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The Netherlands

## **Culturally responsive teaching in Dutch multicultural secondary schools**

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### **Citation**

Theeuwes, B. C. (2024, May 29). *Culturally responsive teaching in Dutch multicultural secondary schools*. ICLON PhD Dissertation Series. Retrieved from <https://hdl.handle.net/1887/3754860>

Version: Publisher's Version

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**Note:** To cite this publication please use the final published version (if applicable).

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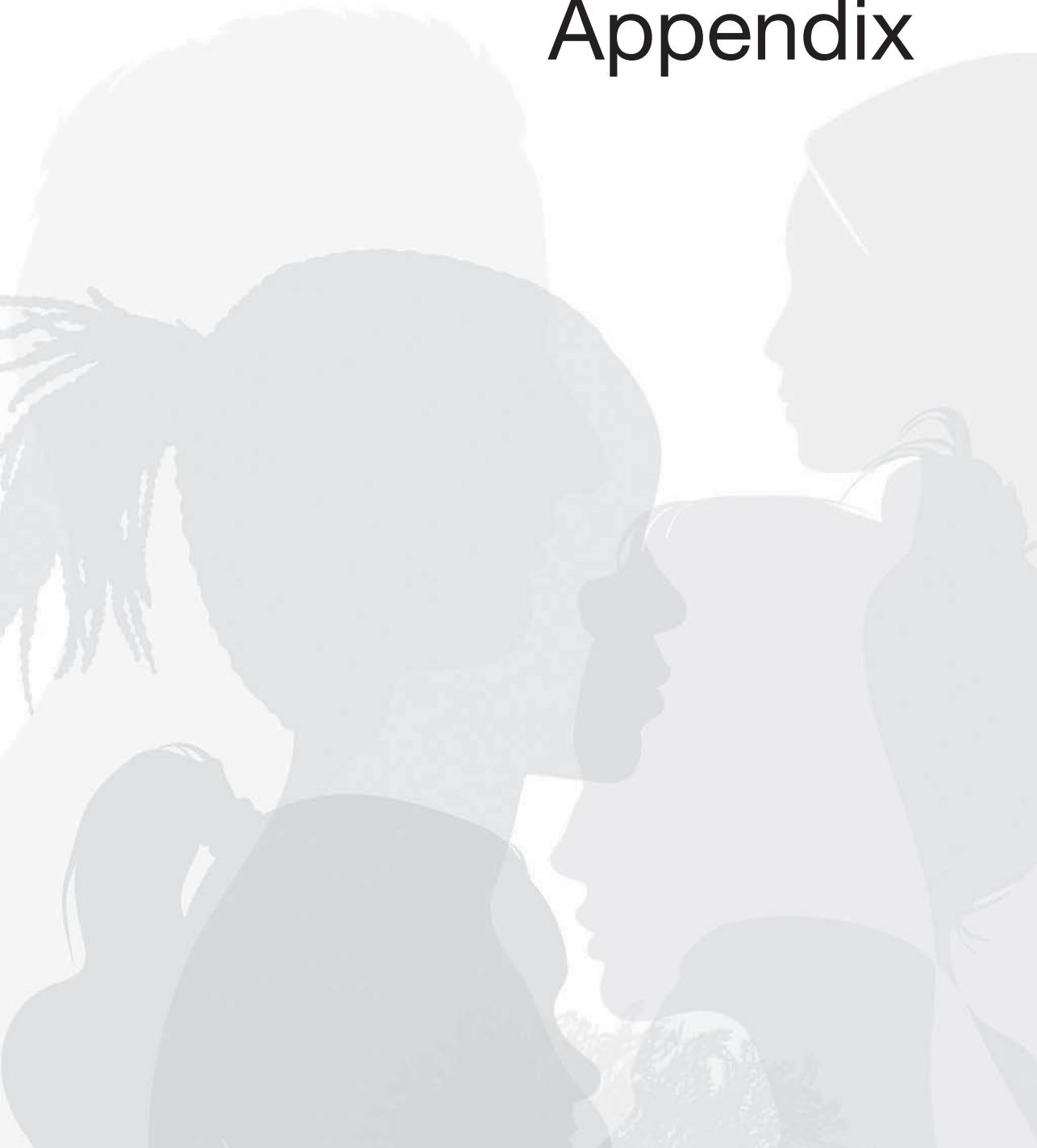
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# Appendix



## Teaching dimension categories, reasoned teaching practices and example quotes from teachers

Teaching dimension categories	Reasoned teaching practices	Example quotes from teachers
Fostering interpersonal relationships with students n = 13 f = 55	1. Being genuinely interested in the students as individuals (German, History, Physical Education, Art Education, French, Geography, Music, Dutch) n = 10 f = 22	<i>I want to make students feel seen by acknowledging what I observe, such as by simply addressing them when they're wearing something nice, or when they've done something good, or if I've heard something about them. I follow up on these moments later. For example, there's a girl who's always cheerful. I mention to her that I always feel happy because of her cheerfulness, and that's really nice. This way, I try to connect with everyone and not just treat the students as a group. I explicitly acknowledge what students do well. For example, a girl gave some great answers. At that moment, I think to myself, 'Later, I need to approach her to say that I thought it was really excellent,' because you might always say 'good' to an answer or something, but when I find it outstanding and above the rest, I want to acknowledge that. When you're walking through the corridors, I think it's important to greet children or maybe say, 'Oh, you are here so early?' It's about that sense of being 'seen.' The advantage is that we are a small school (French)</i>
	2. Being aware of and responding to interpersonal differences and tensions (English, History, Physical Education, Art Education, Dutch, German) n = 7 f = 11	<i>Students don't readily identify my background in themselves. You have to consider that many members of the class may not understand certain things or may perceive them differently. Sometimes, you need to explain things explicitly or take a different approach. This also applies to jokes. For some students, these aren't jokes because they don't understand them. The same goes for Dutch sayings and expressions... You have to think more often: 'What could that mean for that group of students? Could it provoke a certain reaction and why?' (Arts)</i>
	3. Taking students' home situation into account. (History, French, Geography, Economics, Dutch) n = 5 f = 7	<i>When you have an individual conversation with a student, for instance about absence, you get all sorts of politically correct answers like, 'I understand, sir, next time...' I then say, 'I don't need to have that conversation because you don't mean it. We need to have the real conversation. What's going on? I don't want a conversation where you say 'yes, yes' and do the same thing next time. You just need to say what the issue is.' (Economics)</i>
	4. Being curious to students' cultural background (German, Physical Education, History, Economics) n = 5 f = 6	<i>I am very interested in the cultural backgrounds of the students, but in the hustle and bustle of everyday life, I don't always manage to delve into the different cultures. I try to engage in conversations with the students, for instance during Sinterklaas. I then ask, 'What do you do with Sinterklaas? Do you have specific traditions?' We had a Christmas dinner where many students brought dishes. Then I asked, 'What is all this? Do you eat this during specific celebrations?' This way, you learn a lot. There is also a boy in my class who always has a necklace in his hand. I asked him, 'Why do you have that necklace?' He said, 'It's a prayer chain.' Actually, you shouldn't call it a necklace. I've forgotten the name again, but during prayer, you move the beads, and when the beads are finished, the prayer is done. They really enjoy talking about it. (German)</i>
	5. Building trust and having fun with students (Physical Education, Economics, German, Dutch) n = 4 f = 6	<i>I sometimes say with the door closed, 'Guys, we're calling it a day. It's not allowed, so just calmly head downstairs. If I get any complaints about this, we won't do it again.' ... I do those kinds of things. They like that and really appreciate it. (Economics)</i>
	6. Being authentic and showing your personality behind your teacher role (French, Music, Dutch) n = 3 f = 3	<i>My colleague (PE teacher and department head) can say and physically engage with students much more than most colleagues, I think. He just messes around a bit with those 'naacho boys.' Then, he steps back into the 'department head' role, and they accept that too. While I can't see myself wrestling with those boys. It's not in my character, and they wouldn't accept it because it's not genuine. They can sense that. So, I think you really have to be yourself and express that. (Music)</i> <i>I sometimes share a bit about myself and my approach to life. For instance, I find healthy eating important. When students ask what I eat, I might mention cauliflower rice, for example. Later, an Afghan girl told me she had tried cauliflower rice and liked it. Those kinds of things. There's a world map in the classroom, and I mentioned that I lived in Singapore. 'Where is that, Miss?' 'Well, there. And then I swiftly continue with the lesson. Just something very brief, personal, and then back to teaching. Two minutes and then back to the lesson. (Dutch)</i>



Preventing and addressing disruptive behaviour n = 10 f = 39	1. Being alert to and preventing students' loss of face n = 7 (German, English, French, History, Economics, Dutch) f = 10	<i>I've informed myself about specific things that are particularly important in Moroccan culture, such as losing face, for example. I will never approach a student cynically in class. I always assess the situation. It's much more effective to call students over and talk to them one-to-one. This plays a role in other cultures as well, but I find it strongest in the Moroccan culture. At least, that's been my experience. These children are the quickest to feel offence if, for instance, you tackle them about the fact that they haven't done their homework. I say, 'Come see me at the end of the lesson.'</i> (German)
	2. Being clear and consistent regarding procedures and commitments n = 4 (English, Geography, German, Dutch) f = 10	<i>It's important that the entire school has the same basic agreements about how to interact with each other and what is expected. For example, the rules regarding toilet use, phone use, locker use - these should be ingrained in Year 1 and conditioned. It has to be the same for every teacher, or else students get confused. You have to be very strict about the structure and how you manage that. Departments need to work very closely on this. As well as the curriculum, you need behaviour routes too: 'How do you guide students from level 1 to 4 in terms of behaviour?'. You want to maximize calmness, be as predictable as possible for a certain type of student (those involved in street culture), so they know exactly what to expect, few surprises. They should always know how a teacher will react: if they do A and get B one day, it shouldn't be C the next day. Your system needs to be consistent, so you shouldn't keep changing the system.</i> (English)
	3. Being alert to and anticipating insincerity n = 3 (Physical Education, History, German) f = 8	<i>A girl (who displays street culture behaviour), submitted her project, and I know that she is often not entirely genuine or honest. I checked the assignment for plagiarism: 80% was copied from the internet. So I said to her, 'You know you have to write things yourself for a piece of course-work like this, don't you. This won't do.' At first, there's denial. I said, 'There's no point in denying it, I've scanned it. Just admit it. It needs to be changed. If you're serious about your final exams, you'll have to do better than this.' Students are receptive to that. Always one-to-one. I'm very careful not to challenge behaviour in the classroom. I just slip in during the conversation: 'Detention after school.' (Economics)</i>
	4. Not allowing negotiation or discussing sanctions during class n = 4 (English, History, Economics, Dutch) f = 5	<i>Never engage in a discussion during the lesson. Never! Sometimes students try to provoke me, but it doesn't work. I'd be happy to discuss it with you, but let's do it during the break.' 'Ah, no, miss. I don't have time then.' 'That's fine.' Done. I always give them the opportunity: 'You can come, but not during my class because I have a plan, and that's what we're going to do.' (Dutch) If students want to engage in discussion or negotiate, I just turn it into a joke. That way, they understand. I never get involved. You have to be clear about what you want and not let yourself be distracted.</i> (History)
	5. Responding to accusations of discrimination n = 2 (Music, Economics) f = 4	<i>Some students find it amusing to say that you have made a racist comment. For instance, a student once asked me something I couldn't approve. 'Sir, that's racist.' It was his way of joking. So, I said, 'Do you understand that I might not find that funny? Because how do I know if you mean it or not? And on what basis are you saying that?' Then, I did get an apology from him. (Music) If there are two dominant cultural groups in class, such as Moroccans and Turks, for example, you have to make very sure that you don't favour or disadvantage one group, as then you might be labelled as 'pro-Turk' or 'pro-Moroccan' and even accused of being racist, etc. If I have to send a Turkish student out of the class, I make sure there wasn't a reason to send out a Moroccan student as well.</i> (Economics)
	6. Restoring the relationship after correcting behaviour n = 2 (Physical Education, Economics) f = 2	<i>When I've had a falling out with a student, the next day I say, 'Hey, good morning. Come here, buddy, what happened?' Then, I give that student some positive attention for a few days. (Physical education)</i>

**Fostering social cohesion**

1. Encouraging interest and tolerance for each other

n = 8  
(German, English, Physical Education, French, Dutch, Music, Economics)

f = 15

With the class, I discuss how certain behaviours might be perceived differently in other cultures, for instance, when boys nudge or touch Muslim girls, (showing off hormones at play). Students aren't aware that this behaviour might come across differently from what they intended. If a girl approaches me and says this behaviour makes her feel uncomfortable, that's when I have a conversation with the class about it. I then ask the student, 'Can you explain to the class how this makes you feel and why?' (Dutch)

Encourage students to give a presentation about their cultural practices (e.g., why they wear long robes, why they get time off for Eid) to explain it to other students. (Physical Education)

At the Christmas dinner, we talked about 'Tulband cake.' Some students said, 'Tulband cake? What's that?' So, I looked up a photo of a Tulband cake. 'This is a Tulband cake.' Then they said, 'Oh, we also eat this during Eid, but it's called something different.' And those are moments when I think 'It's interesting how many things from different religions or cultures actually overlap even though we perceive them differently. Maybe as much as 70% overlap'. I discussed this with the class: 'Well, isn't that interesting? That we actually share many of these things. I hope that the world will soon start thinking about this a bit more (German).

Even though literature isn't that popular in school anymore, I see its value because through a book, you can open up a world for the students. A beautiful book that our students love is 'Monsieur Ibrahim et la fleur du Coran.' It's a wonderful book for our students because it's about openness. It's about the friendship between a Jewish boy and a Sufi, another form of Islam. It's very far removed from any dogmas. Just curiosity about each other. Love. It's beautiful. Even the boys enjoy it. Students then see these two worlds, which nowadays is quite challenging. (French)

Sometimes I explain to the class: 'Imagine if you had breakfast at 05:00 am this morning. It's now 1:15 pm, and you have to do sports. How would you feel?' (Physical education)

Using floor plans of the classroom we move students around between one holiday and the next to try to get them to 'mix'. Yes, we even seat children who don't know each other next to each other, so they can get to know each other. Sometimes, you sit next to someone you don't particularly like for six weeks. But then we also say: 'You'll encounter this in the business world, too. You won't like all your colleagues equally. You'll still have to work together. Often, they accept that. And if it really doesn't work, then we may consider rearranging. (German)

If I hear the word 'gay', I respond immediately: 'Firstly, 'gay' is not a slur, and secondly, imagine if I said every day, 'Hey, Muslim, hey, Sissy Ass'. No, you mustn't do that!' (Physical Education)

I don't want that, don't do that. If I said things like that, you would have sent a letter to the principal long ago. So, you shouldn't do it either' (Economics).

We once had an incident where girls were acting in a controlling way, confronting other students for not wearing a headscarf. You need to spot when something like that is happening quickly and have a conversation immediately about the school's norms and values, emphasizing that everyone is free to interpret faith in their own way." (English)

If students speak Arabic to each other in the classroom, I address it: 'I would really like to understand you. Because imagine, I can't understand if you say something unpleasant about me'. (Music)

I always approach the class as a group. You're part of a group. You don't have to be friends with everyone, but you treat each other with respect. (Physical Education)

2. Being alert to and clearly rejecting discrimination

n = 6  
(English, Physical Education, Art, French, Economics, Dutch)

f = 8

3. Emphasizing the class as a cultural unit

n = 4  
(Physical Education, Dutch, Music)

f = 5

<p>Fostering personal development</p> <p>n = 8 f = 28</p>	<p>1. Fostering knowledge construction</p> <p>n = 6 (German, History, Physical Education, French, Dutch, Economics) f = 13</p> <p>2. Fostering cultural identity development</p> <p>n = 4 (French, History, Economics, German) f = 7</p>	<p>I try to emphasize that there are many perspectives. First, with enthusiasm, the things they like to talk about, and then I get them to look at the issues involved and the other side of the coin... When students start discussing Turkey during history class, I also say something about the Greeks and the Armenians. When the caliphs are discussed in relation to the emergence of Shiites and Sunnis, I also immediately link it to how it is today in Syria and Iraq, for instance. (History/Social Studies)</p> <p>If the topic of 'homosexuality' arises, for example, I engage in discussion with the students. They don't have to accept it (perhaps based on their faith) but they should respect it. (Physical Education)</p> <p>I once used a chart in economics about Dutch households. 'Oh, just the whites,' they said. I told them: 'Dutch households, that includes you too, you live in the Netherlands, you're part of a Dutch family. You're included in that family'. So, when they see the word 'Netherlands, Dutch households...' they think that it doesn't apply to them. You notice that and you have to deal with it. You have to say, 'That is you, you also belong to a Dutch family.' Then I tell them about how within Dutch households, there are deeply religious Protestant people who don't have insurance because they believe it's up to God to determine what happens. They pay a contribution to a fund instead. It's a bit like Islamic banking, a roundabout way to the same thing, which is permitted. We have all these systems in the Netherlands too. So, when you tell them these things, it's interesting, they also find it enjoyable, and you get more out of them. But not everyone. Some think: 'Let him talk'. (economics)</p> <p>The attacks in Paris, Charlie Hebdo, Paris... as a French teacher, you can't just let that go. I was very shocked by it. And because I teach upper years, I thought, 'Well, let's include Voltaire and freedom of speech. I had already imagined how to discuss it. And the response of the first class I had was, 'What are you all fussing about... When it happens to us, you don't react that way'. And then I think, 'Yes, to us... and you were born in Rotterdam. But that's how it's perceived. Yeah... I was quite struck by the fact that they weren't shocked, at least not as shocked as I was. That's how I experienced it at that time. I let it go because I was so shocked by everything. I didn't know how to deal with it, so I thought, 'Just forget it.' And then, of course, there was another attack. By then, I was more prepared. I remember when the attack in Zaventem happened, just before that, something had happened in Turkey. And we had a conversation about how terrible things were happening in the world: first in Turkey, now the attacks in Belgium. To my surprise, the students said, 'Now it's really close... Turkey is just there, and now it's happened right near us!' Suddenly, they expressed that feeling. I found that quite amusing. And then I thought, 'Is that because I've now addressed their situation?' You notice how important it is to give that a place, so they're heard in it. (French)</p>
<p>3. Fostering self-confidence</p> <p>n = 2 (Physical Education, Economics) f = 4</p>	<p>A girl said, 'I want to be a dental hygienist, but I won't be able to because my name is Fatima. As soon as they see my name, they won't accept me.' She's an incredibly bright girl who, I think, would do better to pursue something related to economics and then go to pre-university education because she always gets very high grades. She has come up from pre-vocational secondary education (VMBO). I said to her, 'It's too easy to just give up and come up with an excuse like that. You're not a quitter, are you? Because who says that's true? You mustn't use your stereotype as an excuse. (Economics)</p> <p>You can't say it often enough: 'You're such a great guy, a great student, really!' (Physical education)</p>	
<p>4. Seeing and fostering students' strengths</p> <p>n = 2 (Physical Education, Economics) f = 2</p>	<p>I also participate with some students in a business school project outside regular school hours. It's only for motivated students. They learn a lot because many students believe that becoming an entrepreneur is the way to get out of poverty, out of their background. And school seems so endless to them. They don't exactly see the purpose, what they can gain from school. With the business school project, they realize that entrepreneurship is incredibly difficult and that you need to work hard in school to be able to do that. Because very often they think: 'With a few deals, I'll be fine'. (Economics)</p>	
<p>5. Imparting standards of politeness</p> <p>n = 1 (Physical Education) f = 2</p>	<p>Whenever I hear street language, I calmly and gently correct it and revisit it later if needed. For instance, if someone says, 'What are you looking at?' I remain composed and respond, 'Did you mean 'What are you looking at, sir/madamam?'. Yes, you know, it's just the way I am, it's the way I was brought up. I can't help it! Then I walk away. Later, the same day, I'd say, 'Come here for a moment... tell me, what happened this morning?... You should be mindful of that because if you apply for a job later and behave like that, you won't get that job'. (Physical education)</p>	

Fostering students' learning process

1. Making learning encounters relevant for all students

$n = 8$   
(German, History, Art, Music, Economics, Dutch)  
 $f = 17$

When discussing the '60s and '70s, I can't refer to how the parents or grandparents of the students experienced that liberated era. For these students, their parents/grandparents did not experience it in the same way. So, I explain: 'Perhaps your parents came to the Netherlands in the '60s or '70s. During that time, society was in upheaval. In the '50s, the Netherlands was more similar to the society in which your parents/grandparents grew up.' (History)

When discussing parables in German class, I refer not only to the Bible but also to the Quran. The Old Testament is almost identical to the Quran: Abraham = Ibrahim, and the sacrifice feast is also present in the Bible. (German)

When we were talking about interest during the lesson, a student asked, 'What about Islamic banking?' I said, 'I'll discuss that in the next lesson' and then I researched it because I had some knowledge but not exactly how it works. In the next lesson, I revisited the topic. I began by explaining what is mentioned in the Bible, as it covers similar aspects about usury. Then, I discussed when it emerged, its prominence in the market, and how it works when applying for a mortgage, etc. (Economics)

2. Being aware of and anticipating aspects in learning content/learning activities that are culturally or religiously charged

$n = 6$   
(German, English, History, Art, Geography, Economics)  
 $f = 9$

I sometimes show films like 'Goodbye Lenin'. In this film, there's a scene where a woman is naked in a bath. It's not very spectacular, but it gives you a glimpse of something that Muslim girls, but especially Muslim boys, are not allowed to see. I don't make allowance for that, intentionally. I'm presenting German literary history and recent German culture through films and books, and I don't want to be censored. I am aware that there could be certain reactions, and yet, I choose to show that film. (German)

In discussing themes, especially when discussing news reports, one should consider the cultural backgrounds of students. There are many students from Syria, for example. You might need to be aware of everyday situations you describe in class. Some students might have war traumas. Not many, but there are a few. These things can play a role. (English)

General Art is about art history and includes images that Islamic students are not allowed to see (such as nudes). I try to explain to them that these aspects are a part of the course, a part of Western Europe. You can't say, 'I don't want to see that.' Well, you can say it, but then you should choose another course. You block so much by doing that. You can be critical, and you can certainly take an independent view on it, but you must acquire knowledge about it. If they insist, I might say, 'That's unfortunate, but then maybe this course isn't right for you.' If the student has chosen 'Art' as an exam subject, I would discuss with the student whether they should continue with this subject. Because you cannot say, 'I won't sit for the exam because I didn't like the images or music.' If you choose it, hopefully, you have an idea of what you're choosing. Otherwise, you should reconsider. It's not something to make a big fuss about; you just need to reconsider. (Art)

3. Providing Dutch language support

$n = 5$   
(German, Dutch, Music)  
 $f = 9$

I find myself using words that students might not understand. In those cases, I ask if they know what the words mean. I explain the words without using simpler language because that would bring the language level down. (German)

For example, yesterday, there was a boy in my class who I'm teaching for the first time this year. He had sent me an email, and his Dutch was terrible! So, I said: 'This is not acceptable!' But I did it very quickly, madam.' You know what, okay, I believe you. But if you do your exam like this, it won't go well. This is unreadable.' That's what I said to him. I said, 'Today, I want you to do it again. If you can't, come to me because it's my job to help you.' And he took that on board. I didn't say it to annoy him; I just want him to think about what he writes. Well, if you can't even start a sentence with a capital letter ... I tell him that one-to-one. I would never say that in class. Instead, at a suitable moment during reading, I'd say: 'Could you see me later?' 'Why?' 'I'll tell you then. I always walk around the class a few times... I would do that with a Dutch student too, it doesn't make any difference. But I do notice that this is appreciated (Dutch)

$n = 11$   
 $f = 35$