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MANAGING CULTURAL DIVERSITY IN CLASSROOM – the case of Southwest Finland

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Finland has quickly grown in terms of immigration and consequently, the school population of the Finnish schools has had a fast transformation towards multicultural environments. As a result of this change, Finnish teachers face many challenges in their everyday work to support education for diversity. Therefore, this thesis aims to investigate how Finnish teachers manage cultural diversity in their classrooms. What pedagogic strategies do they use to embrace multicultural education and how if at all, their educational background prepared them for the present. Besides, the opinions of the teachers on how they think teaching educational programmes should improve towards education for diversity are collected. Ten teachers from nine different schools in Finnish basic education have been interviewed in this study, using as a case study the subregion of Turku in Southwest Finland. The results show that unless the Finnish Educational System is well prepared to cope with multicultural education, still some improvements need to be made from the educational policymakers to help teachers and students achieve the multicultural education aims.

Keywords: immigration; Education for diversity; Finnish Educational System; Multicultural Education.

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1. Introduction

Finland has quickly grown into a multicultural country since 1990, especially during the last 10 years. Every year, statisticians in Finland collect and examine the country's population, while taking into account citizenship, country of birth, language and a newer classification regarding origin. At the beginning of the immigrant movement in 1990 (see Figure 1 below), statistics focused only on citizenship, but nowadays other factors are also considered. These factors range from country of birth (some people with Finnish citizenship may have a foreign background) and language spoken (even though some citizens may have been born in Finland, they have a mother tongue different from Finnish because of their parents' foreign background).

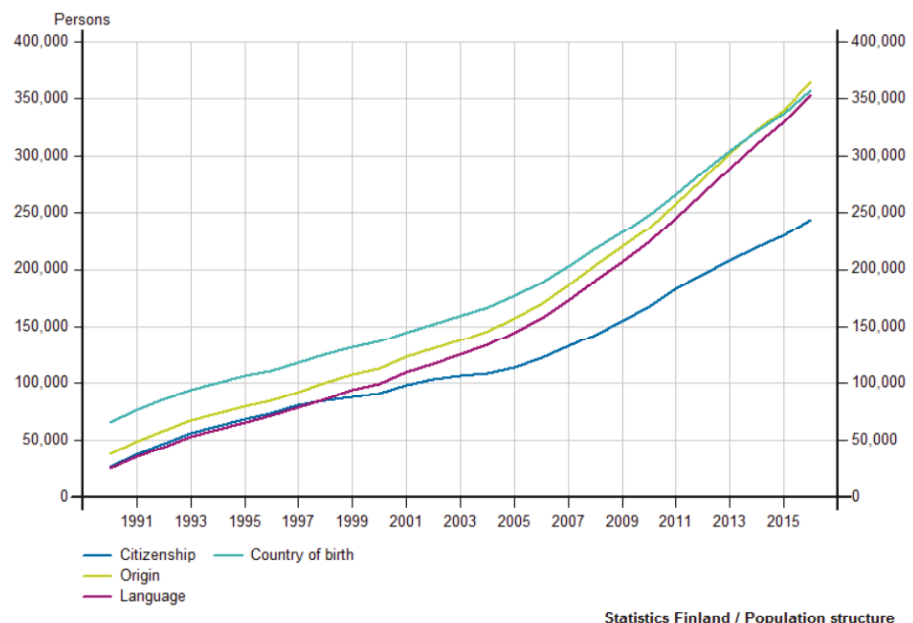


Figure 1 The number of foreign citizens, persons with foreign background, foreign-language speakers and persons born abroad 1990-2016 (Statistics Finland 2016).

Figure 1 shows the number of immigrants in the population of Finland from 1990 to 2016 (Statistics Finland, 2016). The population by foreign citizenship has grown from <30.000 to <250.000. Interestingly, when expanding the parameters to include country of birth, results indicate an increase from <75.000 to <375.000. Moreover, when considering language, numbers follow a similar trend with an increase from <25.000 to <360.000. Finally, when limiting results to origin and

background country, the numbers are as follows: born abroad from <30.000 to <310.000; and born in Finland from <40.000 to <360.000.

Figure 1 also represents the growth of cultural diversity in Finnish schools, because if population of a country grows, it follows logically that population in schools grow as well. Based on information from the Finnish National Board of Education, Holm and Londen (2010) state that in 2008 there were 25,000 children and adolescents in the comprehensive schools of Finland with an immigrant background. This considerable number has led the authors to argue in favour of modifying the Finnish national curriculum as it has traditionally sought to focus on the immigrants' needs to understand the Finnish and European culture, rather than a more international and general concept of understanding each other's cultures (see also Dervin et al. 2012). This thesis agrees with the sentiment regarding the need for change the Finnish national curriculum, because even though the mainstream culture has an important role to play, it might make the immigrants feel excluded.

Furthermore, feelings that could be classified as ethnocentrism among the dominant community could grow in the future. These feelings engender the idea that one particular culture is superior to all the other cultures or minorities. Booth 1979, Worchel and Cooper 1979 expound upon this theme, "[...] the concept of ethnocentrism represents the universal proclivity for people to view their own group as the center of the universe, to interpret other social units from the perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves" (Retrieved from Shimp and Subhash, 1987, p.280). Therefore, to avoid an ethnocentric focus, teachers could introduce the current country's culture and additional knowledge about the cultures of the rest of the students in the school or the community.

A recent study carried out in Tampere demonstrated the struggles with racism that Finland faces nowadays. In that study, Mäkinen (2017) exposes that racist and xenophobic violence made the headlines in 2015 in Finland. Furthermore, Graeffe and Lestinen (2012), based on Soilamo's research (2006) expose that six schools in Turku experienced bullying in elementary school. And although immigrant students are not the only focus from bully students, they appear to be

the target in a large number of occasions. As well as, Ronkainen et al. (2018) who also discuss the topic of bullying as a general feature towards the immigrant students' group. The authors focus in one specific group of immigrants. They indicate in their article that Somalis, who are a large number of the Finnish population, is the group that faces most racism in Finland due to the predominance in crime data. Therefore, in this thesis it is considered necessary to investigate what, if any, strategies teachers of compulsory schools use in their classrooms to help foreign students integrate into the Finnish community. Moreover, this thesis additionally considers how, if at all, teachers educate the majority group of the classroom, not only the minority, to use multicultural practices in the group class and the school community

Furthermore, as Mansikka and Holm (2011) discuss in their research, the population in Finland has been considered homogenous for many years, but history shows the opposite - Finland was part of Sweden for 600 years and part of Russia from 1809 and 1917. Consequently, there has always been a mixture between Finnish, Swedish and Russian culture which makes the population less homogenous than many believe. Additionally, Finland is also home to the Sami people, considered the only indigenous population in Europe (Graeffe and Lestinen, 2012), who live in the northern part of the country and speak another official language of the country.

Apart from this, Roma people, Tatars and Jews are other minorities in Finland that have to be taken into account too (Mansikka and Holm, 2011). Since Tartars and Jews are descendants of Russian soldiers and some of the Jews are also descendants of Polish immigrant groups, respectively (Graeffe and Lestinen, 2012). Roma people were first documented in Europe in the XIV century and their origin is India (Yuval-Davis et al., 2017). Therefore, they have lived in Europe for centuries and are now distinguished depending on the country they reside. Roma people in Finland and Sweden speak Finnish or Finnish-Romanic languages. All of these three minorities but also Russian, Swedish and Sami minorities have preserved their culture and religion.

Even though statistics depict the immigrant phenomenon as a recent issue, teachers might have experience using multicultural strategies in their classroom

owing to the heterogenous population that has always existed in Finland. Therefore, it is going to investigate what pedagogic strategies the Finnish teachers consider to be useful to teach cultural responsiveness in the classroom of primary and lower secondary schools in Southwest Finland. What strategies or practices are considered not to work, what problems teachers encounter when teaching and what do they consider it would improve teacher education and multicultural education (see section 2.1 for definition) in Finland.

Currently, immigration discussion has played an important role in the political side of Finland. In addition to Ronkainen et al. (2018) explanation about treats of racism towards immigrant groups because of the rate of criminalization, the authors add that low percentage of immigrants' participation in the Finnish working life has benefited the migration critical party True Finns pulling other parties to fight for the same speech.

Ronkainen et al. (2018), explain that in one hand the population of Finland is growing every year more and on the other hand there is annually less natality in the country. Which has caused the population ageing, with a prediction in 2030 to have one-quarter of the population in retirement age. For this reason, the Finnish Migration Strategy of 2013, finds positive the migration of foreigners to Finland whose will take part in the workforce of the country and therefore, improve the country's situation. If the population of different cultures has to work in cooperation within a country, which is in this case Finland, values of tolerance and teamwork become a must among the population.

Consequently, in this thesis it is believed that through multicultural education in the classroom, children can learn how to accept, understand and live with people from other cultural backgrounds and it could improve the future of Finland. Besides, a multicultural environment in the school may help students to enrich themselves academically and personally. Thus, students could gain valuable experience that comes from living together in a multicultural community. Finally, accepting and welcoming cultural diversity might enrich teamwork at schools, in the workforce, and around the country in general.

While some literature exists on the analysis of problems towards multicultural education in Finland (Graeffe and Lestinen, 2012; also Ronkainen et al., 2018). Teacher perceptions about the immigrant preparatory teaching in Finland (Lääkkölä et al., 2014). And research about practices teachers in the preparatory course believe make immigrant education work (Sinkkonen and Kyttälä, 2014). For example, researchers have not investigated the pedagogical strategies regarding multiculturalism that Finnish teachers use in class and what challenges do they encounter when working with cultural diversity. Furthermore, the background of the teachers towards multicultural education and what do they think teacher university education in Finland needs to prepare teacher students for this diverse world, and how the Ministry of Education could improve upper secondary education to prepare teachers, is lacking.

The purpose of this research is to gather Finnish teacher strategies in primary and lower secondary schools towards education for diversity. Ten teachers are interviewed to find out the previous knowledge they had about multicultural education before working as teachers, the experiences they have nowadays in their classrooms as class teachers, and what is their contribution in class to embrace multiculturalism.

2. Literature review

2.1 Concepts definition

This section defines the most important terms for this research. The first of these words is culture. The term culture is defined by Jencks (1993) in four different ways. First of all, he describes culture as a cognitive category; secondly, as a collective category such similar to the idea of civilization; thirdly as the collective body of arts; and fourthly, as a social category. This study focusses on the fourth description and as she explains it, culture is considered as a way of life in a community. This study defines culture as the customs and ways of living in a community. Banks (2001) comments that there is a variety of characteristics between people all over the world regarding religion, ethnicity, language and traditions. Cultural diversity is constituted of a variety of cultures that exist among citizens. In this thesis, cultural diversity is used when referring to the heterogeneous students' group in Finnish schools concerning their customs, mother tongue, religion.

In the Collins English Dictionary (n.d.a): multiculturalism is defined as “a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant.” This research defines a multicultural environment as a classroom in which more than one culture exists among the students, or more cultures are present than the mainstream culture - which is in this case the Finnish culture-, independent of the amount of different cultures and the number of students of each culture.

The difference between multiculturalism and interculturality is sometimes difficult to delineate. In this study, multiculturalism is understood as the description of cultural diversity in our society whereas interculturality involves the relations that we establish between cultures. In UNESCO words:

“Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as “the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. Interculturality presupposes multiculturalism and results from ‘intercultural’ exchange and

dialogue on the local, regional, national or international level.” (Retrieved from UNESCO Guidelines on Intercultural Education, 2005, p.17).

From the point of view of this paper, in multicultural education, interculturality is essential and the basis of education. Therefore, multicultural education should include all the aspects defined above. Nieto and Bode (2008, p.46) define multicultural education as follows:

“Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers reflect. Multicultural education permeates schools’ curriculum and instructional strategies as well as the interactions among teachers, students, and families and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes democratic principles of social justice.”

Banks (2016) explains that the main aim of multicultural education is to reform the educational system in lower and upper secondary schools to assure that all the students independently of their ethnic group or social status have the same opportunities in education. Besides, another aim is to bring gender equality in educational settings. Education theorists in multiculturalism are interested in how race, social class and gender intercommunication affect education. Common conformity exists between professors and multicultural theorists, agreeing that the success of multiculturalism can only be achieved by changes in the educational institutions, not only in the curriculum, but also in the educational resources, attitudes and methods of teaching from professors, and normative and culture of the schools.

Banks (2016) also emphasizes that to better understand and implement multicultural education in accord of theory, its dimensions must be described. He develops the five dimensions shown in *Figure 2*. Teachers must identify and

understand the significance of each dimension of multicultural education. They also need to understand that multicultural education is “much more than content integration” (Banks, 2016, p.4). The disagreement of multicultural education is due to the popular media giving to understand that it only advantages people of colour or low-income students when in reality it benefits all the students independently of their skin colour or family’s economic situation.

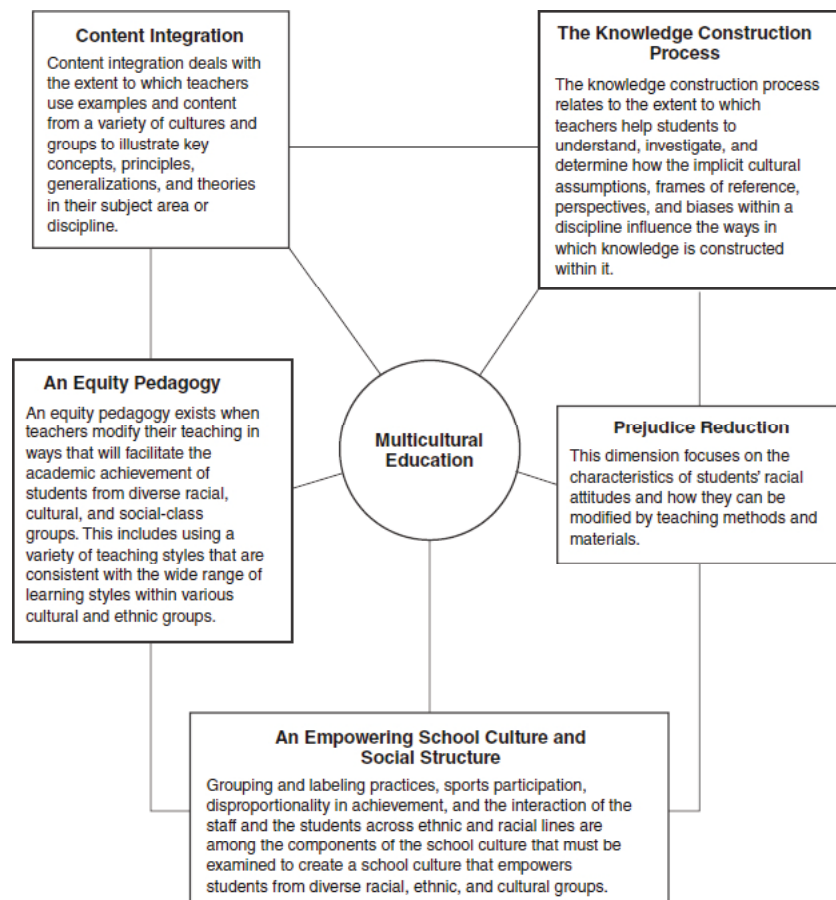


Figure 2 The Dimensions of Multicultural Education (Banks, 2016).

Immigrant or second-generation immigrants are terms that are also used in this research. In the OECD (2016), first-generation immigrant students are those born abroad whose parents were also born outside of the host country. Second-generation immigrant students are the people born in the country of residence

whose parents were both born abroad. In this research first-generation immigrants and second-generation immigrants are named as immigrant students. Motti-Stefanidi (2018) explains that the majority of societies over the world have become ethnically diverse and in 2017 the 3'3% of the population in the world were immigrants. It is expected that the children of these immigrants become a force for the economy of the host country. Therefore, the positive adaptation of these children is vital for the success and the social cohesion of the country. Young immigrants, like all young people, “face normative developmental challenges”, but unlike their non-immigrant companions, they also have to confront challenges of acculturation, because they are at least between two cultures and need to learn how to manage among them.

Acculturation strategies

The definition of the term acculturation differs between anthropologists and social sciences. Sometimes it was used as a synonymous of assimilation and sometimes as a different term. In this thesis acculturation is used as the encounter of two cultures that interact and influence each other (Teske and Nelson, 1974). Assimilation is a strategy of acculturation, that is the process a person goes through when accommodates to a new culture by forgetting about their own culture adopting the features of the mainstream (Berry 1980).

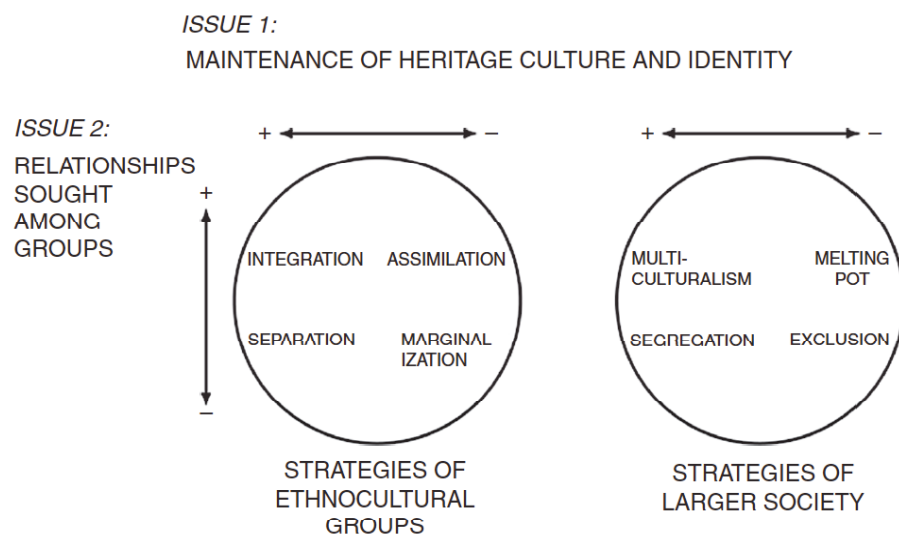


Figure 3 Acculturation strategies in ethnocultural group and larger (Berry and Sam, 2016).

Figure 3 represents the four strategies of acculturation that Berry and Sam (2016) designed to represent the different strategies that a person or a minority can adopt when interacting with another culture. They will depend on the willingness of the person or the imposition of the mainstream. The arrows of the two issues, drawn above and in one side of the two circles, depict the intensity of them and determine the acculturation strategies adopted in a way that the more interaction the groups have and the more cultural and identity retain, the acculturation strategy would go towards integration and multiculturalism. On the opposite side, it would go towards marginalization or exclusion.

As seen, the strategies carry different names, this depends on which of the groups adopt them; the dominant group or the non-dominant group. On the left circle of the figure, the strategies of acculturation a person takes over by their own decision are exposed. On the other hand, in the right circle, the strategies of acculturation enforced by the dominant group are shown. Therefore, in the case of assimilation, if the person is led by the mainstream, the term can be “melting pot”. The term separation would be segregation. Marginalization, when it is caused by the dominant group, it becomes exclusion. And finally, integration would be multiculturalism (Berry and Sam, 2016). Integration should be the education pursuit in this thesis. Berry and Sam (2016) explain it as the aim of society for cultural diversity and the acceptance of its members [...] it represents the strategy of mutual accommodation now widely called multiculturalism.” (Berry and Sam, 2016, p.23).

Two terms need to be described: acculturation strategies and acculturation expectations. The first one refers to the willingness of the larger society to acculturate themselves. And the second one refers to how the dominant group believes the non-dominant group has to behave (or acculturate) (Berry and Sam, 2016).

Because there are power differences between the groups, not all groups have the freedom to choose how to acculturate when interacting with other cultures. When the dominant group imposes certain ways of relations or restricts the choices of other individuals or non-dominant groups, the strategies are used in other terms. In the case of integration, a mutual agreement is needed that is the

acceptance from each group, dominant and non-dominant, to live in the same area with equal rights respecting the cultural differences. “This strategy requires nondominant groups to accept the basic civic values of the larger society, while at the same time maintaining the core values and interests of their own group.” (Berry and Sam, 2016, p.23). Besides, the dominant group has to adapt to the national institutions (such is education and the matter of this paper) to satisfy better all the groups’ needs. Multiculturalism would meet these requirements.

Nieto (2000) gives three suggestions on how to improve the teacher education programmes based on her experience as an educator: “[...] (a) take a stand on social justice and diversity, (b) make social justice ubiquitous in teacher education, and (c) promote teaching as a life-long journey of transformation.” (Nieto, 2000, p.182-183).

a. Take a stand on social justice and diversity

Nieto (2000) exposes that schools of education can afford diversity in two ways, the first one is by assimilation of the students, where they have to learn the new culture and language and adapt to it in order to succeed academically. The second one and the most coherent is to take a stand on social justice and diversity to prepare teachers to manage diversity in the class and be able to prepare an environment and learning material to be fair with all their students, not just the mainstream, and give them tools to learn how to face the challenges that diversity might bring in their life, to be able to succeed academically and personally.

b. Make social justice ubiquitous in teacher education

Designing some activities at school to celebrate diversity is not enough. Teachers should implement multicultural values in every single subject taught in the school. Usually, students spend time with teachers that are specialized in one area of education, maths, language, nature, etc., but these teachers were taught to teach this knowledge to one specific group of students. Teaching education programmes, therefore, should implement social justice as the base of education. The way of doing it would be to implement it in the programme itself, by having diversity among the faculty teachers and experience in multicultural education. Teachers that speak at least one language other than English (or the language

of the country of residence) and teachers that have experience, professionally and personally, with diverse groups of learners should be considered when choosing the candidates of faculties and schools. Furthermore, to understand why a school is unfair for some students, the curriculum, learning materials, pedagogic strategies and environment, among other things, should be analysed.

c. Promote teaching as a life-long journey of transformation

To engage in this process of multicultural education the teaching education programmes have to prepare the teachers and give them tools to face the challenges that will encounter forward. They should give awareness of the process, which is a non-stop learning, and the transformation of their own values they will experience. To help them in the future, the education programmes have to teach teachers to do the following: face and accept their own identities; become learners of their students' realities; develop strong and meaningful relationships with their students; become multicultural and multilingual; learn to challenge racism and other biases; develop a community of critical friends. (for detailed information see Nieto, 2000, p.184-185).

By changing the teaching education programmes to a more diversity focus, education equity might be improved, and a fairer education will be given to all students independent of their cultural background. Nieto (2000), highlights in her article that the change in education needs to be on a big scale. One teacher can make a difference but if all education programmes reinforce values of social justice and diversity, a lot of students in the world will be helped.

2.2 Finnish Curriculum Cultural Competence in Basic Education

The Finnish national core curriculum for basic education (2014) describes the goals and skills related to cultural competence, interaction and self-expression that the pupils will achieve at school. They are stated in the "Description of seven different transversal competences areas" section of the curriculum and describe the following: Pupils are growing up in a diverse world, therefore, they might have cultural competence. In basic education, teachers guide pupils to build cultural identity and a positive relation with the environment. Students are taught to get to know and appreciate all aspects of their own culture. They are also encouraged

to think about their ancestors. They are guided to consider cultural diversity as a positive feature.

Pupils are educated to meet people from other cultures with respect and kindness. In the school work, encouraging students to express their thoughts in a constructive way and to act ethically is implemented. Pupils are guided to be more empathetic and examine each situation from different points of view. From international cooperation, respect towards other groups of individuals is fomented in each school activity. Different ways of communication are also implemented thus, students are guided to speak not only in their mother tongue but also in other languages, they are also encouraged to express themselves by body language.

In addition to the Finnish national curriculum, there is an assessment tool for teachers that helps them assess how well they plan the lessons to teach the 21st Century Competencies to their students. The tool also helps teachers to get to know their strengths and where is needed to improve or new ideas to apply the 21st century abilities in their everyday school work. In this document there is a section that talks about “Cultural Competence, Interaction and Self-Expression” (for information about the content of this section see Appendix D). In *Figure 4* the Skills and Themes of 21st Century Competencies are shown. (Road to 21st Century Competencies, 2017)

T1 Thinking and Learning to Learn	T2 Cultural Competence, Interaction and Self-Expression	T3 Self-Care and Managing Everyday Life	T4 Multiliteracy	T5 Information and Communication Technology (ICT) Competence	T6 Working Life Skills and Entrepreneurship	T7 Participating, Influencing and Building a Sustainable Future
THEME 1 Enquiry-based Learning THEME 2 Me as a Learner THEME 3 Learning Community	THEME 1 Cultural Encounters THEME 2 Emotional Skills THEME 3 Learning Community	THEME 1 Managing Everyday Life THEME 2 Being a Member of a Well-functioning Society THEME 3 Safety and Security in Everyday Life	THEME 1 Communication THEME 2 Multimedia and Communication THEME 3 Contextual Skills	THEME 1 Enquiry-based and Creative Studying: Data Management THEME 2 Practical Skills and Programming THEME 3 Being Responsible and Safe THEME 4 Social Interaction and Networking	THEME 1 Readiness for Working Life THEME 2 Social Interaction at Work THEME 3 Working Life in Practice	THEME 1 Means to Influence THEME 2 Structures and Rules of Society THEME 3 Building the Future

Figure 4 The transversal competencies in the Finnish national curriculum and their sub-themes in the evaluation framework (Road to 21st Century Competences, 2017).

2.3 Finnish Educational System towards Multicultural Education

In the Finnish national board of education (n.d.b), *Immigrant Education in Finland* document, the following descriptions of how the Finnish educational system works towards immigrant students are explained. The aim of immigrant education in Finland ensures that people from other parts of the world living in Finland have the same opportunities of education to ensure their total integration to the Finnish society and become part of it as equals. Therefore, young immigrants aged from 7 to 17 have the same compulsory education as Finns.

The instruction is given in Finnish or Swedish, but immigrants are encouraged to maintain their own mother tongue, cultural traditions and identity. In the curriculum, refugees, migrants, remigrants, foreigners and sometimes people seeking asylum are referred to as immigrants.

Equality Act

In Finland, there is a law for equality that has to be followed in all the educational institutions as well as in the working place. The law prohibits any discrimination towards a person because of their culture, language, religion, sexual orientation, disability, etc. (Immigrant education in Finland, FNBE n.d.b).

The Finnish Education System

In Finland, children must complete compulsory education. This consists of nine years of basic education or children have to acquire several skills gathered in the comprehensive school syllabus. Afterwards, they can choose between the vocational institute or upper secondary school. When they complete the vocational or upper secondary school, students can continue to study at the university or study at polytechnics (see *Figure 5*). All these stages of education are free of charge for everyone in Finland. Furthermore, school meals, transport and welfare are also free for students. In the vocational and general upper secondary school, a daily meal is provided for free, but they have to pay for the material. In international schools, the tuition fee might be high. University students pay a small tuition fee to become part of the Student Union but receive discounts in health care, public transport, meals and other students' services (Immigrant education in Finland, FNBE n.d.b).

FINNISH EDUCATION SYSTEM

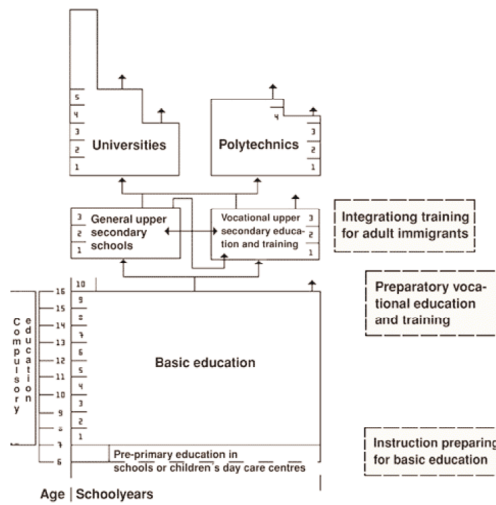


Figure 5 Description of Finnish Education System with integration steps (Immigrant education in Finland, FNBE n.d.b).

Basic Education

Children start basic education in the year of their 7th birthday. In general, immigrant children are located in a corresponding group with their knowledge and skills. The children will receive the instruction in Finnish or Swedish but also in their mother tongue if possible, this will reinforce their multicultural identity and support bilingualism. Furthermore, basic skills education is given to immigrant children depending on their capabilities in each subject, and it can also be taught in their mother tongue. Besides, local authorities can organize teaching for immigrant students in their mother tongue.

Religion is taught in basic and upper secondary education corresponding to which religion the majority of the students belong to. Besides, the students have the right to be taught their religion if there are at least three of them from the same religion and their parents request it (Immigrant education in Finland, FNBE n.d.b).

Finnish or Swedish as a second language

As mentioned above Finnish and Swedish is the primary language of instruction in Finland, but the mother tongue of the students will be used if necessary, too. The national core curriculum also encourages teachers to reinforce the students' skills in their mother tongue. Finnish and Swedish are taught as a second language to foreign students in basic education, thus they are the languages of

instruction and are needed to understand all the areas of learning. When a school does not offer Finnish or Swedish as a second language, the students learn their mother tongue and the curriculum is modified to meet the academic requirements. Therefore, Finnish and Swedish languages are not taught independently, and all the other courses support them (Immigrant education in Finland, FNBE n.d.b).

Instruction preparing for basic education

Immigrant students that arrive in Finland at the age of compulsory education, such as pre-school or elementary school, can enrol to a preparatory course. This course prepares students for basic education in Finland. The aim of this instruction is to integrate them into Finnish society and give the necessary skills they need to attend basic education. This programme considers the fact that children have different age, learning abilities and background (Immigrant education in Finland, FNBE n.d.b).

Voluntary additional basic education

The council of the city of the students may arrange a voluntary course for those students that consider it necessary after basic education. The course lasts approximately one year, and it is an extension of basic education to reinforce the students' skills and facilitate their next step in education to the general upper secondary school or the vocational school (Immigrant education in Finland, FNBE n.d.b).

2.4 Previous studies about Multicultural education in Finland

Talib (2006) edited a book for the Finnish Educational Research Association that is a collection of different researchers carried out in Sweden, Norway, Ireland and Finland. The theme of the book focuses on the position of multiculturalism and intercultural education in those countries. Based on Tomlinson (1991), Talib writes that data from several studies of schools with a great number of cultural diversity have shown that the school, where an immigrant goes, makes a greater impact on his/her academic outcomes rather than his/her cultural background. Thus, immigrant students come in contact with a new culture when they enter school. Therefore, the author of the book also explains based on Suárez-Orozco

and Suárez-Orozco (2001) that when foreign children are able to successfully adapt to school, their future contribution to the new society as well as their well-being are more likely.

Consequently, teachers are responsible for the integration of immigrant students at school where they will develop their social skills. If teachers achieve this aim, it is more probable that immigrant students will experience success in their future as citizens in the new culture and have equal opportunities within the mainstream society. Unfortunately, some immigrant pupils, or those with a minority cultural background, tend to underperform at school. In addition to this low achievement, they might also have to handle negative social reflection of their classmates and teachers. Making all students aware of prejudices can minimize or eliminate negative attitudes or fear that grows from ignorance. Therefore, diversity has to be seen as a source of learning for all students. By working together, students can develop skills such as respect and tolerance for other cultures (Talib, 2006).

Sakaranaho (2006) made a research on multiculturalism comparing Finland and Ireland as the case study and found out that both countries considered homogeneous have made a quick change towards a cultural diversity community, thus the number of foreigners has quadrupled in 1990. Besides, it is not only internal migration that promotes multiculturalism, and in both countries a huge emigration has emerged. For instance, in Finland 1.3 million of the population emigrated to Sweden, the United States, Canada and Australia (Koivukangas, 2002). This fact should make people be aware of the world outside their homes and consequently be more empathetic with the actual immigrants that live nowadays in Finland. However, Sakaranaho states that it is not the case of Finland and Ireland.

Apart from this, the national aims in Finland are to construct a pluralistic and multicultural society by the integration of immigrants and refugees who have the right to maintain their mother tongue and culture. The respect towards the foreigners' religions is also an objective in Finland as long as the practitioners do not carry out illegal traditions such as girls' circumcision. An important connection with the maintenance of a culture is the mother tongue of a person. Therefore, bilingualism is encouraged in Finland and immigrant students have the right to

learn their mother tongue at school, apart from the Finnish language (Sakaranaho, 2006). Finally, the term “integration” is referred in two directions, towards the immigrant population, and towards home population (Holm and Londen, 2010; see also Ronkainen et al., 2018). In addition, the responsibility of the Ministry of Education is to ensure that the topics discussed above are properly addressed in education, especially in school textbooks. Consequently, multiculturalism in the report of the government is discerned as two or more different cultures living together with equality (Sakaranaho, 2006).

Some research about the benefits of multicultural environments is demonstrated by the following and previous studies and reinforces the beliefs in this thesis when talking about future benefits for the Finnish community. Rasmussen (2017), carried out a research to find out “...how the development of empathetic behavior is practiced and supported in a public multicultural Head Start preschool classroom.” The study took place in two preschool classrooms attended by 28 children and three teachers. The classrooms were composed of children from 3 to 5 years old, mixed-gender and multicultural. She used participant observations during the storytelling time of the classrooms of one school year. The author demonstrates how empathy was developed in a multicultural environment, which represents a unique setting for its development thanks to its diverse characteristics. Banks et al (2001), explained that because a multicultural classroom has a lot of diversity in languages, culture and social class, it is an exceptional environment to develop skills for empathy. Hence, the children have to develop abilities of efficient interaction with people from other cultures in the present community and in the future. Rasmussen (2017) further, points out that practicing to promote empathetic abilities is not only essential for the children but also for the teachers. The results of the study revealed that children showed effective empathetic abilities between the teachers and the students and between children they showed empathy by sharing things and helping others for instance.

Additionally, Dervin et al. (2012), discuss that Finland is popular for PISA results and therefore have global pedagogical tourism. However, few experts analyse Finnish multicultural education. Hence, the authors reviewed intercultural competencies in Finland which they consider essential for multicultural education. After analysing the Finnish policies on multicultural education and the national

core curriculum of 2004, they did interviews to teacher students to analyse their perceptions and a short case study of a single art student using an intertextual method developed by one of the authors of the research (Paatela-Nieminen, 2000). The participants of the study were the students of an international teacher education programme in Helsinki, where the focus of the researchers was among the native-born Finnish students. Dervin et al. (2012) expose that the fact of having a multicultural environment reinforces students' intercultural competencies and multicultural knowledge. They consider that taking into account similarities rather than differences among different cultures would be the future of multicultural education. The results of the study were considered to be a positive feature of multicultural education in Finland.

Zilliacuz et al. (2017) did a discourse analysis of the national core curriculum in Finland from 1994 to 2014 to find out how it has developed towards multicultural education. They criticize that superficial understanding of multicultural education based on the integration of immigrant students, and the way it is taught, having the immigrant students as the focus and not educating towards equality and justice orientations is practised in Finland and the other European countries. Although Finland has been observed from the other European countries by having an education that is based on the equality of the students. The authors expose the problems that Finland is having to walk towards multicultural education. Explaining that one general problem is the economic crisis that Finland has suffered and the cuts it brought to education. Besides, the rejection of multiculturalism has been seen in the political discourse. Due to the increase of asylum seekers in 2015, the policies have become nationalized focused, also seen in other European countries.

In Finland, immigrant students go to preparatory courses before incorporating to the regular school. Lääkkölä et al. (2014), studied the teachers' perceptions of immigrant students' preparatory teaching and the experiences of cooperation in basic education. In their research, it is mentioned that the aim of preparatory teaching is to prepare students to study in Finnish schools. By teaching them the Finnish language and learning skills to socialize in the Finnish context, in order to provide them equal skills to learn along with the Finnish students. Meanwhile the students' own mother tongue and culture are supported. In their research

cooperation between teachers in preparatory teaching, teachers in regular schools, parents and other organizations such as the local authorities is the main focus. They interviewed and collected the dairies of seven Finnish preparatory teachers to find out how important was collaboration when teaching immigrant students. The results have shown that cooperation between the adults' community in charge of the children helps immigrant students to integrate into Finnish society. Furthermore, preparatory teaching is considered a good beginning for immigrant children arriving in Finland which the authors of the research believe it helps students to integrate better and quicker to the Finnish community.

Sinkkonen and Kyttälä (2014), also agree to the fact that the transition from preparatory teaching to basic education is important and useful for immigrant students. However, they criticize that a year in preparatory class is insufficient to learn the Finnish language, which usually takes from four to seven years for a child to learn Finnish in a level that can use for academic learning. For this reason, usually, the special class is full of immigrant students in Finland, due to the fact that it is difficult to identify when a child has learning difficulties, or it is just a matter of language skills. And therefore, the process of learning the Finnish language for these students will even delay more, because in the special class all the other classmates may also have difficulties speaking the language and they can be bad language models for a child who is learning a language. Apart, the situation for a student who only has a language barrier to learn but is in the special needs group will also face the fact that s/he will always be less educated than the students that are in the regular classroom, independent of his/her capabilities.

They also criticized that Finnish society and education like in other countries are focused on the assimilation of minorities (see also Portera, 2008). Although, the Finnish Educational System is based on the fundamentals of equality and democracy (see also Graeffe and Lestinen, 2012). Nevertheless, the focus in this research is on which practices help teachers to work with immigrant students. The researchers interviewed nine teachers working in schools where the Finnish language is the language of instruction.

In this paper, therefore, apart from getting to know the strategies that Finnish teachers in elementary and secondary lower school use to manage cultural diversity in the classroom, what works and the problems that emerge during the process of teaching in these current classrooms will be described. Besides, how teachers consider necessary to improve multicultural education in Finland, based on their teaching experiences and their educational background, it is considered fundamental to be also discussed.

3 Research questions

The objective of this research is chosen due to the intrinsic motivation of the researcher of this thesis towards multicultural education and the quality of education in Finland. Because of coming from another European country, Spain, where there is much more immigration, it is believed multicultural education should be the basis of education. Besides, because of the strong integration policies and the high level of education that teachers have in Finland (OECD, 2016; and OECD, 2016), it has been considered a great opportunity to discover how teachers manage multicultural issues at school. The interest is to gather information from Finland in order to learn and analyse how the Spanish educational system could be improved in terms of equality and justice in multicultural education.

Therefore, the following research questions have been formulated considering the interest of this thesis which specifically is to discover the strategies that teachers use in class to tackle education for diversity. Besides, the background of the teachers is considered very important when interpreting how they manage multiculturalism in their classroom, thus the education they have had about the topic can have an impact on the way they teach nowadays. Additionally, it is considered also important to get to know if teachers meet problems and barriers when teaching because of multicultural education and analyse them. Finally, teachers' opinions on how they think teacher education programmes should be improved in the future, are determined important for education policymakers. To achieve this aim, ten interviews of different teachers from nine Finnish schools in basic education are conducted.

The research questions of this study are:

1. How teachers manage cultural diversity in their classroom?
2. What strategies or approaches do teachers use to introduce multiculturalism in class?
3. How were teachers trained during their university studies to face cultural diversity?

4 Method

4.1 Research approach

The research methodology to carry out the study is the qualitative method, specifically a case study using interviews as qualitative data. Fraenkel and Wallen (2009) state that qualitative research is a method “[...] that investigate the quality of relationships, activities, situations, or materials [...]”. In this case, the quality of multicultural strategies used by Finnish teachers is investigated. The specific qualitative approach design of this study is the case study design. Merriam (2014) explains that a qualitative case study shares with the other qualitative studies the main aim of looking for significance and comprehension, the fact that the researcher is the principal tool for the data collection and its analysis, an inductive research method, and highly descriptive results. In this thesis, one researcher is the only instrument for data collection, by interviews the researcher analyses the data to understand and interpret it. In the end, she presents the results, discussion, and conclusions in a descriptive way.

Merriam (2014) also agrees with Stake (2005) that the case study needs to delimit the object of study. The researcher needs to delimit what is going to be investigated. The case, “...the unit of analysis, not the topic of investigation...” (Merriam, 2014, p. 41) could be a person, a group of people or an institution. In this research, the case is the city of Turku and its border municipalities which comprise part of the Turku subregion (see *Figure 6*) in Southwest Finland. Elementary and lower-secondary schools are selected which form basic and compulsory education in Finland.

The limit of interviews in this study is ten teachers which is a reasonable number of interviews for the characteristics of this paper. If there was no limit of interviewed people or the number of observations in a case study, then it would not be this approach (Merriam, 2014).

Merriam (2014) points out that Cresswell defines case study research as “a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in - depth data collection involving multiple sources of information (e.g., observations,

interviews, audiovisual material, and documents and reports), and reports a case description and case - based themes ” (2007, p. 73). In this study, the only source of information is the interview, due to the researcher’s limitations in time and human resources. Although the first idea was doing observations of the classrooms life and interviews with both the teachers and the students.

Merriam (2014) indicates that the fact of focussing in a qualitative case study is due to the researcher’s interest to understand, discover and interpret a unit of analysis rather than testing hypothesis. She also exposes that there are different types of case study: Historical and Observational; Intrinsic and Instrumental; and Multisite Case Studies. The case study chosen for this research is the intrinsic case study. This case study type is performed when the researcher has an interest in “the particular case itself” (Merriam, 2014, p. 48). The purpose of the researches is to discover how teachers manage multiculturalism in their classroom as an intrinsic interest in multicultural education and the Finnish educational system, not to analyse hypotheses or to construct a theory. In this thesis, qualitative data is analysed and used to develop the results. Given that the topic of this paper demands detailed descriptions and the perceptions, opinions and beliefs of the teachers which quantitative data would not be able to provide. The case study approach is chosen because of the advantages that are explained in the previous paragraphs.

The objective is to discover the strategies that class teachers of compulsory education use in their classroom to integrate foreign students at the same time they teach values of respect and cooperation to both the mainstream and the minority group of the class. With the focus on primary and lower secondary school class teachers, ten teachers from nine different schools of the Turku area are interviewed. The schools are chosen by convenience but also considering the characteristics of each one. To gather a good sample, the researcher of this thesis settled four rules when choosing the schools: (a) at least a teacher from two different schools with a big number of immigrant students must take part of the sample, (b) at least a teacher working in a school at the centre of the city where the children attending are mainly Finns, (c) at least another teacher working in a school where the children attending are mainly Swedish speakers, and (d) at least a teacher working in a school which is considered a countryside

school. The other teachers are selected using the snowball strategy to complete the sample. Fraenkel et al. (2009) state that a snowball sample is “one selected as need arises during the conduct of a study.” (p. 432) In this case study, the teachers selected to be interviewed suggest other teachers who met the necessary requirements to be investigated for this study and have the knowledge necessary to answer the questions of the interview.

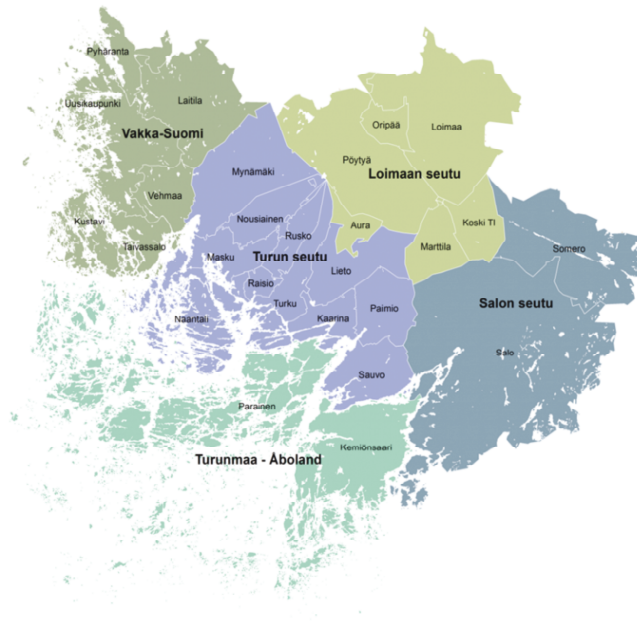
The case

The Regional Council of Southwest Finland (n.d.c) informs that by the coast of the Archipelago Sea, Southwest Finland is encountered. It consists of a diverse educational region where the city of Turku has been considered the best student city in the country. “By its population, Southwest Finland is the third biggest region in Finland. Almost 6 % of 47 3000 inhabitants speak Swedish as their mother tongue. There are 27 municipalities in Southwest Finland, Turku is the fifth biggest city in Finland. Southwest Finland is known for its unique archipelago comprising over 20 000 islands.” (Regional Council of Southwest Finland, n.d.c)

Each region of Finland is divided by subregions, therefore each municipality takes part of a subregion and the group of municipalities of such subregion belong to a Finnish region. Southwest Finland is divided by five subregions that are “divided on the basis of municipal cooperation and work mobility” (Regional Council of Southwest Finland, n.d.c). The subregion of Turku has been chosen to be the case study of this research, specifically the city of Turku and its border municipalities. (see Figure 6) “Southwest Finland is an educational region, that educates experts also to meet the needs of other parts of Finland and Europe. There are 16 providers of vocational elementary education and the educational institutions are situated throughout the region. Every year there are about 9 500 new students in the universities, universities of applied sciences, and vocational institutions in Southwest Finland.” (Regional Council of Southwest Finland, n.d.c)

Info Finland (2016) indicates that Turku is the oldest city in Finland and the old capital of the country. Besides, it is one of the biggest cities in Finland and has approximately 180 000 population. Located in the Southwest of Finland, Turku is the capital of the West region. In Turku most of the people are bilingual speaking Finnish and Swedish. Five percent of the population speaks Swedish as their

mother tongue. Furthermore, Turku is a multicultural city where 14 000 citizens speak other than Finnish or Swedish as their mother tongue. In Turku there are 130 different nationalities where the biggest ethnic groups are Swedish, Russian, Estonian, Iraqi, Iranian and Somali.



Note: Turun seutu English literally translation to Turku region

Figure 6 Subregions of Southwest Finland The Regional council of Southwest Finland (n.d.c)

Berisha and Seppänen (2017) explain that students in Turku are allocated to the closest school in their neighbourhood. Besides students can choose a specific class to be part of in such school. To carry out this condition, their capabilities to be part of such a specific classroom are evaluated. Furthermore, families are also offered the possibility, for their children, to apply the desired school in the city from 1st to 7th grade. Turku is one of the cities of Finland that promotes more school election policies. School classes follow the national core curriculum, yet specialized classes dedicate more hours to its specific area of specialty. Special classes are focussed on immersion in foreign languages, mathematics, arts, music or sports.

4.2 Sample and the context of the study

As mentioned previously, the method to gather participants for the research has been the snowball sample, Noy (2008) defines it as a process where the

interviewees give the contact of other interviewees to the interviewer and this process is repeated successively. The snowball name is a metaphor of the way an interviewer mentions another one and this one another one and the “ball” is getting bigger. He also mentions it as one of the techniques used the most in qualitative research. Besides Fraenkel et al. (2009) express the benefit of it because of the interviewees’ knowledge in the field and therefore the appropriate future interviewees’ candidates.

In this study, the teachers were first selected by proximity to the researcher and afterwards by the first participants’ contacts (taking into account some of the characteristics that the researcher considered to be important for the study, such as a school in the centre, two schools with a high level of immigrant students and at least one school in the countryside and another with Swedish as the language of instruction). Thus, the selection of schools has not been randomly chosen. Therefore, the participants of the study are those teachers who were willing to be interviewed about this topic, however, only Finnish teachers were selected as the target group. Nine female and one male from nine different schools participated in the study. To make the sample gender-balanced the purpose was to interview five female teachers and five male teachers but it was not possible. From the male teachers that were contacted only three of them were willing to participate where one of them could not because of the characteristics of his school and another one decided that a female colleague should be a better participant. Therefore, only one male teacher participated in the research.

Context of the schools chosen for the research and teacher’s profile

The teachers chosen for the research (see *Table 1*) are the following:

Teacher 1: Is an experienced class teacher that has been teaching 15 years at the same school, nowadays she stopped teaching for 1 year and a half to engage in a project of the city and is going back to the same school to teach next academic year. Besides, she did an internship abroad during her university studies and was teaching in a pre-school. She is working in a multicultural school where 60% of the students speak another language than Finnish. It has a high number of students from all over the world but mostly from Somalia, Albania, Russia, Iran and Iraq.

Teacher 2: Is a class teacher and foreign language subject teacher that has been teaching for 15 years, she has been teaching for two years abroad and next academic year is also moving to another country to teach for at least two years. She has been currently teaching in a primary school for 4 years. There are about 500 pupils in the school with a low percentage of immigrant students.

Teacher 3: Is a class and foreign language subject teacher that has been working for 29 years at the same school. She has not taught abroad but the school where she is working offers language lessons. Therefore, she has been teaching students from abroad during her professional career. However, nowadays she only has one student in her classroom whose native language is another than Finnish.

Teacher 4: Is a very experienced class and subject teacher that has been teaching for 25 years. She has been teaching in the current school for two years. The school has 300 students where approximately 20 of them are immigrants or second-generation immigrant students.

Teacher 5: Is an experienced teacher that is working both as a class teacher and as a foreign language subject teacher. She studied abroad for one year when she was studying to become a teacher and did an internship abroad too. She has been teaching for 11 years in the current school. The school has over 400 students and the ones that have another culture than Finnish are few. In her classroom there are students of two different cultures, Finnish and another European culture.

Teacher 6: Is an experienced subject teacher that has been teaching music to adults and young adults at the beginning of his professional life and is currently teaching elementary school children, he has been in the last position for five years. He is working in a multicultural school where 80% of the students are immigrant students and this means that they have another native language than Finnish. There are approximately 900 students in the school and over 100 teachers which some are also from abroad.

Teacher 7: Is an experienced class teacher that has been teaching in Finland for 19 years. Besides, she has been teaching abroad for three years. She is working

in the same school as *Teacher 4* and therefore has a lot of experience to teach children from different backgrounds.

Teacher 8: Is a special needs teacher in a lower secondary school 20 kilometres away from the city. She is teaching a group of nine students where most of them are immigrants or second-generation immigrants. She says she is facing racism problems in class due to the age of the students and has to do a great job to deal with cultural diversity in the classroom.

Teacher 9: Is an experienced class and language subject teacher in a Swedish lower secondary school. The students are mainly Finnish-Swedish speakers with few students from another background. She is currently teaching a course at school where she transmits cultural values to the students.

Teacher 10: Is a class teacher who has studied special education and is currently teaching in a school 20 kilometres away from the city. Because she has the studies in special needs, she is also teaching special education in coordination with the special-needs teacher of the school. She has had few students from abroad during her professional carrier. She has been teaching for seven years and has taught for four years in the current school. She also worked as the education manager for two years in a small city.

Figure 7 represents the location of the schools where the participants of the research work. It demonstrates how, despite the snowball sampling, the sample is well achieved. Since apart from the researcher's desire to have diversity within the characteristics of the schools, the schools are spread all over the map which demonstrates that there is also a variety of schools in terms of distance. All the schools are from different neighbourhoods. The result of the sample is constituted as follows: from the five schools of the capital, three are located in the city centre but with a considerable distance between of them; two of the schools are located at the border of the city; finally, the other two are considered to be located in the countryside, in border municipalities of the city.

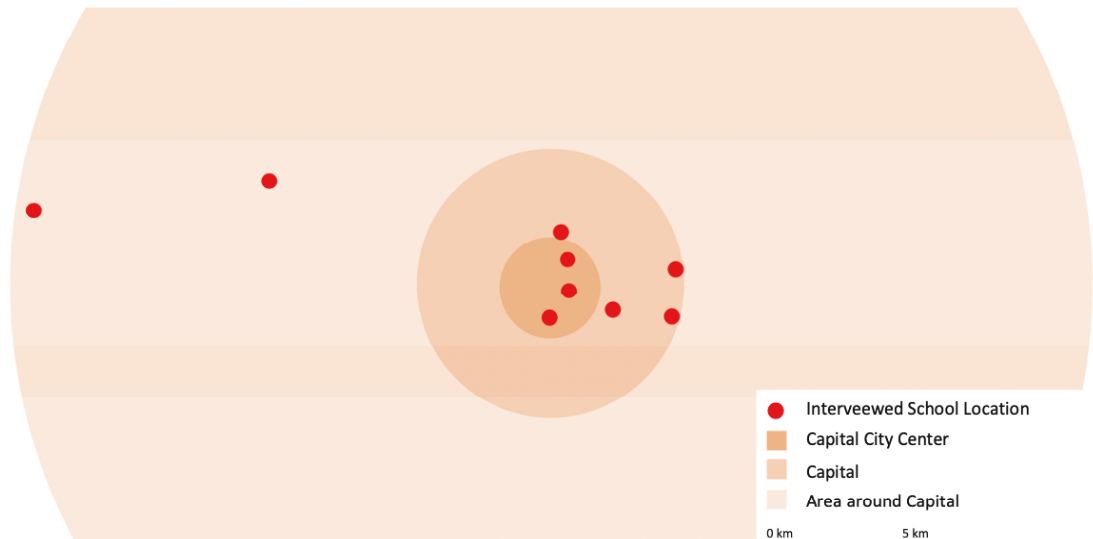


Figure 7 School location of teachers interviewed

4.3 Data collection

The instrumentation used to collect the data in this thesis consists of a qualitative tool, an interview that contains open-ended questions to find out the strategies and opinions of Finnish teachers about education for diversity. Fraenkel et al. (2009) explain that the interview is the qualitative data collection used the most and it helps the researcher to examine the exactitude of the impressions they have won through observation. Because of the limitations of this thesis, observation has not been taken, and interviews are the only instrument to collect the needed data.

The type of interview used to collect the data is a semi-structured interview. Fraenkel et al. (2009) state that consists of a series of questions to get specific answers of the participants. In this thesis, an interview with three sections (one for each research question) is conducted. It consists of seven background questions and 20 questions which contain knowledge questions and experience questions. Besides, questions that might come up during the interviews are formulated. Also, new ideas that might be brought up because of the interviewees' answers to a certain question are asked during the interviews.

Ten interviews have been done in nine different schools, the teachers that have participated are teaching in primary or lower secondary schools and they are class teachers, subject teachers or both. Special education teachers have also

been interviewed because in Finland a lot of immigrant students have to study with the special education group in the school (Sinkkonen and Kyttäla, 2014). The subject teachers that participated in the research are music, PE, French, English and Finnish teachers. The interviews lasted between 37:50 to 1:17:07 hours, it depended on how much the teachers wanted to discuss the questions.

The interviews were held in English which is not the interviewer nor the interviewees' native language. This led to the need for using Google translator in some interviews to translate into Finnish some terms of the topic discussed. The interview questions were formulated based on the theoretical framework and previous studies gathered for this thesis. It is divided into three sections: university studies and experience related to cultural diversity, how teachers manage cultural diversity in class, and what strategies do they use to transmit cultural values to the students.

Table 1 Participants and interviews information

	Transcript pages	Interview time	Working experience years in elementary or lower-secondary school	Teacher position	Teaching level
Teacher 1	17	57min	15	CT	ES
Teacher 2	15	50min	15	CT, ST	ES
Teacher 3	15	49min	29	CT	ES
Teacher 4	15	53min	25	CT, ST	ES
Teacher 5	8	38min	11	CT, ST	ES
Teacher 6	15	1h 5min	5	ST	ES
Teacher 7	14	52min	16	CT	ES
Teacher 8	16	1h 2min	10	SET	LSS
Teacher 9	14	43min	20	CT, ST	LSS
Teacher 10	17	1h 17min	7	CT, SET	ES
TOTAL	146	8h 4min			

Note: CT = class teacher; ST = subject teacher; SET = special education teacher; ES = elementary school; LSS = lowe-secondary school

4.4 Data analysis

The interviews (8h 4min) were audiotaped and literally transcribed which form a total of 146 pages. These were coded with NVivo 12 software. Initially, a first reading of each interview was made, and annotations were given to explain or highlight the most important aspects of it. A second reading was made to start coding the interviews. Because the structure of the interviews was following the research questions, they formed the three main themes (see *Figure 8*).

During the process of coding, the first interview coded summed up 28 annotations and 19 codes, of 17 pages of transcription. After having the first interview coded, for the nine left, some of the same codes in the first interview were used, and new codes were added, ending the analysis of the 10 transcriptions with a total of 37 codes. Finally, the final codes were checked one by one and new codes were added, which sometimes represented old codes merged. Then codes were merged to compose the themes of the analysis where four themes were given to the first and second research question and three themes were given to the third research question, forming a total of 11 themes (see *Figure 8*).

4.5 Ethical issues

The teachers were informed about the topic of the research before making an appointment for the interview and were reminded at the beginning of the interview about the purpose of the interview. Any information about the questions was given or shown beforehand. They were told that their names and school names would be confidential and not written in the actual paper to remain confidential. Consequently, the teachers' description has been written taking into account not to reveal information that could provide recognition from the participants; as well as schools' location has not been revealed. Before the meeting, teachers were also asked where they would like to be interviewed, thus they chose both the place and time to be interviewed and the researcher moved to the place chosen at the time teachers chose previously.

Besides, teachers were informed that they had the right to answer only the questions they felt comfortable to answer and that in case they would not answer

a question it would be okay and understandable from the interviewer's side. Therefore, the intention of the researcher to carry out the interviews was to collect the data needed to develop this thesis and especially not to harm any of the participants of the study. It is perceived by the interviewer that no harm was caused to any of the participants.

The interviewer asked the participants all the time prudently and even though any economic benefit was given, she gave the teachers a small detail to show her gratitude to the teachers that helped her to collect the data to develop this thesis. This detail that as mentioned was small, was given when the interview was finished and none of the participants knew about its existence beforehand.

Teachers, on the other hand, were very kind to the interviewer and answered all the questions of the interview confidently, and when they had a doubt or did not understand a word or question, asked the interviewer to reformulate the question, give a definition of the word or search the translation into the Finnish language. No problems arose during the interviews, neither technological nor human, therefore the data collection process was smoothly achieved.

Finally, the researcher of this paper, who is also the interviewer, is the only person that has access to the information given by the participants. The information has been only used to develop this thesis and remains confidential to other people included the professors and colleagues of the university where it is developed and in the near future submitted.

5 Results

The interview was structured according the three research questions as well as the data analysis, and the themes were created according to the questions. The following figure represents the 11 themes created during the analysis of the research data.

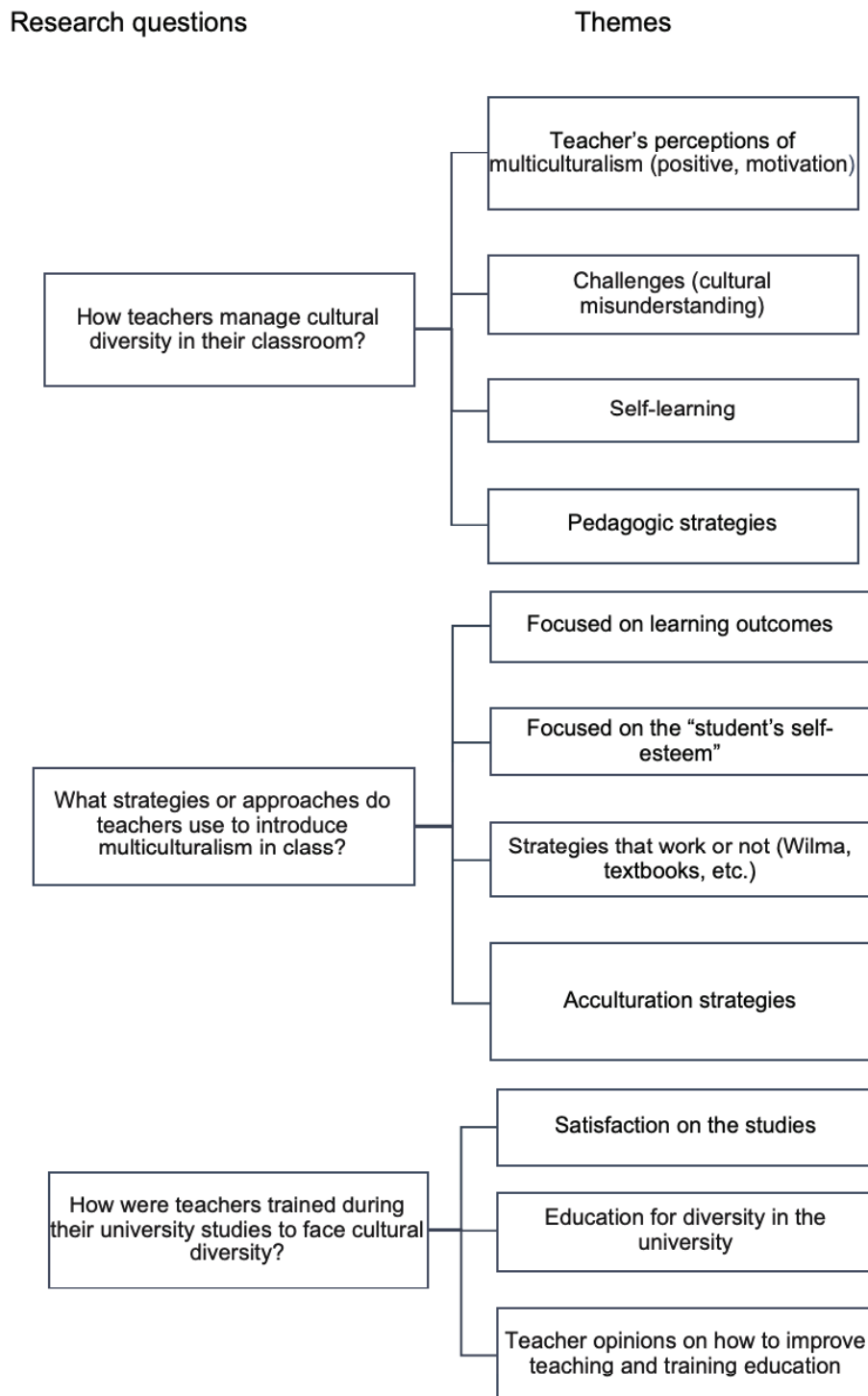


Figure 8 Themes of the research

5.1 How teachers manage cultural diversity in their classroom?

School culture

At this point of the paper, before proceeding to the description of the themes that emerged from the data analysis, it is considered important to analyse the school culture of the schools where the participants of the sample of this research work. Thus, a general picture of the characteristics of the schools in Southwest Finland, related to cultural diversity can be made to understand better the results of the study. Prosser (1999), examined the definition of school culture and the evolution of school culture research in the UK. He concluded that there is not an only definition of school culture. Prosser adds that what he calls “school culture”, differs among other countries whose call it “school climate”, “school ethos”, “school atmosphere”, etc. In this thesis school culture is considered to comprise the features of the school community that make the environment or atmosphere of the school be in a certain way.

Notwithstanding that each school has its own school culture because the staff that constitutes a school is what makes it unique and different from other school cultures. Besides, interviewing only one teacher from each school is not enough to discover the school culture of each school. Though, it is considered a starting point to have an idea of the schools’ culture. The school culture of each school that took place in the sample of this thesis help to understand how, generally, teachers in Southwest Finland embrace multicultural education. Logically, some aspects of the following themes created for the second and third research questions are mentioned to explain the school cultures of the sample. Therefore, these aspects will be briefly mentioned in this section and will be described in detail at the corresponded sections of the results.

Due to the fact that the researcher of this paper has not observed any lectures or has not even been at the schools of the participants of this thesis during teaching time to observe the school culture of each school. The school culture in this section will be defined based on the data collected during the interviews. Additionally, the Finnish curriculum and educational system towards multicultural education described in the theoretical framework section constitutes the basis of

the school culture definition of Finnish schools. The definition of school culture in this paper is focused on multiculturalism. Thus, school culture towards multicultural values is analysed here. The actual school situation, such as the number or percentage of cultural diversity among the classrooms selected for the study and the teacher experience are shown in *Table 2*. Besides, based on the participants' answers, the teachers' multiculturalism is also shown.

The table helps to get an idea of the Finnish schools' cultural diversity on a small scale, where ten classrooms of nine schools are described. Taken into account that even though it is not possible to generalize since nine schools is a small number of schools related to all the schools in the Southwest area of Finland, the schools' location is spread all over the map which at least encompasses a big area of Southwest Finland (see *Figure 7*).

Table 2 Schools information towards multiculturalism

	TEACHER EXPERIENCE		ACTUAL SCHOOL SITUATION				TEACHER MULTICULTURALISM			
	Experience abroad	knows the class group	diversity in class	own culture as a barrier	misunderstanding with parents	school offers courses	cultural diversity awareness	has taken courses	celebrating traditions	search info about other cultures
Teacher 1	yes	3 years	60%	yes	yes	yes	yes	yes	yes	reads about other cultures
Teacher 2	yes	at least for 2 years	3 out of 27	yes	yes	no	yes	no	yes	search information and asks the students in her classroom
Teacher 3	no	first year	1	yes	yes	no, the city	yes	no	mainly British or American	Google and discusses with children
Teacher 4	no	2 years	2 out of 25	no because the students have adapted to the Finnish culture	yes	yes	yes	yes	yes	discussion in the classroom with the students and having visitors to talk about their culture
Teacher 5	yes	5 years	1	yes	no because speaks their mother tongue	no, the city	yes	yes	mainly French traditions	search information to know better the background of her students
Teacher 6	no	teaches all the groups every year	18 out of 20	yes	yes	yes	yes	no	Halloween party	asks colleagues
Teacher 7	yes	first year	60%	yes	yes	no, the city and the university	yes	no	yes	reads a lot and asks colleagues
Teacher 8	no	first year	3 in the whole school	yes in the beginning	yes	yes	yes	yes	no	takes courses and discusses with other teachers
Teacher 9	no	teaches from 7th and follows up the groups until 9th grade	2	no	no	the university for the school	yes	no	yes	being a volunteer for people integrating to Finnish society
Teacher 10	no	2 years	2	yes	yes	no	yes	no	Halloween party	reads a lot, watches documentaries and travels to learn about other cultures

Four teachers out of ten have taken part in international programmes abroad during their studies or profession as a teacher. The other six teachers, even though they have not experience outside Finland, mentioned they have had immigrant students in their class, they have immigrant teacher colleagues, and/or they have been involved in a volunteering project for immigrants in Finland.

All the teachers interviewed, apart from three, know their class group for at least two years. It gives the perception from the interview discussions that they know the group and have enough confidence to be able to help their students if any problem emerges, racial, academically, familiar, etc.

Two of the schools chosen to collect the data of this paper were described by the participants as multicultural schools that have at least 60% of immigrant students, the other seven were described as schools with a low percentage of immigrant students. Some teachers expressed it might be a matter of population segregation (see section 4.6).

Most of the participants mentioned their culture was a barrier to understand the students' behaviour in at least one occasion in their life. Some of them had this feeling when teaching abroad and being immersed in another culture. Others just when teaching in Finland and having immigrant students. One teacher mentioned, since she is teaching in lower-secondary school, that it is about teenagers' culture, not foreigners' culture. Since she believes that teenagers' temporary culture is sometimes difficult to understand when you are already an adult and have left behind this temporary culture from when you were a teenager.

Teacher 1: I have some boy from (country's name). And he did something bad. And I was, okay come here to talk with me. And he just looked down. And I said: "Please, yes, watch me on my eyes", and he was going very down. And I said: "Okay, that come on! I want to talk with you. And please, watch my eyes". Because in Finland, we look others eyes, but in (country's name) culture, if they have done something very bad, they don't look at the eyes, like down. [...] Also some parents from (country's name), some men, they are not shaking hands, because they don't want to touch woman's hand.

Teacher 2: I had the same kind experience when I was in the (name of the country). Because the kids were very loud. And it was really hard to you know, get them settle down. So, at first it was like, "Wow, how can I do this?" Because it was like, sort of like their nature. Of course, it was also because they didn't understand English that well yet. But when they learned more, also that affected their behaviour in a better way. And, well, I think, in my class here, one, girl when she started in my classroom, because she didn't have any experience of school before. So, at first, she was really active in that way that she kept a lot of noise and had

confrontations with other kids. And when she learned what is the culture at school, about a school here in Finland, and in Turku, and how they are expecting them to behave. So now the second grade has been, you know, really good with her.

Teachers shared that misunderstanding with parents can occur, but in general it happens with Finnish parents as well as with immigrant families. It is more about non-understanding rather than misunderstanding. Therefore, it is not a specific problem of multicultural education for them. The fact is that when you explain some features of the Finnish Educational System, Finnish families are more familiar with it and can understand it, but immigrant families might have a lot of questions and doubts. Since they are used to the educational system they learnt in their home country, things that might be the norm in Finland or a sign of support and improvement, for them might mean a punishment. However, teachers explained that in Finland they have a lot of resources to communicate with parents that speak another language than Finnish or have a different cultural background, like immigrant teachers in the same school, translators to the families native languages and Wilma which was a software a bit criticised by the teachers interviewed (see section 4.4). The sum of these resources improves communication with families from different backgrounds.

Teacher 7: I'm sure it does both misunderstanding and non-understanding maybe even more than that misunderstanding. The translators are present if they don't speak Finnish, or English but still. I believe that there's something lost, but it's more maybe what the parents think, is that they don't know, the way the Finnish school is and even if we explain it's not part of their idea of school. They don't fully comprehend what we mean by self-assessment and personal learning goals and all that.

Teacher 4: [...] sometimes when I mean, or say something about the homework, for example, there can be some misunderstanding. [...] your kids know how to behave, or how to be at school, but the parents might not necessarily know how our school system here in Finland works. For example, that they have to apply for leaves if they go somewhere, they have to do that in official way. And also some other things like some cultures don't understand that if we have some special education here it is to support the child. It doesn't mean that everybody will laugh at them. [...] some of the parents, they have told me that, okay, well, my child can't go for special teaching, even though because of the language, he or she would

need help. So that's hard when I can't give the help for the kid that she or he would need because of parents. So that's the challenging part.

In Finland teachers can apply to several courses per year for free, teachers mentioned that the city offers these courses to schools. From the interviews, it is understood that courses related to multicultural education are more offered to schools with a high level of cultural diversity so teachers working in a multicultural environment are the ones that take benefit of these courses. On the other hand, teachers working in schools with a low level of cultural diversity mentioned they are more interested in other teacher training courses. Most of the teachers interviewed shared they attend courses related to their specialization as a teacher such is second language acquisition, for instance. Others gave recommendations on how these courses should be arranged in order that teachers get the necessary formation to work in Finnish schools with the current social situation.

Teacher 1: Yes, we have. But normally there are going very active teachers who are always involving in summer courses, but we have also many lazy teachers, they are doing their job, okay. But they are not going to any extra courses. So, I have suggested that instead that the teachers are going some other place to have some courses, we should have some professor coming to our school and teach all the teachers in the same time. [...] if we have some new methods, I think it's very good to learn our teachers because many teachers they have been in the university about 22 years ago and if they are not going to any courses, so they don't have new strategies to teach pupils.

In relation to courses and teacher training, participants were also asked if they took any courses related to multicultural education during their university studies and six teachers out of ten answered “no”. Within the four teachers that answered “yes”, one of them explained she did not during her first studies, but later when she went back to university to specialize as a special education teacher, the university offered a course. From the answers teachers gave during the interviews, it is clear to see that 20 or 30 years ago it was not considered that important to teach multicultural education, even though the immigration boom was coming to Finland (Statistics Finland, 2016). (see section 4.5).

The same situation related to multicultural education courses happened when teachers were asked if they celebrate other traditions than Finnish at school or in the class. Again, the schools with a high percentage of immigrant students answered with a “yes” and shared some celebrations or activities (see *Table 3*). The schools with a low percentage of immigrant students answered they mainly celebrate Halloween, which seems to become popular in Finland, or explained some activities they do in their classroom which are also explained in *Table 3*. In general, teachers make the effort to introduce other cultures in their classroom independently of the number of immigrant students they have in their classroom. What is interesting from the chart is that one of the participants who works in a very multicultural school mentioned that they just celebrate Halloween and it might be because he is a subject teacher and children do some activities with their class teachers. The other two teachers mentioned they do not celebrate or talk about other traditions in their classroom, but the school does some projects related to multiculturalism. Besides all of the participants interviewed demonstrated their awareness of the cultural diversity they have nowadays in their classrooms.

Teacher 10: Yeah, I've heard that in the different schools where there are lots of students coming, for example, (name) culture, so they do have those celebrations from that culture, but because we don't have that kind of students. No, maybe Halloween is the only that we have.

The same teacher 10 explains that every year there is a project going on within the whole school about a different country. Finally, participants shared the strategies they have to find information about other cultures and how they learn and are willing to learn more in order to help the immigrant students they have in their classroom. The following lines that mentioned a teacher during the interview also demonstrate that the Finnish educational board aims to transmit multicultural values in the schools, which becomes part of the Finnish school culture (Finnish National Core Curriculum, 2014). However, the teacher criticises that how they have put in practice what is mentioned in the curriculum it is not stated. Therefore, it is another thing to be improved from the policymakers side too. (Ronkainen et al., 2018)

Teacher 7: Our curriculum states it that we should prepare our students for accepting differences and in all levels. And understanding global citizenship or not and all that stuff is included there. But about the ways how we do it, nothing is mentioned. But it is expected we do include it.

5.1.1 Teacher's perceptions of multiculturalism

The interviewees shared very positive ideas about cultural diversity. All of the ten interviewees agreed that diversity in their classroom is a positive feature, for them and the students they have. Teachers expressed their positivity towards having immigrant students in their classroom because they are willing to learn from other cultures and want their students to learn and benefit from multiculturalism too. All of the participants showed during the interviews an open-minded position.

Interviewer: How do you understand cultural diversity?

Teacher 4: I understand it as a richness, if you can manage it well, and if everything goes as planned, it's a great richness. You can learn from other cultures and the children can teach each other and be more tolerant for different cultures, and so on. So, I think it's an important thing to teach, especially in primary school, because that's when you can have a difference with their opinions and their attitude towards diversity. So, I think it's an important thing.

Interviewer: How cultural diversity can be seen in everyday life in the classroom, in the corridors and in the playground?

Teacher 7: children react very naturally to it. It's not an issue for any of them. And even though it's visible, it's not in my opinion, any major. It's a richness, but it's very natural as well.

Others shared the motivation it brings or brought to their professional life. With no expectation but with the fact that they ended working in a school with a big number of immigrant students, they found out how much they like to work in a culturally diverse environment. One of the interviewees ended studying a Ph.D. about multicultural education after working for several years as a teacher. And another shared how it enriches his everyday lessons at the school.

Teacher 6: In my opinion it makes my life and my music lessons rich, because music is a very common language. There is lot of students who don't speak fluent Finnish of course, but they understand what I am playing or what I'm singing [...] I have to add that I'm very happy to be here as a music teacher because the more the cultural [diversity there is, it] gives me a lot of possibilities. Because in normal Finnish schools, you don't have pupils like these, these are so open, and they are so...For example, if I play music from YouTube for example, sixth graders' boys jump up and start to dance. And, if I did that in my own school, in my younger time, my friends would hit me to the face at the same time. [...] the world is so different in this area.

5.1.2 Teacher challenges to manage cultural diversity in the classroom

The biggest challenge for teachers is the number of children they have in class and the lack of human resources. Several teachers mentioned during the interview that they cannot even think about multiculturalism since they are still trying to cope with the individual needs of each child.

Teacher 2: First and second graders [group], they are too big, like, I have 27 kids, and it shouldn't be like this, I think 20 should be the maximum for early years. So it's too much so that it's the most challenging how to share your time for the kids that everybody could get the opportunity to learn.

Teacher 3: I've always had quite a big group of children, it would be really nice if we have had these divided lessons. So that helps straight away if there are 25 children in the same lesson [divide the group] for 12 and for 13 kids, so that helps. And then of course, if we get a teacher assistant and help us...little groups maybe, and assistants as well.

Teachers do not only refer to cultural diversity when talking about the main challenge of teaching. They add that the most challenging feature when teaching is that each student has individual needs independently of the cultural background. This also refers to multicultural education that is education for everyone and it takes into consideration not only ethnicity but also gender, social class, sexual orientation and physical and/or mental disabilities (Banks, 2016; also Nieto and Bode, 2008).

Teacher 4: We have all kinds of students in classes nowadays. And it's fine with me. But I think we would need more adults to do the work. So, it's kind of lonely work sometimes. And you have all those 25 eight-year-olds and some of them have difficulties learning math, and some of them have difficulties learning Finnish language, and whatever. It's hard to try to reach everyone of them. So I think that's the difficulty number one.

Another challenge is that children from other countries do not speak or understand Finnish that well. The fact that they do not have sufficient skills when they go to the general classroom, or that they might be put to the special education group or be in a school with a big number of immigrants makes difficult their academic learning and therefore the teaching job. (also Sinkkonen and Kyttälä, 2014)

Teacher 7: Well, the whole school in the present-day form is based on the idea of language, that language is used, so that is somewhat a barrier, or it slows down maybe some processes. But when it's taken into account, then it's anyhow, a short term or temporary barrier, that kids overcome one day, live in a country for a while and learn the language

Teacher 2: It depends how long the child has been in Finland that how well he or she knows Finnish language. [...] if the child comes so that she doesn't know the language that well, so of course, it brings you challenges as well.

Teacher 6: In my opinion there's too many children from abroad because those children who don't speak native Finnish, they cannot learn Finnish so well because there's so few Finnish speakers. There should be like a half but there is only 2 from 20.

Besides the process of adaptation to a new country, culture and school system is a challenge for the new students and teachers experience it in class (Nieto, 2000; see also, Talib, 2006).

Teacher 10: If I think about those students that have different background, the problems that are coming might be when they are coming from different countries, the school system is different. In their own old school, if you compare this school, so when they come here, it's usually a shock. Because we have quite a lot of homework, more than they have used to. So they have to do more work at school and at home.

Another challenge is to choose the material for a class taking into account children from cultures different than Finnish because some traditions in Finland do not represent anything to some pupils and they, do not want or feel, cannot participate.

Teacher 6: I'm not doing any religion Carol at all. I have skipped those all. That's a very traditional Finnish way to act, in Christmas time. But I don't do those kind of songs at all. What we do, all American songs, or songs from every country, but not any songs that tell about Jesus or God or anything.

Teacher 9: I have this course also like different cultures or into internationalisation in your own country. There is one black girl also and you know, we have been watching (place) film, it's about a girl who wants to buy a bicycle, but she's not allowed to do it since she's living in (country) and she's not allowed to ride a bike and so on. And I actually know that this girl's father is from (country) so then it's like, "oh! what can I also think about?" like what I am saying might go home, and they tell: "Okay, now my teacher said that (name of the country) doesn't really respect the human rights". So maybe I don't talk so much about that when she's there, which in a way is maybe stupid. But on the other hand, I don't want to point her out in any case. So, we watched that film, and it was okay, she's half (nationalities). So, yeah, we watched that film, but I didn't go so deep into that, like, talking about girls and women's rights in (country), which I had done the previous year.

In the lower secondary school, challenges are quite different thus one of the teachers interviewed expressed that it is challenging to know what you can show or not from other cultures to don't harm the students from that culture. And on the other hand, some believe that children that wear traditional clothes from their culture might feel different and it is difficult to have these feelings when you are a teenager.

What is perceived from the interviews is that teachers manage cultural diversity differently and it is due to the fact that the working environments are very different in terms of the number of immigrant students and thus the level of multiculturalism.

5.1.3 Teachers self-learning about education for diversity

Most of the participants shared they have learnt themselves during their professional life. They learnt by experience, by the daily problems they encountered during their career. By reading, searching, discussing with colleagues and even with the children. Furthermore, two of the teachers interviewed for the study, expressed they feel they do not have to learn more about education for diversity or that the courses about multiculturalism are very repetitive that are not relevant for them anymore. However, the other teachers explained they have to read, take courses, or ask more experienced colleagues about the topic.

Teacher 1: So, when I went to (name of the school she is currently working) to the school, where there were a lot of immigrants, I didn't know much about them. So, I had to do by myself, to read the books or go to some courses that I can learn and understand these pupils *more*.

Teacher 6: How I meet them, how I act, how I talk to them, I had to learn by myself.

Teacher 8: I try to study these things. I did some studies a piece of second language studies then I discuss a lot with other teachers. And very often young people cannot explain so well but adults can explain their own culture quite well. I learned so much.

Another way to manage multiculturalism in class is to use pedagogic strategies that despite they did not learn during the university studies, teachers have learnt by themselves through experience, sharing ideas and knowledge with more experienced teachers on the topic or by going to extra courses related to education for diversity or teaching students a second language. These strategies are explained in the next section as it is the second research question of the study.

5.2 What strategies or approaches do teachers use to introduce multiculturalism in class?

5.2.1 Strategies focused on the students' self-esteem

Teachers usually have conversations in the classroom about other cultures and they can ask the students about language, traditions or traditional food. Besides,

they take the opportunity of the Erasmus projects to introduce new cultures and languages to their students. By inviting students currently studying in the university of the city of Turku, they approximate other cultures and languages to the pupils by sharing time with the university students and listening curiosities, traditions, etc about the invited student's country. The schools also have their own projects to learn about other countries and their traditions and language. Usually, English books invite the classroom to learn about other cultures and places around the world through videos or activities where they can also listen to different English accents. Besides, some schools take the initiative by themselves and make big projects about other countries, languages and cultures where the whole school participates in it. The following interviews excerpts are just some examples of occasions that teachers shared some cultural activities they did with their students. (also see *Table 3*)

Teacher 10: I'm teaching the students to understand other cultures and other people. So that they would understand that every person is unique and equal. And it has nothing to do with the religion or the language or the colour of your skin or that kind of things we do here [work with students in the classroom]. And for example, when I'm teaching Finnish, we have this reading project now. And I have a theme in this project [...] all these books are telling about different kinds of persons who has different kinds of difficulties.

Teacher 7: We make a door somehow represents our class. So one class makes that this is like, the languages and countries that we know, all the flags, and the languages or the food, typical meals that we have at home. So, we made a map, where we marked where, myself, my parents and my grandparents are from. And saw how all continents basically, were marked in that sense.

Teacher 4: All the whole school came to the school gym. And we have quite a lot, we have 300 kids in our school. And maybe, I think there might be maybe 20 children that speak different languages at home, or 30. And they all came and said "Good morning" in their own language in front of the school. And then somebody told what language that was. It was very simple, but it was very nice. Everybody was listening very carefully. And it's kind of brought up in special occasions, that we have these different languages that we can use and learn.

The previous examples shared by some of the participants of this research give an idea of how teachers use pedagogic strategies to introduce multiculturalism in class that might reinforce students' self-esteem. Since by making students realise how important is their language, culture and customs, and seeing how the other people of the school community is interested in your roots and identity might make them feel proud of their background. Teachers agreed that these projects are very important to their students and that even tiny activities like saying "good morning" in their language make a big difference among the students' emotional wellbeing in the classroom.

5.2.2 Strategies focused on the students' learning outcomes

Generally, the schools that make more multicultural activities are the ones that have a high percentage of students from other countries. Whereas, the schools where the dominant group is Finnish, focus their strategies to make the foreign students understand what is going on in the classroom, so the centre is in the Finnish language and learning outcomes. Therefore, they use a lot of visual material to make the lessons more understandable to the students that might be struggling with the Finnish language, use translations or material resources adequate to the Finnish language level of the students. Organizing the class by groups is another strategy that teachers use to help the learning developing of the students. In some occasions, by grouping them in the same level of the Finnish language might benefit them in order to be willing to speak more in Finnish since they feel confident in a group where the others have the same level of the language. In other occasions grouping the children in a multilevel group, for instance in mathematics, might make the ones with lower level learn from the more advanced classmates and the advanced ones reinforce their knowledge by having to explain what they know to the other members of the group.

Teacher 5: I use with my class, and other classes too, a lot of images and colours and body language and so on. So, I think that with every pupil it helps also in (language) class but in other lessons too because if a student doesn't speak fluently Finnish [...] using images they can learn more easily.

Teacher 2: Last year, when I had that one child, who didn't speak any of Finnish, so during every lesson, all the time, I have to take into account that well she doesn't have a clue what we are doing here. I then was translating all the things I was doing, and put a lot of pictures and try to help also with gestures.

Teacher 3: And then we might have some easier books for those who maybe need more help in learning to read and write, following the same curriculum, but easier. And then of course, extra exercises for those who want to learn further and other exercises for those who are learning less.

The following table is a summary of all the pedagogic strategies either focussed to the students' self-esteem or academic outcomes that the teachers of the study mentioned they use or have used in their classroom or with the school community.

Table 3 Pedagogical strategies to embrace multiculturalism used by teachers

Strategies teachers use in the classroom
<ul style="list-style-type: none"> - say GOOD MORNING every day in the students' native language - put children in heterogenous groups - give the vocabulary in Finnish before the actual class - use images and body language - translating into English - use Erasmus internship students - iPad app to learn Finnish in the students' mother tongue - focused to multilevel activities (for everyone in the class) - talking about traditions, songs and games around the world - making groups (belonging to a group) - talking about different languages and religions - introducing others culture - make the students feel proud of their identity - adapt activities to respect all religions of the students - relating to tolerance: use of books to teach Finnish that treat about children with different personal problems (refugee, transsexual, bullying, etc.)

5.2.3 Strategies that teachers believe that work or do not work

In Finland, Wilma is the computer programme used for teachers to make assessments and absences and communicate with students and guardians. However, the participants interviewed in this study think it is not accurate for families from other cultural background and sometimes even for Finnish families. The opinions vary but generally, teachers are discontent with the system due to the fact that the software is only in Finnish and some parents cannot understand and use it because they have a different cultural background and might not know the Finnish language or not being familiar with the system, moreover some students' parents do not know how to read. Teachers also shared that the difficulty to use the software comes also when you want to explain how it works to parents because the teacher and the families' view on the computer is different and they cannot give instructions. Furthermore, several immigrant students are the ones taking over the system because their parents do not know how to use it and the students get the responsibility to use it by themselves, so in this case, there is zero communication between the parents and the teachers.

Teacher 1: If the parents understand Finnish is very good. We have many parents from many countries who understand Finnish because they have been here many, many years. But also, if they can't read, because we have also the parents who don't read because they can't read. Then it's better that I tell our own native language teacher: "Can you go and say that that that to them?" So they call by phone.

Teacher 4: I have noticed that if their Finnish is not very good. I think it's easier to maybe inform them, or ask them to come to school. And how they may be how they interpret. I think Wilma is not very good, because most of the conversation is not about the language, it's about meeting the people and you know, the non-verbal communication. So if you're just making a quick message, it can be interpreted in a very wrong way. And maybe you can write it in a hurry, or maybe you're a bit annoyed or something and you write it just fast. So it can be very damaging.

Teacher 8: Teachers don't really realize what they (immigrant families) understand about our society, they cannot use Wilma and everything goes in Wilma, they don't know how to use the schedule weekly [...] I would say it's important to teach Wilma to parents, but you have to teach it really, and how it works and what is the idea. It's a very different idea in other

countries. And they don't always appreciate the idea because I think they appreciate communication like calling or coming to school. But there is so much information in Wilma, you have to learn it and that's why I have to have time to teach parents how to use it and it takes time and you have to take in different teaching and because there's exams and if your pupils have their homework, schedules, all the special things going on at school. Everything is there after just teaching. But I have to say I have these Finnish pupils and actually I started when I first time met the parents but I have problems and I have to teach Finnish parents too.

After reading the teachers opinions about Wilma system it is clear to see that the teachers that have the biggest amount of students with a background different from Finnish do not support the idea of using Wilma, whereas the teachers with a big number of Finnish students are aware of the minority in their class and therefore that not all the families can benefit from the system or they just support it.

Furthermore, in Finland children have the right to learn their mother tongue and in Tuku some schools organize language courses after the school classes for children with a mother tongue different than Finnish. Besides Finnish students that have been living abroad for at least two years can also join these afternoon lessons. They also have language clubs to practice their mother tongue and talk about their culture and traditions. In schools where the number of different languages is high, they also have teachers to support the learning in some lessons in their mother tongue.

Teacher 1: The pupils have rights to learn their own native language two hours per week. But they have to be four in the group four people. And then we have our native language teachers. So they are coming to our school. And they teach their own native language.

Teacher 2: For example, some of our teachers they are having now sort of a club for the kids who have some other mother tongue. So they have a club where they can, you know, talk about their land, their culture, their language and they are sharing experiences, so that's nice. But they are all in different classes. Here in our school. [...] Ah! And also there's possibility in big cities they have this mother tongue teaching groups. [...] Also, if you have lived abroad, at least two years, you can go to that group.

Teacher 7: The language teacher comes, and the teacher joins us for the lessons. Usually some science or history lesson, possibly math or another subject

lesson, where the amount of vocabulary the amount of new concepts is big. So, they help and support so that everything would be learned in mother tongue, also the elements so that would support the child because one needs a strong mother tongue to be able to learn a strong second language.

Teachers also shared their recommendations and ideas or showed their disagreement in some aspects during the interviews. When teaching Finnish or Swedish more connections to the mother tongue of the pupils should be done to facilitate the process of learning of the new language. Besides, some strategies or projects for reading comprehension (see Appendix C) would be great to implement in Finnish schools and therefore facilitate the job to the teachers and the students that are learning a new language which is very important for them, thus it is the language of instruction at school and needs to perform well in order to understand what they are learning (Sinkkonen and Kytäälä, 2014). In fact, many experts support this idea of using the mother tongue or L1 of students to teach a foreign language or L2 at the beginning of the new language acquisition stage. Rovira (2012) exposes it in his article after analysing the second language acquisition teaching history. Comparing methods of teaching and the experts' criticism, he concludes that a more recent method uses the support of the mother tongue to teach a foreign language to students which can be very beneficial at the first stage of second language acquisition.

A teacher also named a software (see Appendix B) that thinks it is better to use for parents because it is made in a way where teachers can give more positive feedback to the students and it permits the share of photos with the families. Images usually tell a lot, especially if parents cannot read or do not know the Finnish language.

Teacher 7: The language lessons in English and Swedish that we teach here in Finland. Our language teaching is not traditionally comparing languages and finding similarities and differences between languages, that is something that I think is missing in our language teaching. Would be very important to find the certain structures, how different languages can support another language.

Teacher 1: I know that, there is now reading to write learning methods. I think it's quite new in here, in Australia it has been a long time but if we have some

new methods I think it's very good to teach our teachers because many teachers have been in the university about 22 years ago and if they are not going to go to any courses so they don't have new strategies to teach pupils. [...] it's a strategy how to teach text understanding. Because, okay, most immigrant pupils or second language pupils, they can speak quite well Finnish, but when they are going to read some text, a difficult text, they are really complicated. So it's very good to have some methods to understand the text.

Teacher 7: For example, class dojo is a communication system where teacher can very easily send messages or put pictures, in Wilma we can't send photos, take a picture from a good class and post it to class dojo, and all parents can see it. And we don't have the same marking system point, but because it's not an official system, then the teacher doesn't need to mark all negative points. It is more easily to put things that are in a worldwide system.

5.2.4 Acculturation strategies

During the interviews, teachers expressed some issues that were related to the students' way of acculturation or the educational institution or government enforce of students' acculturation. The teachers' comments have been structured by the acculturation strategy name.

Assimilation: from the participant answers it is perceived that immigrant students go through a process of assimilation in the Finnish schools (Sinkkonen and Kyttälä 2014; and Portera 2008). Thus, they transform their way of being to a Finnish way and leave behind their own identity.

Teacher 4: At least the small children are very, I think, very quick to adapt, and very quick to copy how others work and do so, I think it might be a bigger problem with older people. So, I don't see that as a problem. But maybe, of course, I don't know how they feel. They just come and adapt. Maybe all the things that we do may seem very weird to them, but I don't know.

Teacher 10: [...] I have also students that have lived the most of their lives abroad, and just came here. And so they are just little bit Finnish. Because they have lived so little time here, but they are learning and becoming Finnish students.

Teacher 6: If you go to Japan, you have to know the habits and rights. Just saying, when you go to this school, you just, I would like that they know how we act here and how we act in different situations.

Exclusion: teachers talked about special education referring it as exclusion but the added has changed during the years. Additionally, as mentioned before, some immigrant students go to the special education class due to their level of Finnish (Sinkkonen and Kyttälä, 2014).

Teacher 4: On those days, when I started, we still had in Turku, many special schools and special classes for children who had ADHD or some mental problems or whatever. And it was not so common to have them in ordinary classes, but they had them special classes and special schools, much more than now, we still have some, but then it was more ordinary. If the children were somehow different, he or she went to another school or another class.

Teacher 10: Those students that come from other countries and don't speak, go to Finnish (classes). They usually have learning disabilities, because they don't have the language. So, there are all the same methods that we use for both of those students, to those students who has learning disabilities.

In some cases, teachers might make immigrant students feel different from the rest of the class by pointing their differences out or when explaining history from a Western perspective.

Teacher 9: Like many, some teachers, actually mainly male teachers, that they have said to her like: "Well! You who are from a different culture, you might not know that in Finland", you know, like they point her out somehow, like she is different. And she has been living all her life in Sweden and Finland. And like: "You might not know that in Austria, both nine in northern Finland, blah, blah, blah," something like this. And then also, when they were talking about slavery, he showed really nasty pictures about how the slaves were treated. But when they were talking about the Second World War, and the Holocaust, and everything, he was really aware of not showing any bad pictures like, of the Jewish people how they were threatened. And so, she was like, she had a lot of things that she felt somehow that many people, many teachers make her feel different.

Banks (1993) explains the three kinds of scholars in the canon debate and how Western traditionalists put western history as the centre of the curriculum whereas multiculturalists believe the curriculum marginalizes people of colour and women. Therefore, he exposes that teachers should teach children how knowledge is constructed and expose a variety of material to learn a certain topic in a more critical way. Instead of imposing certain material chosen by the teacher's criteria.

Segregation: it is perceived that there is school segregation on population, thus schools have more or fewer immigrants depending on the area the school is located or depending on the school specialization (language, music, etc.). The teachers shared some opinions about it during the interviews. They explain it might be a matter of economic resources, thus apartments in the city centre are more expensive, or the preference of being with people of the same culture. Besides, in Finland schools are specialized in some areas such as language, sports, music, etc. Some of the classrooms of a specific school are focused on that specialization and therefore students have to pass a test in order to be accepted in that class. This is the reason why there is also segregation between classrooms within a school, thus for instance, in a class specialized in German language there will mainly be Finnish and German students.

Berisha and Seppänen (2017) indicate that more than half of the students in lower-secondary school in Turku attend specialised-classrooms in schools other than the one in their neighbourhood. Therefore, the authors of the study prompt that the selection of students in specialized classrooms are linked to the segregation of the school students' academic outcomes. Additionally, they share that upper and middle social class students are more present to such specialized classes. The findings also indicate that apart from the segregation within schools caused by the neighbourhood population, the selection of specialized classes within a school rises segregation of ethnicity among the school classrooms. The results of this study oppose the Finnish education system aim which is based on equality.

Teacher 4: Schools are very different. Also, here in the Turku area, there are many schools that have maybe you can have 80% percent of class that have

different languages, more than Finnish. And then you can have schools like (school name), where most of them speak Finnish, of course, we have children who come from abroad. But it's totally different if you go to another part of the city. I don't know why that is. But that's how it is. I think maybe it has something to do with for example, for the prices of the apartments and things like that. And maybe there are some cultures that people like to be more with the other people from the same country. So, they moved to the same regions, and then they go to the same school. And that's on the other hand, I think if that's a good thing, but on the other it's not. So, it's quite complicated.

Teacher 5: Not really (cultural diversity in class) because all have kind of same background. They have been tested at university of Turku at age of 6 because this is a language class that I'm teaching. I'm teaching in Finnish and in (name of language). So, they have been tested so that they can learn another language than their mother tongue, that they can learn without a lot of stress and any language difficulties. So, this is not a normal class.

Teacher 6: And it's very strange that if you go two kilometres to this next school to (name of the school), that's the name of the place. There's no one from abroad. There's no one who talks another language. They are totally Finnish.

Integration or multiculturalism: the teachers interviewed support their students' mother tongue and try to make them feel to belong to the class group. As discussed in the strategies section, native teacher speakers from other countries visit the schools to support the teaching and learning of the students from abroad. Besides some teachers encourage immigrant students to go to the preparatory class to help the students that are still there. It can make gain confidence to the students that are already studying in the ordinary class and also to the students that despite they are still in the preparatory class, they can see a clear example of how good their Finnish language will become one day and they will be able to study in the ordinary class like the colleagues that have helped them during the lesson.

Teacher 1: In my opinion, it's really important that the pupil can also study by their own native language, they can talk in the classroom, in their own native language. Of course, they learn Finnish, but I think it's this world. We have so many languages, and we have to appreciate.

- Teacher 5: In my class for example the three that speak (language) with the parents also I can ask like: what do you think is the exact word in (language)? Is it this or that? And they like it a lot and when we have parties, Christmas or Easter I ask: can you explain us what you are doing when you are in (country) or with your relatives is there differences or other traditions? and so on.
- Teacher 7: They first go a year to preparatory class. So, then our students that do not go there anymore, that they have integrated in studying in an ordinary class. They have been asked to go and translate and help them. It kind of supports both sides gives confidence to the one who now copes in both languages fluently, and can go and like be an assistant teacher and help somebody who is now in the position they were maybe two or three years ago.

5.3 How were teachers trained during their university studies to face cultural diversity?

5.3.1 Satisfaction on the studies received

Generally, teachers expressed not to be satisfied with the university teaching and training taking into account multicultural education. When they finished their studies and had to start working, teachers thought they were not ready. They did not know the characteristics of the students' group they would meet at Finnish schools.

- Teacher 1:* I didn't have any tools. So, I had to go to some courses to study how to teach things.
- Teacher 5:* Not really. Because there were the practices in (name of a school with a lot of cultural diversity) that were excellent but the courses in the university were quite superficial, and theoretical. So, I think that the job that I am doing nowadays is totally different. But I have learnt by doing.

However, considering education in general, some of them were very satisfied. Teachers believe that it is the teacher's job to gain experience, learning by doing. The university studies are just the basis of the profession.

- Teacher 8:* I don't know, I think it's in every profession that you just get a little idea and then you start working. Actually, I think my first-year teaching Finnish was difficult and now I knew that I have like a new profession when I

came here [studied a new teacher position and just started this academic year]. So, I knew I'm starting a new profession, this will be difficult. This will take much more hours than I'm paid, I must prepare. I think it's normal. There's many things they didn't teach me. But one thing I have to say, I didn't like, which came on my second time in the university. We had so many independent studies, we had to read so many books at home. And then we just came to the University we didn't have teacher we just had to teach each other, I know it's group teamwork, learning, or (Finnish word). [...] I wanted to have an expert to teach me I was paying a high price of it. I didn't want to teach my other students in the university.

Teacher 7: Yes, I am, I think it provided us with everything we practically needed. I think it was very good. It was a good combination of theoretical studies, which we sometimes complained about. There was a lot of practical studies as well, which we were all very happy about. But now afterwards, I think that the theoretical studies and all the requirements for whatever was needed for master's degree, were good that they provided us with different skills, not the practical everyday teaching skills, but for more of thinking and analysing and seeing things from the wider perspective. I think it was good.

5.3.2 Education for diversity in the university

Teachers were not trained about education for diversity during their university studies even though the population in schools was already changing to a multicultural environment. This fact makes us reflect on what Nieto mentions from the United States. When she says that nowadays the problem in teacher education is that the teaching programme is still functioning as it was half a century ago, despite the transformation of the current society to a multicultural place (Nieto, 2000, p.181). It seems that in Europe, and this case in Finland, teacher education has also functioned the same way. However, all the participants in this research did the teacher training in a school with a lot of immigration.

Teacher 4: Not at all not one single bit. I think I graduated there in 1991 or something like that. Nothing. [...] because (name of a school) is our training school and that's the area where there are many families who have come from abroad. So, we dealt with that, where we were rehearsing there every time. So, I think, on the other hand, it's a good thing that (name of the school) is in that region and not maybe here in the city centre, where

there is not diversity, at maybe some schools that don't have so much diversity. Because that's a reality where the teachers are willing to work with when they get ready.

Teacher 6: I was studying in 90s there wasn't any tips for that in that time there wasn't so many foreign children in Finnish schools, only few but there were so few that, you didn't even notice that. But actually, that's a little bit strange because in that time they might know that the world is coming to change but I'm afraid there wasn't any tips for that

Teacher 5: No, I don't think so no, very little I could say, it's 15 years ago so yes there was pupils from other countries already but not so many that nowadays. I think that in (name of a school), the practice school of the university there were a lot of pupils from other cultures so when I did my practices there it was good that I could meet and I could teach all kind of pupils of different cultures but in the university not so much. And at (name of the school) it was really good to practice and to ask help and opinions about some differences to the teachers there.

Teachers think it is a matter of time. They studied in order to become teachers between 20 or 30 years ago. But literature shows that Finland was already becoming multicultural by then (Statistics Finland, 2016). Besides, a teacher expressed that if they had some teaching about multicultural education was only if they chose to be a foreign language teacher such as English. This feature is also seen in the USA where teachers of English as a second language (in this situation, Finnish as a second language or English as a foreign language) are better prepared to face the challenges that multiculturalism might bring to the class. Taking for granted that teachers in other programmes will teach regular classrooms that consist of mainly white students with a normal level of economic status and monolingual group. Teacher education programmes usually take little into account that those classrooms will become culturally diverse in the future (Nieto, 2000, p.182).

Teacher 7: A little bit, yes. Probably a bit more than average, but not very much. I was studying in like teacher education programme that was carried out in English, those days. And we did have a lot of lecturers from abroad, teaching us and we all expected to spend some practice periods abroad and it was in Helsinki, which itself was a bit more multicultural than the rest of Finland. But if I compare to present day, Finnish society, not much it was back those days, pretty homogeneous.

However, teachers expressed during the interviews that teacher education has changed a lot since they graduated from their studies, and they believe there are courses about multicultural education nowadays in the universities of Finland. One of the interviewees recently studied at the university and shared her experience which logically has been more multicultural than the experience she remembers from the previous studies she had several years ago. Even though she gave positive feedback of her second time at the university, she still thinks that the education should go towards integration and not towards learning about “the others” referring to focus multicultural education concerning the students with an immigrant background in the Finnish context. But to teach cultural responsiveness in a multicultural way, directed to all the students in a classroom, not only to immigrant students (Holm and Londen 2010; and Sinkkonen and Kyttälä, 2014).

Teacher 8: Yeah, it's a big difference. Because when I studied the first time. They talked very little about learning Finnish as a second language. We started to teach Finnish pupils, that's what we did. And we didn't consider those studying Finnish as a second language. But when I was studying the second time, there was a lot of talking about foreigners. Yeah, it was a radical change. [...] second time when I started it was 2015/2016 when I studied to be a special needs teacher. Then I had a multicultural course, some kind of foreign pupils in the class or some course called like that, and then I did my holidays, I was doing that Finnish as a second language studies to University of Jyväskylä. Yeah. [...] And to be tolerant and open minded and things like that, to understand different cultures. I think I caught that idea in the university but what I didn't get, how in real life, how to put the limits, what is acceptable because of the culture and what is not. Because it's also important to tell, I had a weak idea what is to be a Finnish person, what is Finnish culture. I think we so much, we were taught to be so open minded and understand different cultures. But that integration idea didn't come very strong. I think that's the thing I was missing.

5.3.3 Teacher opinions on how to improve teacher education programmes

Teachers find such training extremely important to be part of teacher training in order to be able to help immigrant students better. They gave some tips to

improve the teacher education programme. Participants agreed that it is important to get to know the students and their family's background to understand them and be able to help in every situation. They discuss that at university, teacher students could learn features of different cultures and make activities to learn pedagogical strategies to use in class with the children. Besides, internships to multicultural schools could be extended or shorter but more often to have personal progress and internships abroad should be a must for teacher students due to the current education situation. Schlein's (2010) study about cross-cultural teaching indicates that international programmes for teacher students or teaching experiences abroad for novice teachers reinforce their intercultural competencies and influence positively to their cultural prejudices and biases. By the experiences that teachers gain in a foreign context, might make them more competent to teach in a culturally responsive way.

Interviewer: How do you think that these university studies could be improved? In terms of taking cultural diversity into account.

Teacher 5: They could already discuss in the lessons how important is to know the background of the pupils to understand how they behave and how they learn and how has their family learnt and lived and so on so on. Because living in Finland for few years or ten years is a different background so it can still be a quite cultural change for the whole family not only for the student.

Teacher 6: It would be nice if they have told me special things and more kind of examples and behaving and, you know? When you teach a school like this you meet different kind of kids, lot of different kind of kids and those things, how I meet them, how I act, how I talk to them [...] They might give them knowledge about different cultures, about understanding with different manners.

Teacher 7: At least a short course, on the topic, where whether the importance and the forms of multicultural world, what we discussed, so that future teachers have understanding on it, and if possible, I would encourage everyone to spend time, at least a while abroad somewhere else to kind of experience themselves.

6 Discussion

Surprisingly participants interviewed for this research had similar opinions. When analysing the data collected it was easy to code the interviews since several times teachers were giving the same answers. Besides, most of the aspects of the results also coincide with the results of Sinkkonen and Kyttälä (2014) and Lääkkölä et al. (2014) studies about perceptions of Finnish teachers in preparatory class towards immigrant students.

Management of cultural diversity in the classroom

The participants interviewed for this research show a positive attitude towards the current social situation in Finland. The fact of having every time more multiculturalism becomes a pleasant challenge for them. Teachers are more concerned about how to cope with the situation to give the best of themselves and be able to achieve the Finnish education essence. The fact of having immigrant students in Finnish classrooms brings a lot of new experiences and fruitful learning for the whole school community. The challenge for teachers is to manage a classroom with a big number of children and enormous individual needs. Consequently, multicultural education is left apart because the educational system still has to cope with these issues. Teachers expressed the wish they have to help each individual being in their classrooms but the number of children in their classroom hinder their job. These concerns that the participants expressed during the interviews have to do with equity and justice. Although Finland is well known for its equitable educational system, the step towards equity is yet to be done (for instance, Zilliacuz et al., 2017; also Graeffe and Lestinen, 2012).

Therefore, by being able to take into account the individual needs of the students, teachers could bring equity to the classroom. Consequently, by applying multicultural education to the Finnish Educational System, the desire of the Finnish teachers would be achieved. Because multicultural education considers all these individual needs from the students due to the diversity that exists between humans (Nieto and Bode, 2008).

The word “equality” is mentioned a lot by the teachers interviewed. The fact of not treating children from a different cultural background in a special way or even students with special needs such as ADHD makes some of them feel they are acting due to equality. They expressed to be important not to point out the differences between students, to treat them as a homogenous group. Experts on multicultural education indicate that teachers could work more with the similarities between cultures than the differences among the cultures of the whole students in the classroom (Dervin et al., 2012). Besides, equity is about giving the necessary resources to those that might need it to achieve equality in the class (Espinoza, 2007). Sometimes students are less privileged and therefore are in a lower position than the other students in the class and help from the teacher might raise them to an equal starting point with the other students in the class. Consequently, equity is needed to bring equality to education.

In Finland, multicultural education is focused to “the others” rather than educating students in general about cultures (Holm and Londen, 2010). Immigrant students have to learn the Finnish culture and assimilate to it. Multiculturalism, however, is understood as the middle point where all cultures meet. (Nieto, 2000) Integration and multiculturalism are the understanding of all cultures. Therefore, in Finland, multicultural education still needs to take a step further and go from assimilation to integration (Sinkkonen and Kyttälä 2014). However, participants shared during the interviews that they discuss a lot in class about other cultures and languages, customs, festivities and show respect towards all of them. And by talking in class about other cultures, teachers are also educating the whole class group of students. Logically, more action needs to be taken and introduce multiculturalism to everything students do at school, not only sometimes in the classroom (Nieto, 2000).

The fact that newcomers don’t know the language of instruction and preparatory courses are not enough is one of the key problems of education. Besides, children have to adapt to a new country by getting to know the culture and acculturate to it, learn a new language and a new school culture, and adapt to it. On the other hand, the preparatory course has been positively contemplated as one of the good actions in the Finnish educational system. However, it still brings problems, one year of learning Finnish is not sufficient for immigrant students.

Nevertheless, being at the general class when learning the language might be better than going to the special class (Sinkkonen and Kyttälä, 2014). For the simple reason that in the ordinary classroom they have good models of the language, that are the native Finnish students. Immigrant parents also disagree with the fact that just because of language issues the Finnish educational system places their children to special education. Segregation of the population is seen as a problem to acquire the native language. Schools with a lot of immigration are seen as bad models of the native language of the country of residence (Ronkkainen et al., 2018). Sinkkonen and Kyttälä (2014) based on Andersen and Thomesen (2011) indicate that multicultural education can be improved by ensuring multicultural environments in all the schools and avoiding segregation of population between and within the schools.

One of the aspects of integration in Finland is that immigrant students have the right to keep learning their mother tongue in Finnish schools. Ronkkainen et al. (2018) indicate Finland is one of the few western countries that supports foreigners' languages and the educational systems permits its instruction. What is more, as another feature of interculturalism, Finnish students that have been abroad for at least two years are also permitted to participate in this education of foreign languages.

School cooperation with families of other cultural backgrounds is challenged due to linguistic and cultural features (also Lääkkölä et al. 2014). More strategies addressed to parents from immigrant students are also demanded, or strategies that are already in use of the Finnish teachers are considered to be improved to achieve better its aim.

Finnish teachers, however, show a strong character to succeed in their job as teachers. They strive to learn by themselves. The Finnish teacher community works in cooperation. Teachers share ideas, knowledge, and experiences. Additionally, they participate in teacher training every year to recycle their knowledge and improve as teachers. On the other hand, they also mentioned that teacher education sometimes feels like a lonely profession because the teacher is alone in the class with all the students and has to cope with the problems that might be brought up by themselves (Lääkkölä, et al. 2014). Therefore, more

human resources might be needed in Finnish classrooms. Teacher assistants, teachers from preparatory courses and teachers that understand the mother tongue of their students could work in cooperation with the class teachers. As well as special needs teachers that can help students with minor or mild disorders, such as ADHD. Preparatory teachers' participants from Sinkonen and Kyttälä (2014) research also expressed that preparatory teachers could work in the ordinary class as a co-teacher of the class teacher. Class assistants are considered a very positive resource to cope with students' individual needs.

It has been seen that teachers' training courses are logically chosen in relation to teachers' interests and therefore, teachers working in a multicultural environment choose courses related to education for diversity whereas teachers working in schools with a low number of immigrant students choose other types of courses. Teachers act according to the education policymakers in Finland. If there are few immigrant students in their class or school, they feel it is not necessary to learn multicultural education. The same opinion arose when teachers discussed about celebrating other traditions in their classroom or school. Consequently, in schools with a lot of diversity, these topics are more valued. In the 90's anything was taught at the university because there were so few immigrants in Finland that it was not considered necessary. Though as one teacher mentioned during the interviews that if there were already few it meant there would come more.

Assimilation attitudes from the participants have been identified during the data analysis of this research, even in some cases exclusion. By contrast, integration and multiculturalism have been mentioned a lot in the participants' discussions and it gives hope for the future of multicultural education in Finland.

Strategies or approaches Finnish teachers use in class to introduce multiculturalism

Finnish teachers use many kinds of strategies, however, strategies are usually focused on learning outcomes and it could be due to the fact that the major participants of this thesis are teachers working in environments with few immigrant students and their interest is that the minority of the class learns the Finnish language and achieves the same academic outcomes as the rest of the class, which are usually native Finnish students. There are also strategies that

are not focused on learning outcomes but more related to children's individual interests such as for instance, the use of festivities to introduce multicultural values to their students. However, a group of teachers believe it is not necessary to do it when they have a few numbers of immigrant students in their class and they focus more on assimilation rather than integration.

Not all the strategies are targeted to the students. Finnish teachers also use strategies addressed to their parents. One of the strategies that the researcher of this thesis believed it would be popular among strategies for parents is Wilma. However, to her surprise, it has been very criticised from teachers and referred to as a bad tool to be addressed to immigrant families and also to Finnish families. Hence, there is a necessity to improve the software and add more languages to it so that parents could choose their mother tongue when using it. Besides, more visual content should be used due to the fact that teachers expressed there are parents whom because their educational background do not know how to read, and images could make the content of the tool more understandable for them.

The Finnish educational system is prepared with a lot of resources for teachers to cope with multiculturalism. Teachers are well educated in Finland compared to other European countries (Ronkkainen et al. 2018). All teachers need to have a master's degree in order to be teachers, which compared to the other European countries, it positions Finnish teachers as one of the most educated groups of teachers. Besides, they have programmes and projects to help the integration of immigrant students to the Finnish system. Preparatory courses are one of these programmes. In addition, language clubs; mother tongue language lessons for students; translators for teachers to meet the parents; and free teacher training. Nevertheless, teacher education programmes in Finland are not yet totally equipped to provide sufficient skills to the teachers to be competent in multicultural education (Sinkkonen and Kyttälä, 2014).

Teachers educational background

The teachers interviewed for this research were studying during the '90s were the immigration boom happened in Finland however no-one prepared them for the change. Generally, teachers expressed discontent towards the teacher education programme they had back at the university when they were studying

to become teachers. However, they are glad about the teacher training they had during their studies since they explain it was in a multicultural environment and they could learn a lot from the teachers of that school to teach in a diverse cultural setting.

Teachers expressed the fact of not having courses related to multicultural education when they studied to become a teacher and believe it might have been a matter of time period, where immigration was just starting to increase. They assure there was not a lot of immigrant students in Finland by then. And therefore, blame the educational system for not predicting the change that teachers would experience in the schools and not give them tools to cope with it. On the other hand, they also express they did the training in a culturally diverse school. It reminds to the past and current situation they mentioned about population segregation. (see Seppänen study)

Participants of this study have the feeling that education in universities has changed towards a multicultural way of teaching, but one of the participants who has recently studied in a Finnish university expressed that despite it has changed from the last 15 years, the focus is still towards “the others” (Holm and Londen, 2010) rather than “all of us”. Actually, the Finnish National Board of Education (n.d.b) talks about immigrant education instead of multicultural education. Teaching education programmes still need to work towards integration and educate the student teachers in a more multicultural way.

Therefore, teachers agree that teacher education programmes should add multicultural education to prepare teachers to be efficient in this culturally diverse world. As it is perceived from Nieto’s (2000) work about education for diversity, educational institutions should breathe multiculturalism, it should be everywhere, importantly during teacher education studies. Since multiculturalism is present in the current schools around the world and teachers need to be aware of it and be competent as teachers to transmit positive values to their students. Besides international programmes for student teachers are seen as very positive for cross-cultural teaching values (Schlein, 2010) and could be compulsory in teacher education programmes.

Compulsory teacher training courses at schools could solve the problem that Finnish teachers have to implement multicultural education, which is demanded by the Finnish Educational Board. Ronkainen et al., (2018) and the participants in this study express the Finnish educational board does not give insights on how to implement this teaching. Besides, the Finnish curriculum could be improved to assure the teachers know how to put in practice everything stated in it. Since teachers are aware of what they have to do but are not sure about how they can do it. Furthermore, teachers that have taken part in multicultural courses criticise that they are very repetitive, and it gets to a point where they know everything about it and do not want to take more courses again. Teaching programmes should also consider this teacher critics and improve teacher training courses or have different levels of courses. By doing so, they could have courses suitable for first-time teachers in the topic and the others for the ones that have already taken part in some courses before and therefore are quite experts on the topic.

7 Limitations

The language of the researcher, which is different from the participants' mother tongue has been a limitation of the study. In some interviews, Google Translator had to be used because some of the English terms were not understandable by the participants. Besides, on some occasions, the fact of spending a lot of time explaining the terms and trying to find the exact word in Finnish left less time to answer the questions in an extended way. Additionally, some of the possible participants refused to be interviewed because even though they met the characteristics to be interviewed, they were not comfortable to be interviewed in English.

The tight schedule that teachers have in Finland has brought to the situation that some of the interviews were done fast. The combination of professional life and personal life left a few time for the interview. Sometimes the interviews had to be made just by going to the point and after that jump to the next question since there was no time for extent explanations. Therefore, on several occasions, the interviewee had the feeling that could not go as deep as she wished to the topic. Anxiety was also experienced by the interviewee who always tried to finish on time so that the participants could leave early to attend family matters.

The snowball sample also brought limitations to the research since the intention was to interview the same number of female and male participants to have a more balanced sample; have a more spread data along the map of Turku subregion; and more participants which characteristics fit better to the topic of the study such as teachers working with more cultural diversity.

The chosen methodology for the study, a qualitative case study, brings some limitations too. Even though the researcher is aware of biases, her intrinsic motivations might have led, unconsciously, some parts of the paper to desired results. And it might have modified the final product of the paper. (Merriam, 2014).

The number of interviews made for the research also becomes a limitation. Generalizations cannot be made by the data collected in this study. Nine schools and 10 interviews are an insufficient number to represent the city of Turku and its

borders municipalities' multicultural education. Several teachers refused to be interviewed or did not answer the email sent by the researcher asking for a possible interview.

The only data collected for the research are teachers' opinions and no observation of the classrooms or analysis of the materials they use in class was made. It brings limitations to the results since the final product of this paper is the opinions of ten teachers.

The limited studies written in English that exist about multicultural education in Finland and previous studies have also influenced the author's research about the topic of this thesis. Since her mother tongue is Spanish and speaks English as a second language but has just basic knowledge of the Finnish language and has not enough capacities to read articles in Finnish.

Additionally, because of the topic of this research, might be that some of the teachers have not been totally honest and might have influenced the results of this study. They might have answered the questions of the interviews in a more positive perspective towards multiculturalism, but the reality could be a different one in the Finnish schools.

8 Recommendations for future research

It is clearly seen that more research about the topic of multicultural education in Finland is needed. To dig more about the topic of this research, the combination of interviews and observation would bring more information to be analysed. Besides, quantitative data could be added to gather a bigger amount of information and be able to generalize more when exposing the results of the study.

Interview an equal number of teachers by gender as well as interview also teachers that are starting in this profession to compare the multicultural values they have versus the multicultural values the teachers from this research have to clearly see if a change is happening in Finnish teacher education towards multiculturalism would also improve the final result of this research.

In Finland teachers usually teach a broad range of areas of teaching, so the English teacher can also be the math teacher and the art teacher in primary school but in lower-secondary school teachers are more specialized to an area of teaching and therefore to improve this section teachers from different subjects could be interviewed to see differences among the different sciences.

Through the development of this research it has been noticed that a way of analysing multicultural education in Finland would have been to focus on The Five Dimensions of Multicultural Education developed by Banks (2016). Therefore, the research questions and the questions formulated for the interview could be more focused on each of the dimensions to be able to posteriorly analyse in detail what is actually implemented in the Finnish classrooms and schools. Besides, the dimension of Empowering school culture and social structure could be analysed by observation.

Furthermore, interviews or tests should be made to students too, to gather information from their own perspective. When analysing Banks's five dimensions of multiculturalism, their information about how they experience teaching, social interaction, and school culture are very powerful.

9 Conclusions

The final product of this research is considered to be adequate if we take into account the time and the resources of the researcher. Due to the fact that a single person has done all the research, she has designed the study and has not had any economic resources to develop the research. By the human and economic resources implied for this study the result has become this paper.

By the present study, the readers can get a picture of how multicultural education works in one of the five subregions of Southwest Finland. Nonetheless, generalizations cannot be made thus a big number of interviews, and observations should be made to gather bigger data to be analysed. However, the results give an insight into teachers' opinions on how their work is and how they believe teacher education programmes can be improved in Finland and especially in the city of Turku. This study might give room to further studies related to the topic.

To conclude, it has been considered necessary to indicate how Finnish teachers in elementary and lower-secondary schools implement the five Dimensions of Multicultural Education by Banks (2016). Additionally, how could teachers implement each dimension of multicultural education is also explained to give a notion into how they can improve multicultural education in their schools.

Content integration

Teachers should use examples and content from different cultures to teach their subjects (Banks, 2016). The content integration dimension has been the most discussed during the interviews by the teachers. This is one of the strategies they use the most in their classroom to benefit the integration and interculturality of their students. However, it is used on a bigger scale to the schools with a high level of multiculturalism. Teachers express it is a challenge for them to modify the material to adequate it to all the students of their classroom. It has been noticed that in general, in lower-secondary schools this dimension is almost not present. Therefore, teachers should make more use of content from different cultures not only in the foreign language and multicultural courses but also in history, mathematics, arts, etc. History teachers could focus their teaching in different

cultural groups and not just relate their teaching to the mainstream group. Math teachers could present a variety of problem-solving from different cultures all over the world. Content integration can be applied to every single lesson and moment of the daily school life.

Knowledge construction

Teachers should teach their students how knowledge is constructed. By giving them different readings about the same topic, students could see the different perspectives of different authors that might be influenced by the place of residence, their culture, religion, etc. Then students would be able to critically analyse the content and formulate their own knowledge based on all the readings they have analysed. Critical thinking is one of the most important features which teachers have to teach to their students (Banks, 2016). Books have been written by researchers; the questions are: what is the social context of those researchers? Could they have been biased due to their prejudices? This dimension of multicultural education has been barely mentioned in this research. Only one of the participants mentioned several readings she has in her 6th-grade classroom that treat topics of gender, sexual orientation, loneliness, bullying, etc. this kind of material is very powerful to transmit multicultural values. Reading about these topics makes students see things from another perspective and encourage them to read several resources to learn about a certain topic, avoid certain prejudices and see things from different perspectives. However, it is considered, with the results of this paper, that the input Finnish teachers give to their students about knowledge construction is limited and a more extended use should be done in the Finnish classrooms.

Prejudice reduction

Teachers might arrange non-competitive heterogeneous group activities to improve intergroup relations and avoid prejudices. Students would achieve positive perspectives of other ethnic groups. There is not a dominant culture when teachers make heterogeneous groups in class (Banks, 2016). The participants of this research mentioned they change the students' groups depending on the activities or lessons. In Finnish lessons some teachers group children by culture thus they can connect the Finnish language to their mother tongue and they do not feel shy to talk in Finnish since the non-Finnish speaker

can hear them, they feel more confident to speak Finnish with a group of children that have the same level as them. In other lessons they make really heterogeneous groups based on gender, ethnicity, and academic level achievement. Therefore, it can be said that the Finnish teachers interviewed in this study succeed in this dimension of multicultural education. However, literature review indicates there are some bullying practices in the Finnish schools (Ronkainen et al. 2018; and Graeffe and Lestinen, 2012), as well as one of the participants mentioned it can be also seen in her classroom. The advice for teachers in this section would be to make the same aggrupation of students the participants of this research do and control the social interactions and behaviour students have among them to be able to stop disrespectful actions.

Equity pedagogy

Teachers should change teaching approaches to adequate them to their students' characteristics and therefore, ensure the success of students from all cultures (Banks, 2016). Finland succeeds better than other European countries in this aspect, yet it needs improvement (Zilliacuz et al., 2017; and Ronkainen et al., 2018). Finnish teachers' high-quality instruction benefits students' achievement of all cultures. The Finnish educational system of being less competitive (no exam grades) benefits immigrant students and develops more positive racial attitudes and values of the whole classroom group. However, PISA has demonstrated several times that immigrant students perform worse than native Finnish students in mathematics, science, and reading (Sinkkonen and Kyttälä 2014; and OECD, 2016).

Empowering school culture and social structure

The whole school staff should create an environment that empowers students from all cultures (Banks, 2016). In Finland, teachers are responsible for their own classrooms. Empowering school culture has to do with the cooperation of the whole school community. Despite this dimension has not been able to be analysed in this thesis, the four dimensions above assure the success or failure of this one. Hence, it can be concluded that the school culture in Finnish schools is walking towards multicultural education, but it still has a long way to be achieved. (Graeffe and Lestinen, 2012; also Sinkkonen and Kyttälä, 2014)

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Appendices

Appendix A: Interview questions for teachers

Warming up: My name is Irene and I am an education master's student of the University of Turku. I hold a bachelor's degree in Early Childhood Education from Spain, and I have always been interested about the education for diversity because the number of immigrants that are currently living in my home country, Catalonia. For this reason, I am now writing my thesis about multicultural practices in primary school.

Due to the fact that in Finland compulsory education starts in this stage, and also because this country is becoming recently very multicultural, I want to learn how teachers manage this cultural diversity in the classroom.

I would like to inform you that the aim of this thesis is to learn about the practices that teachers adopt during the classes to integrate new students to learn and use it as a tool for my future teaching. I am not analysing the teacher's job or comparing the practices with other experienced countries. Furthermore, this interview will be confidential, and your name will not appear in my thesis. If you feel uncomfortable with any of the interview questions I will totally understand if you do not want to answer it.

Background questions:

- May I ask your age?
- Gender: F / M
- Have you ever taught abroad? For how long? What did you teach? In what school? What education level?
- For how many years have you been teaching? And in this school?
- What grade do you teach nowadays? Is it the first year teaching this group?
- How do you understand cultural diversity?
- Is there a lot of cultural diversity in your class?

1. How were teachers trained during their university studies to face cultural diversity?

- Were you trained about education for diversity during your university studies in

teacher education?

- Did you take any course related on multicultural education? What kind of courses did you take? What did you learn?
- Was inclusive education taught during your studies? How?
- Are you satisfied with the teaching and learning? Why?
- Did you learn some strategies about education for diversity to be used in class? Could you briefly explain me some?
- Based on your current experience, how teacher training could be improved in terms of taking cultural diversity into account in teacher and learning practises?

2. How teachers manage cultural diversity in the classroom?

- What challenges do you face in class when teaching?
- Have you ever felt that your own culture is a barrier to understand your pupils' behaviour? How? (give an example from Spain if necessary)
- How is your contribution in classroom related to diversity and inclusion?
- What do you do to understand your students' behaviour? For example, some teachers search information about the students' cultures to understand some behaviours. Do you think it could make you to understand their behaviour better?
- How is the communication with the parents of foreign students? Do you find it challenging? Does misunderstanding occur during the meetings? Is Wilma worth to strength this communication with the parents?
- How cultural diversity can be seen in everyday life in the classroom? And outside the classroom?
- Does the school provide courses about multicultural education?
 - o YES: How do you experience this learning? Does it help you to solve the daily problems about cultural differences?
 - o NO: Do you think it would be useful for you? How?
 - o Would you need some further training, what kind of training?

3. What strategies or approaches do teachers use to introduce multiculturalism in class?

- Could you mention some concrete pedagogic strategies you use when dealing with cultural diversity in classroom?

- Foreign students are taught Finnish as a second language, how do you work their mother tongue in class?
- Do the textbooks used in class show other cultures than Finnish? Do you use them to transmit multicultural values?
- Are other traditions rather than Finnish taught in your class? Do you think they are important for your students?
- How do you organize the students when working in activities during the lectures?

How does it work?

- (If learnt strategies at the university): Linking the first group of questions about your teacher training and your professional experience as a teacher, do you think the strategies that you were taught during your studies can be applicable in the real classroom? Have you found new strategies that you think they work better for your class group?
- Is there anything you would like to add?

Appendix B: Strategies shared by interviewees

Class Dojo: <https://www.classdojo.com>

Happier Classrooms
The simple way to build an amazing classroom community

Sign up as a...

- Teacher
- Parent
- Student
- School Leader

Used in 90% K-8 schools in US | Always free for teachers

Appendix C: The Reading to Learn Program

Reading to Learn – Australia: <https://www.readingtolearn.com.au>

Reading to Learn is one of the world's most powerful literacy programs. It is designed to enable all learners at all levels of education to read and write successfully, at levels appropriate to their age, grade and area of study. The strategies have been independently evaluated to consistently accelerate the learning of all students at twice to more than four times expected rates, across all schools and classes, and among students from all backgrounds and ability ranges.

The program has been developed over ten years with teachers of primary, secondary and tertiary students across Australia and internationally, to integrate reading and writing with teaching the curriculum at all year levels. The strategies apply cutting edge research in classroom learning, and language across the curriculum, in a form that is accessible, practical and meets the needs of teachers and students.

Dr David Rose

Director”

Appendix D: Skills and Themes of 21st Century Competences. T2 Cultural Competence, Interaction and Self-Expression (*Road to 21st Century Competences, 2017 p. 37-53*)

T2

Cultural Competence, Interaction and Self-Expression

To be able to live in today's socially diverse environments and having a culturally sustainable lifestyle requires an understanding of the influence different cultural backgrounds have on people, in addition to possessing advanced emotional and social interaction skills. It is important for students to familiarise themselves with their own backgrounds, construct their own cultural identity and explore other cultures. This forms the basis for valuing diversity and self-expression.

For students to understand their background and cultural identity, it is necessary for them to have opportunities to experience different forms of culture and art. School work can be enriched with plays, drama and theatre, while learning environments should be expanded with visits to cultural events and facilities. It is important that students are able to encounter and interact with other people and cultures in a respectful and courteous manner. Students should be encouraged to participate, interact and express themselves even if, or especially if, their cultural skills are limited.

T2 Cultural Competence, Interaction and Self-Expression

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THEME 1: **Cultural Encounters**

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters

Skill 1:

Building Cultural Identity

Building cultural identity includes enlightening oneself with knowledge of a wide range of cultures. As such, school work should introduce students to their own cultural background, family heritage, life philosophies and what it means to be a citizen of the world in general. Encountering other cultures is an essential part of constructing one's own cultural identity. It is important to consider one's own and common cultural backgrounds and cultural choices. Students should be encouraged to view their own, as well as others' multicultural diversity as a constructive force and a source of strength.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters – Building Cultural Identity

LEVEL 0

The teacher does not create learning situations that aid students in familiarising themselves with their own, or other cultural identities.

LEVEL 1

The teacher directs students to familiarise themselves with different cultures and students' own cultural roots.

LEVEL 2

Students are directed to study their own cultural background in relation to other cultures. Students learn to understand commonalities and differences in local and global settings.

LEVEL 3

Students are provided a diverse range of learning situations in which they encounter different cultures. They get to understand what it is to be a representative of a culture and consequently learn to be one themselves. Students are encouraged to consider and strengthen their own cultural identity, and to think of what kind of culture they want to promote.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters – Building Cultural Identity

Tip!

Roleplays in which students can adopt different cultural roles can help students understand different identities, consider their own roots and identify better with other people. After these types of sessions, it is important to hold a discussion to go over the feelings and thoughts these situations evoked.



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T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters – Building Cultural Identity

Skill 2:

Experiencing and Interpreting Culture

Students should be introduced to various art forms, traditions and cultures. Encouraging students to find art forms that can offer them ways of expressing themselves better and expose them to meaningful sensations will help grow them into mature, culturally empathetic and emotionally intelligent individuals.

Students are also directed to interpret cultures through multiple lenses and contexts. Students should be offered situations in which they can experience and examine various forms of culture and arts through different perspectives.

42

T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters – Experiencing and Interpreting Culture

LEVEL 0

The teacher does not offer possibilities to experience or ponder different forms of art and culture.

LEVEL 1

The teacher plans learning situations in which students can familiarise themselves with different art forms.

LEVEL 2

Students are guided to be involved with different art forms and to collaboratively interpret them. Students consider the meaning of art and culture as promoters of their own well-being.

LEVEL 3

Students experience various forms of art both in school, as well as in non-academic environments. Students are guided in finding personally meaningful forms of art and to independently evaluate, compare and interpret cultural artefacts, while learning to rationalise their interpretations.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Encounters – Experiencing and Interpreting Culture

THEME 2:

Emotional Skills

44

T2 Cultural Competence, Interaction and Self-Expression – Emotional Skills

Skill 1:

Self-Respect and Emotional Skills

Students are guided to identify and name emotions in order to regulate their responses to different situations, as well as understand why others react as they do. Positive experiences form the basis of healthy self-esteem. Constructive feedback should be given in a way that empowers students to develop the skills they already possess and to offer opportunities to develop new competences.

It is important to focus on both positive and negative emotional experiences. Extreme emotions should also be processed together in order to think about how these can be best expressed. Additionally, students should be encouraged to regulate their long-term affective states and activity levels.

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T2 Cultural Competence, Interaction and Self-Expression – Emotional Skills – Self-Respect and Emotional Skills

LEVEL 0

The students are not provided opportunities for practicing their emotional skills.

LEVEL 1

The teacher directs students to learn emotional skills by planning learning assignments, in which students must name and identify emotions.

LEVEL 2

Students practise recognising the differences between emotions, personalities and reactions. They practise emotional skills in different learning situations. The teacher guides students to identify one another's emotions, and encourages the expression empathy.

LEVEL 3

Students learn to independently discuss and process emotional states. Students are encouraged to process their emotions collaboratively. The teacher gives feedback and offers students ways of giving constructive feedback to their own peers, as well. Emotions and their consequences are covered in class and empathy skills are promoted through role playing and putting oneself in someone else's position.

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T2 Cultural Competence, Interaction and Self-Expression – Emotional Skills – Self-Respect and Emotional Skills

Tip!



Emotion Minute! Find situations in which you can learn to talk about your emotions and express them to each other. When everyone has had their chance to share, offer your students opportunities to reflect. "Emotion Minutes" can relate to specific themes or be a tool for resolving conflicts. The goal is that students would learn to use them for solving conflicts independently without the help of a teacher.

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T2 Cultural Competence, Interaction and Self-Expression – Emotional Skills – Self-Respect and Emotional Skills

THEME 3: **Cultural Participation**

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation

Skill 1: **Performing**

It is important to offer students opportunities to practise self-expression and presentation skills in a diverse range of situations. These skills can be practised by holding a speech, a performance arts piece, creative writing, or even a physical, or digital, presentation.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation – Performing

LEVEL 0

The teacher does not provide students with learning situations in which students can practise self-expression through performance.

LEVEL 1

The teacher provides learning situations in which students can practise performing. Students and the teacher discuss about public performing as a group.

LEVEL 2

The teacher encourages students to express themselves in a variety of ways, including oral presentations and digital creations. Students learn about the different aspects of performing, such as non-verbal communication and being sensitive to your audience when planning a performance.

LEVEL 3

Students practise self-expression and performing in diverse settings. Learning situations provide students with opportunities to evaluate and develop their performance individually and in groups. Students contemplate different styles of performance and the purpose of each of them. Skills related to self-expression and performing are always developed further.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation – Performing

Tip!

Performing can be trained alongside nearly every school assignment. It may be eye opening if students get to practise performing as a part of their assignments, especially if these subjects are not traditionally related to performance arts, for example performing mathematical phenomena with presentations or a video.



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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation – Performing

Skill 2:

Cultural Participation and Contribution

The use of various communication methods acts as a prerequisite for cultural participation. These include, but are not limited to, visual art, literature, fashion and music. It is important to encourage students to participate and combine multiple methods of self-expression. Cultural participation is seen as a way of influencing oneself and others, and as a part of building identity.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation – Cultural Participation and Contribution

LEVEL 0

The teacher does not provide students with learning opportunities in which they could experience cultural participation.

LEVEL 1

The teacher introduces students with different methods of cultural communication. Students are introduced ways of taking part in cultural activities.

LEVEL 2

The teacher provides students with diverse learning situations in which they can repeatedly practise cultural participation. Students learn to find personal ways of participating and contributing in cultural activities.

LEVEL 3

Students are provided with different ways of participating and contributing to cultural activities. Students have opportunities to decide the kinds of cultural activities they want to take part in and how they want to contribute. Students take part in cultural activities outside of school. Contributing to cultural activities is practised in diverse learning situations.

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T2 Cultural Competence, Interaction and Self-Expression – Cultural Participation – Cultural Participation and Contribution