put so much explicit attention to cultural diversity. She believes that this is not appropriate for the age phase of the students (l. 181 – 184). The teachers who teach the preschoolers has also set up a club with parents to draw attention to the diversity

in the school. The interviewee believes that more attention for cultural diversity is good. Sometimes she does not know if the way of the preschool teachers is the right way by putting much attention on that we are all different and that one looks like this, the teacher does not believe that is the right way to address cultural diversity however, she does not know what the right way is (l. 164 – 178).

The school at which this teacher teaches offers once a theme day about cultural diversity. The teacher believes that this is not much (l. 186 – 187). The teacher expresses that it is teacher-dependent how much is done with cultural diversity (l. 219).

The teacher pays attention to cultural diversity

The teacher selected a fable for her class, the teacher selected this fable because this matched the learning goals. When she was telling this story, a boy whose father comes from Suriname, connected to this fable because this fable is also relevant in Suriname. The teacher gave this student room to talk about his father and about the country where he comes from. The teacher states that she will not do any big lesson or anything about cultural diversity (l. 82 – 88).

The teacher believes that when a teacher does something with the different backgrounds of the students, the students might feel more seen. The teacher states that she could do something with their faith or what they do at home. The teacher does not often mention specifically that there is cultural diversity. She notices that her students are not aware of the other students' cultures. The teacher believes that students become more aware of this around 10 years old. A teacher should respond more consciously to it and offer more explicit information about cultural diversity (l. 106 – 117).

The teacher places on her Seasonal table (that is a place in the classroom where you put all kinds of things from the seasons, such as the autumn leaves and chestnuts) not only white

dolls that she did before. She now includes also dolls of different skin colors. There are also more books bought and read to the children, including cultural diversity topics. In these ways, the teacher does not explicitly mention cultural diversity; however, the students see it in the classroom (l. 117 – 123).

The teacher believes that her school is quite white and she thinks it is good that schools show a bit more of the world and the other cultures, and maybe also on a playful and artistic wise. She suggests that the students write letters with children from a certain country who then tell how things are going there at their school. That way, students could come into contact with other cultures, and these cultures become more familiar. She would like that (154- 164)

The teacher is not well informed about multicultural education

The teacher believes that she is not well informed about multicultural education. She believes that if she comes more in contact with cultural diversity and multicultural education, she will become familiar with it, and she would delve more into that (l. 154-164)

Narrative six

The teacher teaches about cultural diversity

The school has to give the philosophy of life at school, and they do that with the teaching method 'Heaven & Earth.' That method tries to discuss diversity and the Catholic festivals - because the teacher teaches at a Catholic school - also in the piece of citizenship. (l.59 – 62)

The teacher believes that everybody should have respect for each other. The teachers make the students aware of what they do and what it means to another student. So if a student runs into another student on the football field, how do you respectfully deal with that? Students are not allowed to scold, which happens very often: "Hey, dirty cancer Turk", so to speak. The

teacher asks the students questions about how such a comment. She asks how it makes them feel and how another student feels (l. 105-112).

The teacher states that several methods at her school pay attention to cultural diversity and citizenship. She explains that there is attention for diversity and citizenship during the lessons of philosophy of life. Another method for social-emotional learning, Kwink, also pays extensive attention to citizenship and cultural diversity. In these lessons, the teachers talk with the students about cultural diversity. Besides those methods, the teacher watches the Youth New with the students. The youth new shows topics about cultural diversity, the students raise questions and reactions on these topics related to cultural diversity. These questions and reactions are discussed in class (l. 400 – 410).

Do not generalize based on the cultural background of the student

The teacher is aware that the cultural diversity of the students affects them. The teachers state that boys with a Surinamese / Antillean background want to be the leader. The teacher says that she, of course, does not have the intention to generalize and that this behavior does not apply to everybody, but it is a thing which she notices when she looks at how students play together, for example, in the schoolyard (l. 186 – 194)

Material/method to teach about cultural diversity is not supported by the teacher

As a pedagogically and academically trained teacher in cultural diversity, she does not support the teaching method for language because it uses terms such as autochthonous and allochtoon. The method only learns the definition of the word, and that is it. The teacher believes that words like these create a dichotomy. The teacher states that she believes it creates an us-them feeling. She believes that you want to convey a different message as a school (l. 62-79)

The teacher adjusts her teaching practices based on the cultural backgrounds of the students

The teacher believes that it is important to pay attention to cultural diversity, especially in a very diverse class and school in which she teaches therefore, she pays attention to this, and she has conversations about diversity with her students. When for example, youth new shows a topic about cultural diversity (such as the fewer Moroccans statement by Wilders), she notices its influence on her students. Then she has to talk about it with her students (l. 122-129). The teacher believes that such topics are very much alive at her school, and therefore she has to respond to them.

The teacher believes that she needs to respond to the school environment and what is alive in the neighborhood. She believes that a teacher should always talk to parents about what lives in the neighborhood and have a dialogue. She thinks that if you, as a teacher, do nothing with it, no conversation can arise. She states that children are told certain things from home, and as a teacher, you have to do something with that. That can be about wilders' statement and the Black Piet (Zwarten Pieten) discussion. That is something that parents in her neighborhood react violently to. In her classroom, she experiences tensions is, for example, a child in her class says: "Black Piet is racism and sister and so on," while there are also Dutch children in her class who do not experience that. The teacher states that she talks about these topics. She does this by asking, for example, "This is your opinion, and this is your opinion, but how do we as a group in this class deal with it now?" (l. 135-145)

The teacher states that the teaching approach is quite classic because she teaches in regular primary education. As a teacher, she needs to follow her method and has to meet specific goals each year. But when the teachers talk about things like interacting with each other and

engaging in discussions, she looks purely at the environment and her group's needs. She states that the need is leading. If she notices that there is much unrest now because it is Sinterklaas and Black Piet, that is not something she is going to ignore. She sees that this requires attention in my neighborhood, and then she pays attention to it. She thinks it should also be a kind of skill of teachers to see what your group needs. And based on that, you do or do not pay attention to it, regardless of the program you have to run for language, arithmetic, and spelling (l. 203-213)

The teacher does not adjust her teaching practices based on the cultural backgrounds of the students

The teachers find it difficult to answer if she makes a difference based on the students' cultural background when she builds a student-teacher relationship. She believes this is a question for children: do they feel the same connection with her. She thinks so because she She is talking about the pedagogical question that children have, and she thinks that as a teacher, she does everything she can to meet that question, signal it, and link a certain action to it. But whether children experience that, she does not know, and she states that the interviewer should ask the children themselves (l. 357 – 362).

The teacher believes that students need to accept each other and respect each other (and their cultural background) otherwise, the teacher believes the students can not build something. Students should learn that you, for example, not always can sit next to your BFF, the students need to learn that they also need to work sometimes with people of which they think 'I do not like to work with you. Besides that, the teacher believes that students should learn to accept differences. These beliefs are also shared in the school because of the Catholic identity. There are seven core values that the school expects to propagate, one of these values is respect, and another is connected. For example, the teacher believes having respect is a certain basis for the

behavior that students also should have as adults later. Therefore the teacher believes she needs to teach the students this behavior (l. 417 – 457).

(Non-)Dutch festivals are celebrated

Because the teacher teaches at a Catholic school, the catholic festivals are celebrated. All the teachers read the Christmas story. The interviewee always talks with her students about: "We are a Catholic school. This is an important Catholic festival, " and the teacher and students reflect on that. What does it mean? What does that mean? She always pays attention to the children of different religions who are in our class. She allows those students to tell something about what they celebrate in terms of important holidays or, e.g., what celebrations they dwell on at home? The teacher states that she pays attention to this. However, this does not mean that is the standard in the other classes in her school (l. 152-159)

The teacher provides students the time and place to talk about their culture. The teacher states that when she sees that children participate in Ramadan because they do not have food and drinks with them. So her first question is: have you forgotten or are you participating in Ramadan? She then asks the children who participate in it always to say something about it. Students then often tell that they are Muslim and that that is the holy month for them and so and so. The teachers ask about that and the teachers also always give the other children in the class the opportunity to ask questions. She does so because children often hear that for the first time or do not know what it means. They have heard of Ramadan, but they do not know its intention. This way, the teacher states that she creates a piece of consciousness (l. 160-171)

Parents should realize they are putting the children in a Dutch school.

The teacher Aafke believed that it is important that the parents of the students with a nondominant cultural background realize that their child is in a Catholic school. Parents must be

at peace with things going a certain way at our school. The teacher communicates with parents about the festivals that will be celebrated. For example, when the Easter period will start soon or the school will pay attention to what is important at that moment and in this and this way we are going to do that. If parents have any questions, they can talk to the child's teacher or the management. The school and the teacher ensure that dialogue is possible. The result of an evaluation in which was measured how parents experienced this communication showed that parents find this the contact is very warm. Everything is clear in advance so that parents can think about it or know whom they can go to for their questions. The parents experience that as very pleasant. (l. 219 – 240).

Narrative seven

The teachers believes cultural diversity is very beautiful, she describes that she teaches at a very diverse school in terms of terms of culture, in terms of education level and in terms of environment where the students live. She believe this gives a very nice reflection of our society and of the city in which the school is based (l. 16 – 19).

School uses cultural sensitive teaching material

The teacher noticed that the school made a transition to material that showed cultural diversity more and more. In the beginning the teacher noticed that the school had depicted a lot of white children on flyers et cetera, while that was not at all right with our population because she believes the school is just very nicely mixed. The school also provides books in which the school take religion into account. The school offers everything, so for example, when a piece of witchcraft does not add to Christianity, then those books are there, but do not get a prominent

place in the classroom however the children do have access to them in the library or the teachers keeps a copy of the book on top of her closet (l. 43 – 57).

The teacher finds it difficult to answer the question what she believes is important if you teach children with a nondominant background. She believes she sees the children as the same and the classroom as ‘whole’. She believes that students with a fully Dutch background understand that we are very different. So that our religion gives us other truths. The teacher tries to give all students that it is normal that people are different and that that is fine (l. 60 – 66).

The teacher states that her school is a Christian school were next to Christian festivals also other festivals such as Ramadan and Eid al-Fitr are celebrated. It is teacher dependent if other festivals are celebrated (l. 70 – 74). The teacher pays attention to the festivals that the children celebrated and what they experience beside that in their culture (l. 123 – 126)

Parents expectations

The teachers noticed that students with a non-Dutch background are expected to perform more. She believes that that may also be because the parents with the also non-Dutch background may be less familiar with how the levels of secondary education are put together in the Netherlands. The teachers believes that the parents then often think: havo is high and vwo is high, so my child must and will be havo, vwo. The teacher is not sure if the parents feel this pressure also because of their cultural background (l. 81-92)

Why should teachers teach about cultural diversity?

The teacher believes that we live in a multicultural country and she thinks that is very nice to embrace. So she just likes the fact that we are different with each other. Whether that is cultural heritage, religion, thinking differently, being political left or right (l. 95 – 99).

The teachers believes that she embrace cultural diversity in her classroom and that she has to prepare the students for the future, because the Netherlands is multicultural. The teacher states that she has teaching experience in a white school. She noticed that it is very important that a real picture is sketched. Because the teachers states that the media there is very often what is negative about different cultures and events that are violent are projected in the media. As a result, the teacher believes that many cultures are intentionally or unintentionally put in the wrong light. And that can take place in the so-called white schools, because they have no or too little experience with other cultures (l. 106-113).

Norms and values school are different than at school

The teacher believes that it is important to discuss the rules of conduct with each other. Why is it very normal for her to deal with school in this way, while others get it from home in a different way? The teachers also thinks about, for example, homosexuality. She believes it is not an exciting thing, it gets exciting if we don't discuss it. Then it is very new and can feel crazy. She is not into that, so we discuss a lot and talk about it. The teacher believes that it is all very normal and that she believes that it is good that in that way as well (l. 128 – 132). The teacher is aware that not in all cultures it is okay to fall in love with the same sex. The teachers starts conversations about that it is not as obvious that everyone thinks so freely about homosexuality. The teachers believes this is a shame, because you can fall in love with a boy, you can fall in love with a girl, you can fall in love with the person. Therefore, the teachers makes that negotiable, including the space that within some religions it feels very different and very different from home. The teacher inflict on the class that it can be seen differently from home when I know that it is playing in the classroom. If I know it's not playing in class, then I'm not going to address that piece either (l. 158 – 167).

How the teacher teaches about cultural diversity

The teacher states that her children can just proudly tell themselves about themselves and their cultures and feel free. The teachers prefer to hook into what is there so the activities are linked to the experiences of the children. Besides that, the teachers also give attention to religions that are not adhere to (l. 173 -179).

The teacher believes that she teaches the students to become how they are by not showing the political color of the teacher. She tries to portray all parties, including those that really feel against me, as objectively as possible. Both the pros and the cons. Same with religion. For example, a few years ago, there were reaction to the comics that were made about Prophet Muhammad. The teachers states that she had very nice conversations with the students about that. The student who was raised rather right-wing had something like: wow, how ridiculous. And there were hefty swear words towards the Muslim world. The teachers states that she also had several Muslims in her classroom. And a few of them were like, yes, but wait a minute, you do ridicule him. And then you might call out on yourself that this is happening to you. While not all right-wing children shared the opinion of that right-wing student. And certainly not all Muslims in her class shared the opinion of these two Muslims. And the teachers has an opinion, but she mainly tries to: I see this happening and I see that happening. How can we make sure we understand each other? Or at least try to understand? That's what she tries to do, she tries not to show any political color. The teachers believes that respect is a high standard in her classroom. She states that students can be whoever they want. Students and teachers do listen to each other, because otherwise we will continue to have that tunnel vision and the teachers believes that they have to get out of that (l. 190 -201)

Narrative eight

The teachers connect to the 'beleveningswereld' of the students. They are really allowed to explore the neighborhood. They come up with ideas for environmental problems that they themselves recognize in their neighborhood. They are now going to become plastic tarieër for a day. (l. 26 – 28)

The Teacher Likes that she has A Turkish Intern

The teacher expresses that she likes that her intern is a Turkish girl and that she is very traditional, she wears a headscarf and is completely covered by clothes. The teacher notices that the children do not ask questions about her (cultural) background. She does notices that the students with a non-dominant background do join her when she makes or does something at the table. The teacher believes that the students are drawn to her because there is familiarity between them and the intern (l. 40 – 46)

The Teacher has High Expectations of all Students

The teacher has high expectations of the students. The teacher asks a lot of in-depth questions. So, questions where the children have their own input. To reach the whole class you just want to learn from the movement, songs, verses just what is typical of preschoolers. The teacher adjusts her goal based on their development. The teacher states she also have two toddlers who can barely speak. They then go to work with my teaching assistant or with an intern. For example, the repeated reading aloud, the vocabulary and the counting. The teacher observes very well where the children are. She believes that in a kindergarten class you can differentiate very well, as in small groups. Then she has in mind with which children in the depths a bit more and which children first must learn to just hold a pair of scissors, or to go along with the fantasy, or move nicely, build nicely, that is just as important to her. She believes she

can differentiate well and reach all target groups. Of course, the students also learn a lot from each other (l. 96 – 111)

Students with an NT2-background have Difficulties in the Education

The school provides extra lessons to the immigrant children who have a language delay (due to homeschooling during the Corona lockdown). They are then taken out of the classroom for fifteen minutes in the morning and then they can join the storytelling group, or they will read stories. Then, for example, they are offered a book several times and that includes pictures. It's about vocabulary and being able to tell the story in the right order. That is really a subgroup. There they also meet children from other classes, so she really like that. Then it is mixed. The teacher informs the parents about this extra lessons. (l. 116 – 131)

The school also proved extra math lessons; these lessons are also targeted towards student with a dominant background. (l. 132 – 133)

The teacher tries to look for cooperation with the parents. What student learn at school naturally continues at home. The teacher believe that it would be a great thing is what is learned at school would continues at home. So, for example, the reading process in group three, that is never only possible at school, that must be done at home. The teacher states that if parents are foreign speaking at home, it is also very difficult for them. In the kindergarten classes, if they are between three and four, you can ask the VoorleesExpress to join in (an organization which helps parents to read at home to their children). A boy has Indonesian parents, they didn't speak a word of Dutch, mother still didn't. They also have the VoorleesExpress for that boy at home. His mother eventually picked up things as well which the teacher believes is a good thing.

Parents of Students with a Nondominant Background Learn About the Dutch Culture

The teacher believes that the parents at her school have consciously chosen to participate partly in the culture of the school. They know that the annual celebrations are for example Christmas and Sinterklaas. The teachers' students are allowed to take the day off during feast of sacrifice to celebrate it with friends and family (l. 158 – 165).

(Non-)Dutch festivals are Celebrated

The teachers states that they celebrate Catholic festivals and festivals the students bring with them. With Eid al-Fitr, the students have a day off to celebrate this festival. The teacher explains about the festival in class. Children also bring a treat the day after. The teacher states that the students then are very nicely dressed. The teacher pays particular attention to this in the kindergarten classes. She asks the parents how it was. In the higher groups, attention is paid to this in the teaching methods. In the lessons about culture, and the world, exploratory lessons. In her class, people do talk about it or read about it. They watch the Youth News. It is not the case that our school adjusts a program for that (l. 199 – 205).

Getting Acquainted with Other Cultures and your own Culture

The teachers provide space and time to the students to talk about their cultural background. The intern and a five-year-old boy explain to the class why they do not eat wine gums because there is glycerin in it (l. 52-58)

The teacher believes it is important that you show interest in all students, seeing how they are and what they want to say. She finds other cultures interesting. She also sometimes asks the parents things, especially when she notices that they are really struggling with the language. She also notices it in songs, which are so typically Dutch. The school now has a method, A Two

Three Sing, then she really looks at things in another language. There are also Turkish and Moroccan songs. Then the teacher and student really enjoy being different from each other. What's nice, is the class had a whole new set of skin-colored pencils last week. The student was allowed to make a self-portrait. The teacher and student really walked around and looked at the different skin tones together and wondered why they are different (l. 210 – 218).

Students 'Cultural Background Influences (Negatively) the School Performance

The teacher has a Turkish girl in her classroom, and she can't express herself well in the Dutch language. She ends up doing a lot physically and she's quite big. The teacher believed she was really dominating, also about other children. The teacher had asked her mother, "Hey, what about that? What was it like at her other schools?". Her mother said: 'yes, that fits our background that we like to stand up for ourselves'. The teacher then said, 'well, I think it's more because she finds it hard that she can't express her feelings with language'. Now it's good. They go to speech therapy during school hours. The parents assume that anyway. The read in a report from another school, selective attention and difficulty with corrective words from female adults. Then the teacher went back to her mother with the report of the other school. First, she got a red head. The teacher believes they just walked away from that. She thinks they also had a conflict about it. And then the mother said: 'yes, that's just the way it is with us, you just prefer to take things from a man than a woman'. It seems as if that girl has that very dominant, that masculine, very much in her. The teacher and mother talked to her about how to make friends. The student is a bit outside the group. How do you comfort each other? The students talk about it in the Kanjer training. My colleague had sent a picture of it. How can you comfort each other when you've said something bad? They were facing each other, one shing hands with the other, the other raised his hand like

sorry. They cuddled with each other and sat across from each other and really talked about it. This way you take her into the habits. The habits of home you leave a bit behind in the classroom. We do inform the parents about how things are going in our classroom. You approach it in a positive way. From a parent, the children are very often late. The teacher has asked about that before. The mother said that in their culture it is not so common for young children to go to school all day. Mother is also at home with the children. And then the teacher said: 'that's also allowed if they're not five'. With us you just must agree on a fixed day. That's how you negotiate a little bit about that. Both that Indonesian boy and the boy with the mother with the Korean background have a huge developmental advantage. They are super smart. With one of the two children, we doubt whether that really comes from himself or whether it comes from the culture in which children learn things very early on. The mother also said that, within our background grandma is on top of it. Children are taught a different language from an early age and learn to develop themselves. The teachers have also tried to tell her that playing is also very important. Playful learning. The teacher noticed that he meets the younger children for the first time. The teacher was just working in the hallway and then she literally heard that they were playing. He was sitting in the construction corner with another boy and said, 'Now we're going to do the game in English. I can speak English can you also speak English?' The other toddler said: 'yes, I can do that too'. He also listed all the names of all those dinosaurs and where he had been. The teacher thought he has been in Naturalis. Because he was talking about the very big dinosaurs. Then she often brings it up in a book in which he can point out those things and in which he can look for himself. Then the teacher thinks, that might be very important with those people. She sees the same pattern with those parents of the Indonesian boy. These are really scientists; they are now studying in Bottelhof. They had almost no toys at home, we occasionally brought a

crate. The teachers asked: 'What is the student playing with at home? What is he doing at home?'. The teachers had home visits. She saw that he just learned the whole alphabet. In the beginning, he could only write down the alphabet, now he can also form words. When he returned, they were allowed to make an I-drawing. Then my colleague had asked if you can draw a human being. He didn't even draw a human being, but he just literally wrote down 'a man'. The teachers believe that he is already developed at home, that the parents are so busy with that. The teacher believes she can't stop him anymore, so he has now also received his first reading books. She finds it very difficult to deal with the contrast. He learned a lot at home, really the main issues. She believes she must get him on a higher level. Twins in class can barely speak, Dutch boys, they were born prematurely, and they are just toddlers, he prefers to be there. Then she thinks he also has some catching up to do. Then you see him lying on the floor laughing. Then she thinks, aagh you're just very small. You have already learned a lot from home. Maybe that's very important in that culture. The teacher never talked to the parents about developing yourself. During the interview she stated "Now that I'm speaking to you, I think I could ask those people in more depth questions in an older conversation. Now I also fill in parts myself." (l. 230 – 288)

Narrative nine

Description of why and how the teacher teaches at an NT2-school

The teacher is glad she came to work in the school for NT2 students because she sees so much more. It gives her much more of a chance to be able to carry out her identity as a person, really every day. It can really grab her that there is rottenness in the world, even without being a teacher. Because she is now a teacher at the asylum seekers' center, she believes that she can do something for that rottenness in the world. She thinks that it is so beautiful (L.520 – 524).

The teachers teach in small classes of eight children. When a child comes in, they really start from scratch, and some have not clambered yet, so they really need preschooling. And others do have about the level of group four and are more concerned with spelling categories, for example, so it's very differentiated. The teacher describes that she, therefore, teaches individually. In whole-class instruction, she can not explain much about a math goal or a language goal. That is why she believes it is justifiable to teach in such a small group (l. 30-35).

The teacher adjusts her teaching practices based on the cultural backgrounds of the students

The teacher states that her students know little about Dutch culture, for example, King's Day, things like that they do not know, and everybody has their own culture. The students bring different food, and they all speak different languages. The teacher believes that it makes it very difficult to talk to each other because the students and the teacher do not have one language they can speak together. Some children will translate for the other, but the teacher also stated that she has children in her class who do not have a classmate who speaks their language. In that case, the teacher and students communicate with hands and feet (l. 57-66).

The teacher believes it is essential to give the child the feeling that his culture is allowed to be there. The teacher states that if she only tells him how we do it in the Netherlands, she feels that she rejects their culture. She does not want to give that feeling because she also thinks that the person can only learn if he can be completely complete. So she wants to show that, and she wants to include it in her lesson. Therefore, she also asks, for example, "What are you used to?" or "How was it with you, try to tell?" She also tries to take cultural diversity into account, for example, what the characteristics of that culture are. For instance, she has a girl in her class from

Eritrea who had very few lessons, has no experience with school, and is very mobile. She always wants to do something, so the teacher has to take that into account (l. 69-78)

The teacher believes that her personal understanding of teaching children from a different cultural backgrounds has changed a lot. She thinks she is changed a lot because of her colleagues, the development offer that the teachers get from the school, and the study days. She states that that together makes that she is much more skilled and that she know much more. She believes that she has grown as a teacher (l. 115-119). She has, for example, learned that students do not necessarily have to talk in Dutch because she wants the students to develop the language, and it is already very good that they can develop the language together. If she then asks to give what they have discussed in their own language in Dutch, it is perhaps an even more profitable way of acquiring language. And in that sense: what difference does it make? Rather than speaking it well in their own language and then being able to translate it, they only do it in Dutch. The teacher states that this was an insight for her because she believed that students should talk in Dutch before these pieces of training. After all, they need to learn Dutch (l. 122 – 130). The teacher learned from her colleague that students need a lot more time to land. It is sometimes much better to sit down on the relationship and give them time to play when things don't work out than focusing on the performance, which she did before. She described that she was very performance-oriented when teaching in regular education (l. 132 – 134).

The teacher does activities to give space for all the different cultures. She does not always stick to the maths lesson and your language lesson that she has to do. She incorporates questions like "How was that with you?" to focus on cultural diversity next to the lesson goal. The teacher states that she does not do these for every lesson and believes that may not be necessary (l. 152-157). An example of how the teacher incorporate space for diversity is after the autumn holidays

she wants to start by telling you: this is welcome in Dutch, this is how you write that, and this is how it sounds – and then asking the question to the students in her class, how do you write 'welcome' in your language or what do you call it? And then stick that on the door, so that all students and teachers see 'welcome' on the door of all the different cultures. And that children can write: this is how we say it to me. She hopes that she and her students can then do it so that when they come in the morning, they can choose how they greet and say welcome and that the teachers say it back in the same language (l.152 – 166). The teacher saw this example in a colleague in her class. She saw how enthusiastic the students were about it that they wanted to show it very proudly to others. The students felt that recognition. Then the teacher thought: she does this so much, I want this in my class too (l. 168 – 172)

The teacher gives the students space for their own input to choose things themselves and interpret stuff themselves. The teacher does not dare to talk to the students about that now and the future because she does not know if they have such a future because it is unsure if the students can stay in the Netherlands or somewhere else (l. 334 - 344).

The teacher believes that it is a strength of the class that they try to build a bridge between the teacher and students. When the teacher does not understand a student or if a student finds something exciting, another student will help by, for example, translating it or explaining it or consulting as she sees: I think he doesn't understand. The teacher believes that they learn and work together (l. 309-322).

The teacher thinks a crucial insight of herself was that she knows that dealing with cultural diversity is more than just telling: "How do you do that in Poland?" and "How do you do that in Syria?" You put someone very much in a box of: "I am that child who has to tell how we do it in Poland" and "How we do it in Syria." So somewhere, you also deal with cultural

diversity if you ask Pietje, Jan, Klaasje, and Farhad: what do you eat in the evening, or what do you do in the evening before you go to bed. Because it can also differ with Pietje and Klaas, in this sense, cultural diversity is more than just the difference in countries. And she thinks that we can do a lot more about it in the Netherlands, or that we can still make improvements. She believes that you should be aware if you do not impose the Dutch culture on the children. The teacher states that during the World cup, you do not only talk about the results of the Netherlands but also of, for example, Poland (447 – 469)

The teacher does not make a difference in their teaching practices because of the cultural backgrounds of the students

The teacher is unsure if she notices a difference between how she bonds with a student with a Dutch background and a student with a non-dutch background. She mostly sees a difference with the parents of students with a non-dutch background. She notices that she is important to these parents. She states that the teachers of the AZC school are one of the first Dutch people they get to know and who was good for them. So in that sense, you find yourself more important to them (l. 400-410)

Different and the same

The teacher is aware that she can less connect with the students because they have a less common denominator to recognize themselves less in each other and the teacher. However, the children also share the same things. They like to play outside and want to learn. So the teacher states that the needs of the students remain the same somewhere even though the students have differences (l. 85 – 95)

Material/method to teach about cultural diversity is (not) supported by the teacher

The teacher noticed that three years ago when she was in front of the class at a regular primary school, that really did not bother her when the material was not culturally responsive, so when the material only showed white students, for example. The teacher stated that she did not see that, now it strikes her. She noticed that the students in her class did not fully connect with the material. Therefore, if material like the magazine Tina only shows white people, the teacher does not select this magazine and looks for something that represents her class better (l. 194-200).

The teacher states that it is good that her school selected material like Logo because Logo is not language-dependent. It is visual, and students could still work independently. The teacher believes that this is important because if a student cannot read the question, the student is not able to work and learn (l. 237-243).

The teacher describes that her school's methods support teaching the students about cultural diversity. An example is a method for social skills. With this method, the teacher teaches about games. The teacher will first explain Dutch games, and then the class will play the games of all kinds of children and play them out. The school has an extensive vocabulary method because the school is very much into the vocabulary. It always has activities such as: let the children draw how that is in their language, and let them draw because they may not be able to speak yet. The language and calculation methods are the same however the language method does focus less on cultural diversity and more on how students should learn Dutch (l. 178 – 191).

Believing that you should not impose the Dutch customs and doing it anyway

The teacher states that she wants to contribute to children learning to build a good society together. She believes that it starts by giving everyone the feeling from the beginning that their culture can also be there, in a way, and that you have to look together at how it fits into the

common culture. Therefore the teacher would not want to impose the Dutch customs because she believes in a multicultural society and wishes everyone a happy place in the Netherlands. She has a very heavy conviction that she is fortunate and that she has not earned it at all, that she lives in the Netherlands – she believes she is not better than anybody, and she does not believe that she deserves to live in the Netherlands and others do not (l. 141 – 149)

The teacher had an Arab father who did not want his children to go to swimming lessons because that is private, and his daughter does not have to learn that at school. The school and the teacher think it is very important because there is much water in the Netherlands. The teacher and the father could not work it out together: the teacher explained why the daughter should learn to swim, and the father was very much in his own opinion, which the teacher finds logically. But then other Arab fathers have been at the asylum seekers' center for some time, and they can explain that to him: "We trust it, it is very important." So in that sense, the teacher believes that she works together with the parents (l. 388 – 390).

The teacher experiences a difference between regular education and teaching at an school for NT2 students. She states that teachers are a bit stiff during parental conversations at a regular education. The teachers then take less space to move with a parent and give them less of the benefit of the doubt. At the school for NT2 students, teachers often contact the parents (l. 273 – 279).

The teacher states she involves the parents of the students. The teacher believes that parents must know when something goes good or bad. The teacher thinks that based on these conversations with the parents, she also get to know the students (l. 255 – 263)

Parents should realize they are putting the children in a Dutch school.

The teacher states that the school has an intake to explain how a Dutch school works. Again, she tries to explain it to the parents because the teacher believes that this is important. After two weeks, the teachers invited the parents, then is the child is a bit used to the school so that the child can show in class what they have worked on and what his place is. Sometimes that is not easy because then the parents do not speak her language or speak English, and then the teacher and the parents communicate via Google translate. The teacher states that that is very uncomfortable, always quiet and typing a little. The teacher tries to show that she is very friendly, and the parents see that the child is having a good time (370 – 377). The teacher would find it very nice to have interpreters. However, there is no money for that, so the teacher and parents look for other possibilities, such as a family member of other asylum seekers how could translate (l. 379 – 383).