

“In short: all people are different” Teachers’ and teacher students’ views and conceptions of cultural diversity

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Master’s Thesis in Education
Autumn 2016
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ABSTRACT

Långström, Tiina & Stigzelius, Juulia. 2016. "In short: all people are different" - Teachers' and teacher students' views and conceptions of cultural diversity. Master's thesis in Education. University of Jyväskylä. Department of Education. 50 pages.

The aim of this research was to investigate the way graduate teachers and teacher students view the concept cultural diversity. The way the phenomenon is described and mapping the experiences that have shaped participants' understanding of the topic were seen as relevant aspects in finding out what their ideas are based on. The research is phenomenographic of nature. The data was collected using an online survey to maximise the amount of participants. The final sample size was 14 graduate teachers and 15 teacher students. The data was analysed by using content analysis and by thematically grouping the answers.

The results demonstrate that the teachers and teacher students possess either a narrower view or a wider view of cultural diversity, which means they were either more likely to define cultural diversity through minorities not belonging to the dominant culture (narrow view) or that they emphasized the individual traits of every person (wider view). The basis for their conceptions comes from having first-hand experience from culturally diverse situations, although they do not feel having multicultural experiences is necessary for a teacher to have. Instead, self-reflection and positive and open mindset were emphasized. Majority of the participants stated that cultural diversity has not been addressed during their studies, with the exception of three student participants, who felt that topic has been strongly present. Although the participants' answers highlighted a positive attitude towards diversity, some could still be identified as having a narrower view of the topic. As the participants spoke about the importance of first-hand experiences, it is suggested that teacher education takes this into consideration and offers possibilities to experience and reflect the topic of cultural diversity already during the studies in form of for example multicultural study groups, field courses, and study tasks helping students to work on their understanding of cultural diversity.

Keywords: cultural diversity, multiculturalism, teachers, teacher students, conceptions

TIIVISTELMÄ

Långström, Tiina & Stigzelius, Juulia. 2016. "In short: all the people are different" - Teachers' and teacher students' views and conceptions of cultural diversity. Kasvatustieteen pro gradu -tutkielma. Jyväskylän yliopisto. Opettajankoulutuslaitos. 50 sivua.

Tämän tutkimuksen tavoitteena oli tutkia opettajien ja opettajaopiskelijoiden näkemyksiä kulttuurisesta moninaisuudesta. Näkemysten perustan selvittämiseksi tutkittiin tapoja, joilla osallistujat kuvaavat ilmiötä sekä kartoitettiin osallistujien käsitykseen vaikuttaneita kokemuksia. Tutkimus on lähestymistavaltaan fenomenografinen. Tutkimusaineisto kerättiin sähköisellä kyselylomakkeella mahdollisimman suuren osallistujamäärän takaamiseksi. Lopullinen osallistujajoukko koostui 14 opettajasta ja 15 opiskelijasta. Aineisto analysoitiin sisällönanalyysin keinoin luokittelemalla vastausten sisällöt teemoittain.

Tulokset osoittavat opettajien ja opiskelijoiden omaavan joko kapean tai laajan näkemyksen kulttuurisesta moninaisuudesta. Kapea näkemys viittaa vastauksiin, joissa moninaisuus määriteltiin valtakulttuuriin kuulumattomien ryhmien kautta ja jossa kaikki ryhmät, valtakulttuuri mukaan luettuna, nähtiin homogeenisinä. Laajan näkemyksen omaavissa vastauksissa korostettiin jokaisen ihmisen yksilöllisyyttä ja mainittiin moninaisuus kaikkien kulttuuriryhmien sisällä. Näkemykset olivat muotoutuneet erityisesti omakohtaisten monikulttuuristen kokemusten kautta. Opettajan ei kuitenkaan nähty tarvitsevan ensikäden kokemuksia kulttuurisesti moninaisista tilanteista, vaan vastaajat korostivat sen sijaan itsereflektion tärkeyttä, omien asenteiden huomioimista sekä positiivista ja avointa suhtautumista kulttuuriseen moninaisuuteen. Kulttuurinen moninaisuus ei enemmistön mukaan ole näkynyt opinnoissa. Poikkeuksena ovat 3 opiskelijavastaaajaa, jotka kokivat aiheen olleen vahvasti läsnä.

Vaikka valtaosan vastaukset edustivat myönteistä suhtautumista moninaisuutta kohtaan, osa vastauksista voitiin luokitella kuuluvaksi kapeampaan käsitykseen aiheesta. Ensikäden kokemusten tärkeys korostui vastauksissa. Tämä tulisi huomioida koulutuksessa tarjoamalla monikulttuurisia kokemuksia ja tilaisuuksia reflektoida niitä.

Avainsanat: kulttuurinen moninaisuus, monikulttuurisuus, opettajat, opettajaopiskelijat, käsitykset

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INTRODUCTION

Diversity in today's Finland is even more visible through immigration and the current refugee wave concerning the whole of Europe. During the past 25 years, the number of people with a foreign background has increased by 5,4 percent and now the number of people goes up to almost 230 000 individuals ("Väestö", 2016). Furthermore, according to the report from Finnish National Board of Education, in 2012 the amount of students in basic education speaking other than Finnish as their first language was more than 25 000 (Kumpulainen, 2012). Only a couple of years later the amount has reached nearly 30 000 pupils (Kumpulainen, 2012, p. 16). As the countries' populations become more and more diverse, so do classrooms. Therefore, the people inside the classrooms, especially the teachers, must be able to take on the topic of cultural diversity openly, fearlessly, and consciously with being aware of one's own thinking.

Previous research on teachers' attitudes towards cultural diversity has provided various aspects on the topic. In Finland, teachers have been reported to associate diversity with ethnicity (Keto & Nieminen, 2016). Thus, diversity is not seen in the pupils of the dominant culture (Hahl & Löfström, 2016; Vatanen-Campos, 2012; Holm & Londen, 2010). Other research presents a different result concerning the way culture is seen in pupils with immigrant background. In this study, interviews with eight teachers working on primary school level revealed that some of the teachers in the study strongly emphasized the individuality of each pupil instead of first thinking about their cultural background (Valta, 2016). On a global level, pre-service teachers have been identified of having a simplified understanding of diversity (Castro, 2011).

In regards of the results presented above, it can be asked whether teachers' and teacher students' understanding of the topic cultural diversity has been or is being shaped through their education. In Finland, the topic of cultural diversity has been under discussion ever since the 1970's (Vatanen Campos, 2012). However, it has been claimed that the teacher education does not provide the future teachers with enough courses on cultural diversity (Vatanen Campos, 2012; Talib, 1999). It seems that previously cultural diversity has been more present in different minor studies, special programmes, and other separate modules offered by universities, for example the Intercultural Teacher Education Program in the university of Oulu or Jyväskylä

University Language Innovation and Educational Theory Program (JULIET), where awareness of cultural issues is combined with the topic of language. Moreover, the universities of Turku and Tampere are establishing courses on cultural diversity, concentrating on providing the students with tools needed in becoming a professional in multilingual and multicultural teaching (Manner, 2016). Yet, it is essential that *all* teachers feel confident and competent and they have willingness and readiness to teach and educate each pupil in the classroom without fear or uncertainty of own competence. Thus, teacher education is in the key position in offering opportunities to discuss and reflect one's attitudes, values and preconceptions and enabling students to enter working life with an open mind and curiosity towards diversity.

The term chosen for this study is cultural diversity (in Finnish *kulttuurinen moninaisuus*) as it was seen as the most neutral term that would not limit the participants' answers significantly. Paavola, Dervin and Talib (2013) prefer the term as it is considered inclusive by referring to all the possible aspects individuals can differ from one another. Often, however, cultural diversity is associated with the term multiculturalism. Teräs (2007, p. 28) defines that on one hand, the concept reflects the existence of many cultures, and on the other hand, it implies better opportunities for all people. It was decided that with the current political atmosphere in Finland the term multiculturalism could lead participants' thinking towards immigration and refugee crisis. Thus, using the term could have influenced the participants' answers in our study. Therefore, the term cultural diversity was chosen for the survey. As the terms cultural diversity and multiculturalism are, however, very similar, they are used interchangeably in this study to describe a situation where people with multiple cultural backgrounds exist and interact with each other in the same space.

The term cultural diversity is also used in the new Finnish National Core Curriculum 2014 (POPS, 2014), which guides teachers' work and therefore the participants should be expected to be familiar with the word. The topic of cultural diversity is even more current as the new National Core Curriculum has been launched during the start of the academic year 2016. The new Curriculum describes and emphasizes cultural diversity differently from the previous Curriculum, starting from word choices (POPS, 2014; POPS, 2004). These differences are discussed in more detail in section 2.4. *Cultural diversity in the Finnish National Core Curricula of 2004 and 2014*. It is, however, relevant to explore the way the topic is viewed by those teachers who have studied and worked under the influence of the past curricula as well

as the understandings of the future teachers, who are still in the universities and are able to familiarize themselves with the new curriculum already during their studies and with the guidance of teacher educators.

As the topic of cultural diversity is current in the field of education and in general it was considered meaningful to study the way in which teachers and teacher students view and conceptualize the topic. The aim of the study was to find out how teacher students and graduate teachers define the term cultural diversity, how the topic has been addressed in the participants' studies, and what a teacher needs to be able to teach and face the theme of cultural diversity according to the participants. Although the participants formed two groups (teachers and teacher students) it was not the aim of this study to explicitly investigate the differences between the two groups. This is addressed in more detail in section 3.2. *Data analysis*. As future teacher education will have an important role in offering tools for developing students' intercultural competence during official education, it is essential to find out how current teachers and students view the topic.

2. THEORETICAL BACKGROUND

This section presents the theories and literature on which this research is based. To offer the framework for the study and for the discussion of the findings later on, the definitions of culture and cultural diversity are first presented. This is followed by a discussion of how these terms relate to a teacher's profession and the current study and why they are important in the particular context. After that the results from the previous research concerning the concept cultural diversity and teachers' understanding of the topic are presented. Next, the concept of intercultural competence and the theory of transformative learning are introduced with the support of previous research. In addition, the connections to the current study and teacher's profession are made. Lastly, the role of cultural diversity in National curricula 2004 and 2014 is discussed.

2.1. Defining culture and cultural diversity

“Cultural diversity is a source of exchange, innovation and creativity -- as necessary for humankind as biodiversity is for nature -- it widens the range of options open to everyone; it is one of the roots of development -- a means to

achieve a more satisfactory intellectual, emotional, moral and spiritual existence.”
 (United Nations Educational, Scientific and Cultural Organization, 2002)

In this study the focus is on the definitions of culture and more specifically on the concept *cultural diversity*. Thus, a definition of the concept is needed. On its own, the word *culture* carries multiple meanings which makes it challenging to offer an all-embracing definition of the concept. In short, culture can be defined as a learnt set of shared interpretations about beliefs, values, and norms, which affect the behaviour of a relatively large group of people. (Lustig & Koester, 2003). It is a socially constructed phenomenon and defined socially by people living in similar environments at a certain time. Thus, culture manifests itself in “diverse forms across time and space” (UNESCO, 2002). It can also be seen as including for example symbols, and representations of self and others, which are realized through interaction with those from other cultures and communities (Guilherme and Dietz 2015; Shi-xu 2009, 2015, as cited in Shi-xu, 2016).

Culture can also be illustrated by comparing it to an iceberg. Clothing and marriage traditions, for example, represent the visible, but small part of the culture the same way a top of an iceberg is only a minuscule part of the whole iceberg. Under the surface, however, is where most of the culture lies. In addition to being hidden from the eye, the cultural aspects that are ‘below the surface’ can also be invisible to the people in that culture, as in they are sometimes traditions and customs that can be implicit and unconscious (Woolfolk, 2010). Thus, culture can easily be understood as including only e.g. one’s race or religion and other visible, ‘on the surface’ parts of the culture, when in fact culture includes things that one might not always acknowledge and consider such as physical and social distance between individuals or the understanding of time or gender. Importantly, it must be noted that a person’s culture cannot be defined by one’s country of origin. As people belong to many cultural groups at the same time, their cultural identity can be seen as being fluid when interacting with different individuals (Hahl & Löffström, 2016). Rather than being fixed to people, time, or place, culture is met in communication and is changing according to the relation to others (Shi-xu, 2016).

In addition to culture, diversity must also be defined. Diversity is a socially constructed and defined concept comprising all the aspects individuals might differ from one another including their physical and biological characteristics, geographical location, education, religion, ethnicity, and race amongst others (Acquah, 2015). Therefore, culture and diversity together describe a phenomenon in which one’s learnt habits and customs can develop through changes in self and in the environment, and in which a person is not defined purely by one aspect of diversity or culture. Instead of

thinking of cultural diversity as easily recognizable differences between people in their appearance, behaviour, language, or way of living, cultural diversity combines the themes and topics of both culture and diversity presented above, while bringing in additional aspects such as family structures, socioeconomic status, special needs, and learning styles (Lee, 2010, as cited in Hyttinen, 2013). In a society where cultural diversity is seen as a strength, the members of the society aim at maintaining cultural diversity as a part of their community and to ensure that all the members are able to fully participate in the society (Berry, 2011) The concept is multidimensional and evokes different thoughts in different contexts. Thus, cultural diversity offers a wider framework for diversity, while bringing in the cultural aspects of life. As a result, the combination of culture and diversity is seen as being individual to everyone.

2.2. Teachers and cultural diversity

At schools, teachers represent the authority to pupils and in Finland teachers are responsible by law to ensure every pupil has a chance to attend school without being discriminated against based on gender, age, ethnicity, nationality, language, religion, opinion, sexuality, health, disability or any other reason (Tasa-arvolaki, 1986; Perusopetuslaki, 1998), therefore protecting pupils from situations that might cause them harm (Kuusisto, Tirri & Rissanen, 2012). The Finnish National Core Curriculum, which guides teacher's work, requires teachers to support their pupils when they are building their understanding of themselves and the world around them while helping them to learn to appreciate their own heritage as well as the myriad heritages of those around them (POPS, 2014). But are the teachers themselves able to accomplish what they are asking from their pupils?

According to research, teachers are an ethnically homogeneous group of white middle-class individuals both in Finland (Acquah, 2015) and in the global context, for example in North America (Seidl et al., 2015; Castro 2010) and as often being part of the dominant culture of the country, they tend to think that the majority of the pupils from the dominant culture share their culture (Acquah, 2015; Seidl *et al.*, 2015; Castro, 2010). In Finland, diversity among learners is often understood as variation or differences in learners' native language or ethnic background in comparison to the learners who speak Finnish as their mother tongue and have Finnish cultural

background (Acquah, 2015). As diversity is not seen in the pupils of dominant culture, cultural diversity is only associated with the pupils from different countries and origins (Hahl & Löfström, 2016; Vatanen-Campos, 2012; Holm & Londen, 2010). Unconsciously, teachers might favor their own ethnic group while underestimating the abilities of pupils with different cultural background (Ford and Quinn, 2010, as cited in Hyttinen, 2013).

Although teachers' attitudes towards cultural diversity are becoming more open-minded and accepting, pre-service teachers still possess only a simplified understanding of diversity (Castro, 2011) and may therefore fail to recognise some forms of inequality (Seidl *et al.*, 2015). Thus, research in global context suggests that pre-service teachers are not encouraged or supported to critically evaluate their understanding of inequality (Seidl *et al.*, 2015). The belief in individualism and everyone having equal opportunities prevents pre-service teachers from seeing how they have personally benefitted from the system and how some individuals might not (Castro, 2011). In the Finnish context, teachers have been reported to view Finnish school system as being fair to all pupils and providing equal opportunities to all students (Talib, 1999, as cited in Hyttinen, 2013), which demonstrates the lack of understanding of the variety of inequality in schools and in the society (Castro, 2007). Additionally, being 'blind' in a way that the teacher refuses to (or cannot) both acknowledge the differences and intervene accordingly is a misunderstood demonstration of equality (Jokikokko, 2005). However, it is essential to be aware of the way diversity is approached. According to Gutiérrez and Rogoff (2003) individuals should not be categorized into a certain cultural group based on their assumed and shared traits. Diverse learners should be referred to as individuals with multiple personal traits (related to for example learning) instead of representatives of certain culture or cultural group (Gutiérrez and Rogoff, 2003).

2.3. Intercultural competence through transformative learning and its implications on teacher's profession

Being no different from other people, teachers also have prejudices that might influence the way they see other people, including pupils, colleagues, and parents and the way they plan, teach, and evaluate. Research has identified field-based experience, such as multidisciplinary projects, global cooperation and collaboration between universities,

and international study groups, as an important factor in fostering a greater understanding of the issue (Seild *et al.*, 2015; Castro, 2010). The key phrase has been “reflection on self and others” when aiming at advocating a change in the participants’ attitudes and beliefs (Castro, 2010, p. 205). Without reflection it is possible to hold on harmful cultural prejudices (Jääskelä, 2014) and consider them as factual knowledge of cultures and people (Hahl & Löfström, 2016; Zeichner, 1993).

Naturally, when it comes to diversity the observations about something different or unfamiliar easily lead to certain assumptions about the people in question. However, understanding the concept and recognizing one’s attitudes and preconceptions about diversity influence the way different multicultural situations are interpreted and experienced. Learning to recognize one’s attitudes through reflection is referred to as Transformative Learning Theory (Mezirow, 1995). When own assumptions, ideas, and their origins are challenged and critically evaluated, a person becomes able to evaluate the way these thoughts affect his or her thinking and behaviour. By acknowledging and expanding the understanding of (one)self the change of attitudes is made possible (Hunter, 2008), which is the goal of transformative learning (Mezirow, 1995).

Transformative learning is one route towards becoming interculturally competent. Interculturally competent person is seen as being aware of one’s attitudes, including the biases, assumptions, and values they might possess (Byram, 2001) as well as having knowledge and understanding towards different worldviews and the skills to interact and function appropriately in culturally diverse situations. (e.g. Byram, 2001; Dearnorff, 2008, 87-89; Jokikokko, 2010; Matinheikki-Kokko, 1999). For teachers, a part of being interculturally competent also means being aware of the ‘right and wrong’ related to respectful and appropriate multicultural encounters, thus relating to the ethical aspect of a teacher’s competence in general (Jokikokko 2005, p. 75).

Cantell (2013) explains that intercultural competence is the core of encounters in teacher’s profession. A teacher needs to understand equality, parity, and the dignity of all human beings and their individual cultural backgrounds (Cantell, 2013). Every student has the right to be met without teacher’s presumptions and prejudices, as an individual (Jokikokko, 2005). Through reflection and careful consideration of own views and ideas it becomes possible to recognize the influence these assumptions have in teaching, planning, behaviour, or evaluation and how they affect pupils, colleagues, and pupils’ parents. These questions are the most central related to humanity which is

why they need to be addressed in education and already in teacher education programmes (Cantell, 2013).

2.4. Cultural diversity in the Finnish National Core Curricula of 2004 and 2014

Cultural diversity is present in both of the Finnish National Core Curricula. However, the emphasis the topic differs significantly between the two legal documents. The previous National Curriculum (2004) states that one of the core values in it is accepting multiculturalism (POPS, 2004). Accepting in Finnish translates as *hyväksyä*. However, accepting can indicate power relations and raises questions about who is allowed to decide what is accepted and what is not. The choice of words is significant also since the current curriculum uses the term cultural diversity, *kulttuurinen moninaisuus* (POPS, 2014), which is a more neutral and possibly more inclusive than the term multiculturalism.

Cultural diversity is brought up in both curricula in the sections describing the core values of primary education. Yet, in the 2004 Curriculum (POPS, 2004) cultural diversity or multiculturalism, which is the word choice of the curriculum, is addressed only briefly by stating that accepting multiculturalism is included in the core values. Later on, it is stated that the basis of teaching is in the Finnish culture, which has developed through interaction with the original Nordic and European cultures. It is stated that the diversity brought to Finnish culture from other cultures should be taken into consideration in instruction (POPS, 2004). It can be questioned whether Finnish culture is presented as being more homogeneous and whether diversity in the culture is being viewed by certain minorities such as the Samis, other national minorities, or immigrants. On the contrary, the core values of the current curriculum (POPS, 2014) state that teaching is based on diverse Finnish cultural heritage that has been and is being shaped through interaction with various other cultures. Instead of using the word multiculturalism, the present curriculum has opted to use the term cultural diversity, which can be interpreted as a more neutral term. The section 2.2. on core values also has a subheading dedicated to cultural diversity, titled “Cultural diversity as a richness”. In it, teaching is expected to guide the pupils in respecting cultural diversity and to interact inside and between cultures. (POPS, 2014).

In addition to having addressed cultural diversity in their core values, both curricula also present the theme later in the text. In an aim to bring in learning goals and aims that spread over multiple school subjects, the 2004 curriculum introduces seven *Integration and cross-curricular themes* (POPS, 2004, p. 38). In these themes, the aim is to bring different school subjects together to help the pupils to gain a wider perspective on the given topics and themes. Values and educational aims are embedded in the learning and teaching of the topics. One of the mentioned topics is titled *Cultural identity and internationalism*, which concentrates on providing pupils with tools to communicate in culturally diverse situations, helping them in finding their own cultural identity, and bringing in understanding of Finnish cultural identity as well as the European one. Finnish, Nordic, and European cultures are emphasized in the curriculum, for example when stated that pupils are expected to “see the Finnish identity as an element of indigenous, Nordic, and European cultures” (POPS, 2004, p. 39).

Different from the previous curriculum 2004, the curriculum 2014 presents the term *broad-based competence*, which is separated to seven subcompetences (POPS, 2014; Halinen, n.d.). These seven competences are taken into consideration and included in the contents and learning objectives of each school subject, emphasizing different aspects of competence in different grade levels. (POPS, 2014). Whereas the 2004 curriculum presents *Cultural identity and internationalism*, the current one introduces the competence of *Cultural competence, interaction, and expression*. The aim of it is to help students to recognize and value their own cultural heritage as well as the cultures, traditions, and customs around the world. Through interaction and knowledge students are developing their cultural understanding. Human rights and especially children’s rights are part of the teaching and the students are taught to appreciate them regardless of their cultural background. (POPS, 2014). Additionally, it states that teachers should guide students to see cultural diversity primarily as a positive resource (POPS, 2014, p. 21).

As it can be seen, especially the word choices separate the two curricula. The way Finnish, Nordic, and European cultures are highlighted in the 2004 curriculum makes for an interesting case when compared to the current curriculum, which offers a wider perspective on cultural diversity. For example in the current curriculum (2014) the Finnish culture is referred to as “diverse Finnish cultural heritage”, which can be seen as a more inclusive way of describing the population of Finland (POPS, 2014,

p.16). Instead of presenting the topic as a phenomenon not necessarily connected to everyday lives of people (POPS, 2004), the current curriculum shows cultural diversity being part of each and every individual and underlines the possibilities diversity can offer (POPS, 2014).

Since the core curriculum works as a tool for teachers it can be seen relevant to explore the expressions and meanings behind the publications. The new curricula are created to address the changes in society and emphasize the learning goals and competencies relevant at that time. Thus, the phenomenon of the particular time affects the content of the new curriculum. Each teacher interprets and evaluates the content based on his or her own values and worldviews. One decade is a long time and for a teacher who has started one's career during the previous curricula, the new framework with its updated core values, contents, and learning objectives might feel difficult to approach. As a contrast, novice teachers have been able to familiarize themselves with the new curriculum already during their education and might have more updated views concerning the topic. Therefore, it can be questioned whether the chance to reflect on the new curriculum already during one's studies influences the teacher's ability to adopt the updated values and views of the new curriculum and if teachers themselves feel competent in implementing them.

3. METHODOLOGY

This study is qualitative in nature, as it aims not to provide generalized information about the topic, but to describe (Tuomi & Sarajärvi, 2011) and to understand the phenomenon (Syrjälä, Ahonen, Syrjäläinen & Saari, 1995). It has a phenomenographic approach as it aims to gather information about the conceptions and understandings of a certain phenomenon among the participants (Patton, 2001, p. 104). It was decided that a qualitative approach would offer the participants more freedom to express themselves and provide the researchers with the appropriate data for the purpose of this study. The following research questions were formulated:

- 1) How do teacher students and graduate teachers define the term 'cultural diversity'?
- 2) How has the topic been addressed in the participants' studies?

3) According to the participants, what does a teacher need to be able to teach the topic of cultural diversity and to face cultural diversity in the classroom?

The research path of this study followed the route presented by Syrjälä *et al.* (1995), in which the researchers first notice a topic or concept that people seem to have multiple definitions for, in this case cultural diversity. The researchers then start to familiarize themselves with the theory related to the concept. Here, the researchers focused especially on journals, articles, and texts with the keywords ‘cultural diversity’, ‘teachers’, ‘pre-service teachers’. and ‘understanding’. This was followed by the collection of the data from people, who in this research were teacher students and graduate teachers. (Syrjälä *et al.*, 1995.) The collection of the data, the way the data was analyzed, and the ethical considerations in response to the research are further described and explained in the following sections considering the methodology of this research.

3.1. Data collection

The data was collected through an electronic survey. Additionally, it was considered that the threshold to participate via survey would be lower than through personal interview. The possibility to stay anonymous and unknown without revealing one’s face to the researcher was also considered as a strength of using a survey instead of an interview and as a chance to receive more honest responses to the relatively sensitive topic. As Jenssen and Engesbak (1994) mention, educated individuals might acknowledge that they are expected to be tolerant towards immigration and cultural diversity and therefore might hide the possible negative attitudes and opinions in an interview. Also, there are certain ‘moral and ethical’ expectations for teachers as educators and as teachers themselves recognize these, they can be cautious with their opinions, especially if their ideas go against the National Curriculum. Thus, an anonymous questionnaire was hoped to help the participants to voice their thoughts more freely. Furthermore, taking some time and writing about the topic would give respondents an opportunity to reflect on their thoughts and experiences better than in an interview situation.

The first version of the survey was sent to the thesis supervisors, who gave feedback on it. The survey was then edited based on the feedback from the supervisors. The definition of cultural diversity in the beginning of the survey was replaced with a notion from the new curriculum concerning the topic. Questions about the participants' backgrounds were also added, including questions about their working years and the amount of schools they had worked in. After this, the survey was given to test participants to see how they would view it. Based on the feedback from the test participants the survey questions were found appropriate for the purpose of this particular research. It was decided that teachers and teacher students would have separate surveys, as the formatting of the questions was slightly different (for example a question for teachers "*According to your memory, how was the topic cultural diversity present in your studies?*" and a question for the students about the same topic "*How has the topic cultural diversity been present in your studies?*"). Additionally, the teachers' survey included questions about their working years, the amount of schools they have worked in and an open-ended question asking how has cultural diversity been present in their work.

The finished version of the survey included questions about the participants' backgrounds, such as their study place, their degree, and their minor study subjects. The questions considering cultural diversity were: 1) How do you understand the concept cultural diversity?, 2) What experiences have shaped your understanding of cultural diversity?, 3) As far as you can remember, how was the topic addressed in your studies? The last question included a Likert scale with the options: *almost not at all, little, the topic was present in individual courses, and the topic was strongly present*. Additionally, the question was followed by a section where the participants were able to clarify how the topic was addressed in their studies. The final question of the survey was asking what do the participants think is needed from the teacher to be able to handle the topic in the classroom. Options, such as own background and teaching materials, were given to offer some examples of the possible factors that might influence teacher's work on the topic. Lastly, the respondents had a chance to leave in their contact details (name and an email address) for the possible interviews and for future research purposes. However, due to the respondents' reluctance to participate in an interview, no interviews were conducted for this research. The surveys for teachers and teacher students can be seen in the appendices 1 and 2.

The finalized survey was created using an internet-based questionnaire programme. The electronic survey was chosen for several reasons. Digital survey is easy to share with many to guarantee a sufficient amount of respondents and thus a higher sample size. It is also possible to access the survey through an open link using computer or smartphone. The accessibility via phone was tested using two different smartphones. To complete the survey, it was possible to require the participants to log in using a Google account, but as this was thought to possibly reduce the amount of respondents, it was decided that no logging in was required. However, the researchers were aware of the fact that an open link could have resulted in receiving fake answers.

The data was collected in Finnish, enabling the participants with an opportunity to express themselves freely and clearly in their responses and to avoid as much as possible any misunderstandings (Cambridge, 2007). The term, cultural diversity (in Finnish *kulttuurinen moninaisuus*), chosen for this study was seen as the most neutral term that would not limit the participants' answers significantly. The term is also used in the new Finnish National Core Curriculum 2014, which guides teachers' work and therefore the participants should be expected to be familiar with the concept.

Patton (2001) states that open-ended questions provide the possibility for responses including some deeper thinking and thoughts about the phenomenon asked than closed questions. Therefore, open-ended questions were chosen for this study to get as profound information as possible and to avoid leading participants. As a result, a high number of responses were obtained that were useful for this study's analysis.

To collect the data, the survey link was available at the conference for teachers and other individuals working in the field of education in Jyväskylä in November 2015, but no answers were submitted from the event. Therefore, 90 teachers and 26 principals from different parts of Finland were approached directly through email (Appendix 3: Invitations to participate in the study). Survey links were also shared on Facebook, from which most of the teacher student participants were gathered. It is common for a phenomenographic study to have a small sample size, usually approximately twenty participants (Syrjälä et al., 1995). The final sample size in the current study included 29 respondents, of which 15 were students and another 14 teachers. Furthermore, loss of responses is considered as a disadvantage of using the survey. In this research, the loss was significant since the study request was sent to 90 teachers and 26 principals and the survey was shared via Facebook, but only 29 responses were received. However, the

overall sample size was still adequate for this research (Hirsjärvi, Remes & Sajavaara, 2009).

However, as each data collection method, also survey has its disadvantages. According to Hirsjärvi, Remes and Sajavaara (2009) researchers cannot be certain about the seriousness, honesty, and meticulousness of the responses. In addition, misunderstandings are difficult to control due to the lack of interaction and immediate feedback from the respondents. Moreover, one of the cons of using a survey can be the lack of information about the respondents' background knowledge of the topic in question. However, in the current research background knowledge was not essential since the aim of the study was to gather information about the general understanding of the phenomenon from the participants of the same field. (Hirsjärvi, Remes & Sajavaara, 2009.)

3.2. Data analysis

According to Tuomi and Sarajärvi (2003) qualitative data often includes a great amount of interesting information but the researchers must decide and outline the aspects they concentrate on in the analysis process (Tuomi & Sarajärvi, 2003) since not everything in the data can be used (Hirsjärvi *et al.*, 2009). Hence, the research questions should be kept in mind when choosing the relevant information for the analysis. In this study, the written data gathered via survey was analyzed using content analysis, which is an appropriate and common analysis method in phenomenographic studies (Tuomi & Sarajärvi, 2003).

As highlighted in Tuomi and Sarajärvi (2003), in qualitative research objectivity is always the issue and acknowledging the preconceptions of the researcher is essential from the beginning of the whole research process, but especially in the analysis process (Tuomi & Sarajärvi, 2003). After collecting the survey the data was analyzed question by question. Both researchers carefully read through the answers of each question and made individual notes about them before discussing their findings. This can be referred to as *triangulating analysts*, a form of triangulation to add the reliability of a research (Patton, 2009, p. 560). The researchers agreed to pay attention to the recurrent and similar expressions rising from the data (Alasuutari, 2007; Tuomi & Sarajärvi, 2003).

In this research, the expressions and word choices from the data were thematically grouped. For instance, with the first question inquiring the way participants understand the concept cultural diversity, certain phrases and topics were identified: 1) the coexistence of cultures, 2) various word choices for attitudes towards the phenomenon, and 3) expressions of different population groups and immigrants as opposed to notions of individuality of each human being. According to Alasuutari (2007), this is the phase where observations from the data are turned into interpretations and analyzed in the light of the previous research and theories of the same subject of experiment. After the individual analysis, the observations from both researchers were discussed together and the themes of broad and narrow view were formed based on the discussions and shared understanding of the interpretations. Similarly, the answers from the rest of the survey questions were gathered and thematically divided first individually and then together. Through this organization of the data, it was possible to offer a clear and accurate picture of the phenomenon in the results section (Tuomi & Sarajärvi, 2003).

The data was revisited frequently during the research process, as the nature of a phenomenographic study means that the theory related to the data is only finalized whilst analyzing the data and consequently, the theory affects the analyzing process (Syrjälä *et al.*, 1995). By discussing and sharing the interpretations individual researchers had, it was possible to combine the thoughts and ideas of both into shared interpretation. Any strongly contrasting thoughts or interpretations did not occur. Explanations of each other's understandings were introduced during discussions to ensure sharing of the same interpretations of the respondents' conceptions and thoughts. This was also important in order to avoid adding irrelevant meanings and over-analyzing the responses.

Although the participants formed two groups (teachers and teacher students) it was not the aim of this study to explicitly investigate the differences between the two groups. Here, teachers and teacher students are seen as one coherent group of actors operating in the field of education. Students were decided to be included to the research since they are future teachers but have experience of the current teacher education programs. However, if any considerable differences between the groups emerged, these differences were further analyzed and are discussed later in the text.

3.3. Ethical considerations

In any research considering people, respecting the dignity of every human being must be in the core values of the research (Hirsjärvi *et al.*, 2009). This means that the participants in the study must receive all the relevant information about the methods, aims, and possible risks of the study, that they are aware and can understand all this, and that the participation is voluntary (Hirsjärvi *et al.*, 2009; Tuomi & Sarajärvi, 2003). Confidentiality of participant information must be secured by ensuring all the information is only available for the research and the researchers in question. Tuomi and Sarajärvi (2003) remind that the anonymity of all the participants must be protected, unless a participant explicitly allows for his or her identity to be published. The rights and wellbeing of all the participants must be seen as more important than the research itself and the researcher is expected to keep the promises concerning the research (Tuomi & Sarajärvi, 2003).

In this research the participants were informed about the aims of the study in an email and in a Facebook post introducing an online link for the survey. The participation was voluntary, but as the researchers never met the respondents in person, it cannot be validated whether the participants answered out of their own will. The participants were told the answers were going to be analyzed anonymously and the researchers have followed this promise by using numbers to identify the respondents instead of names. The survey answers have been stored in a password secured online cloud service that is only accessed by the researchers, ensuring the confidentiality of the research. After publishing this report, the online answers will be deleted after printing and the printed versions will be kept securely in one the researcher's home in case of further publication of the report. Lastly, it must be noted that the aim of this study is not to present the participants, their answers, or the teacher education in a negative light or to for example rank the answers from better to worse (Syrjälä *et al.*, 1995).

3.4. Participant information

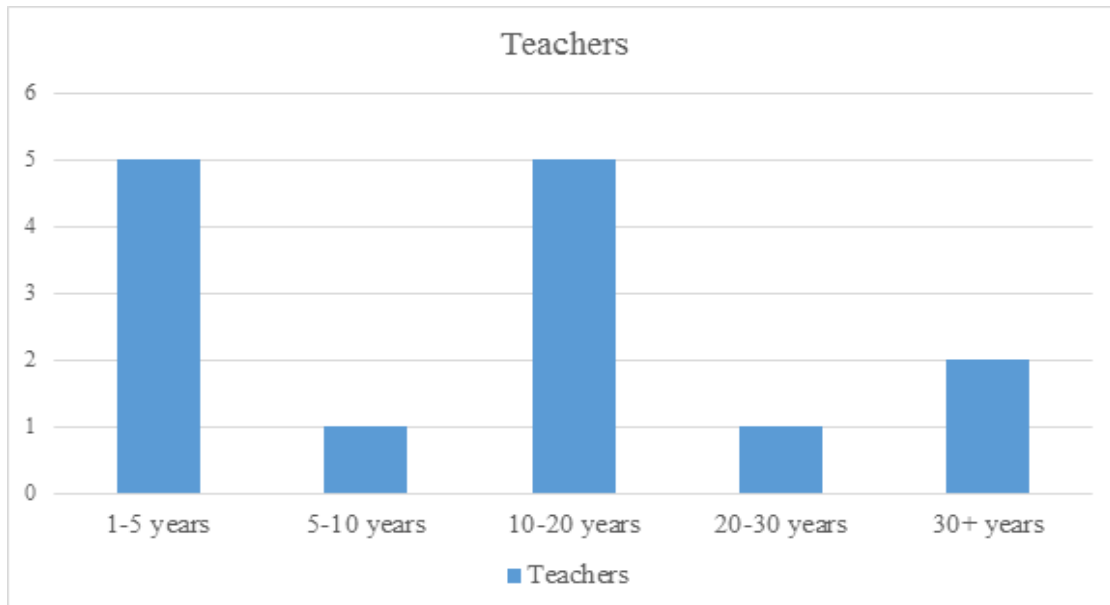


Figure 1. The working years of the teacher participants.

The participants were teacher students from the University of Jyväskylä and teachers from all over Finland, who had studied in the universities of Jyväskylä (9), Turku (4), and Helsinki (1). The working experience of the teachers ranged from teaching for one to five years to teaching for over thirty years and having worked in one to three schools to having been worked in over seven schools.

In addition to the working years, the participants' minor studies were also included in the data to see if certain subjects included more cultural diversity in their curricula. However, the minor studies did not seem to have an effect on the respondents' answers about the amount of the topic cultural diversity in their studies. The most common minor subjects mentioned were Juliet (Jyväskylä University Language Innovation and Educational Theory studies), English studies, Special Education, and Music. Category "others" refers to the minor subjects mentioned only once among respondents such as History, Drama Pedagogy, Speech Communication, Sign Language, Swedish, Intercultural Communication, Physics, Chemistry, Cognitive Neuroscience, Textile Work, and Health Education.

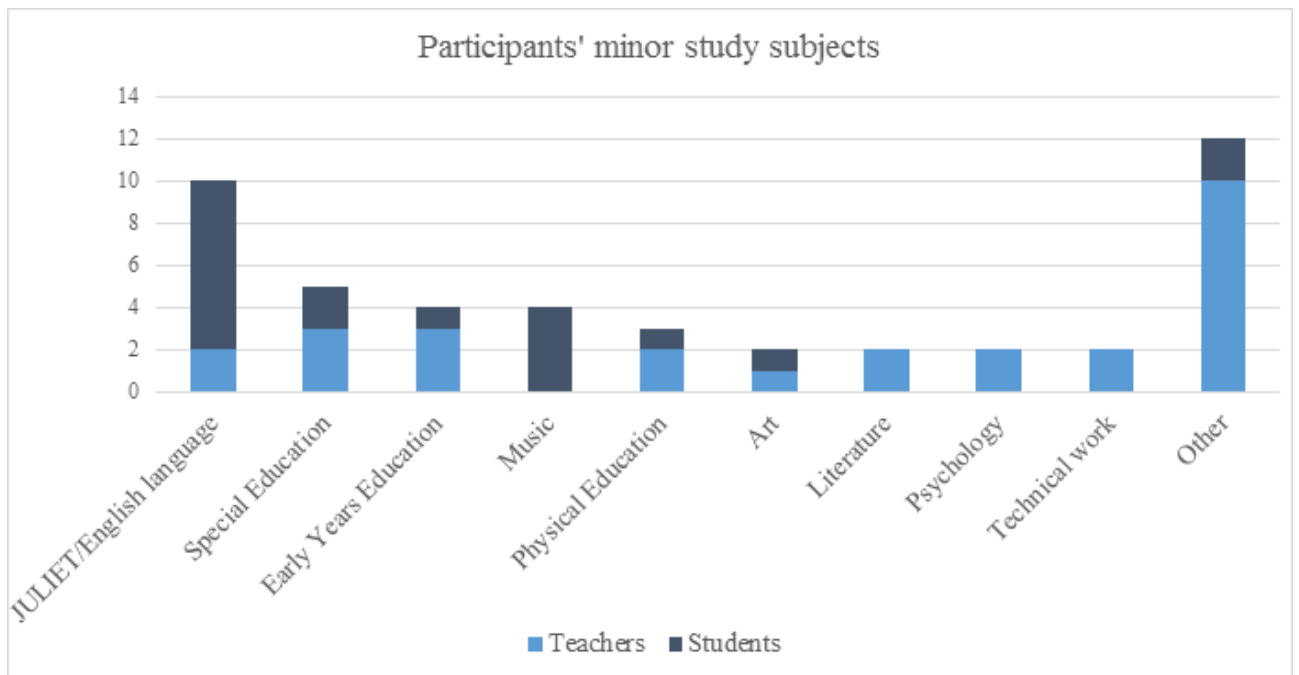


Figure 2. Participants' minor study subjects.

Most of the respondents mentioned two minor subjects whereas two student participants did not mention any minor subjects. Perhaps as these participants were first or second year students and therefore had not decided their minor subject/s yet.

4. FINDINGS

In this chapter the findings from the data are presented. The aim of the data gathering was to answer the following research questions: 1) How do teacher students and working teachers understand the concept cultural diversity? 2) What is the basis of participants' understanding of the phenomenon? and 3) According to the participants, what does a teacher need to be able to teach the topic of cultural diversity and to face cultural diversity in the classroom? The aim of this study was not to compare the results between teachers and students. However, if any significant differences between the two groups emerged during the data analysis, they are taken into consideration and presented in the findings.

4.1. Participants' understanding of the concept cultural diversity

The aim of the research was to explore teacher students' and teachers' understanding of the concept cultural diversity. The participants were asked to answer the question *How*

do you understand the concept cultural diversity? (Miten sinä ymmärrät käsitteen kulttuurinen moninaisuus?).

The answers were grouped according to three different subcategories. Firstly, the implications of how the participants understood *culture* is discussed. This is followed by an examination of the word choices the participants used when describing the phenomenon and what their choices of words can implicitly or explicitly express. Lastly, the use of physical and social ‘space’ while describing the phenomenon is discussed.

4.1.1. Who or what is included in cultural diversity?

The participants offered two different views on who or what they see as being included in cultural diversity. The broader view on the topic included for example social class, gender, marital status, or sexual orientation. In this, the variety of cultures and cultural identities was seen as being individual to everyone. The diversity inside own culture group was also acknowledged and the importance of social interaction in creating and shaping one’s cultural identity or identities was emphasized. Altogether eighteen answers from the respondents could be categorized under the broader view (teachers 8, students 10). Like the teachers in Valta’s (2016) study, many participants in the present study emphasized the individuality of each person and pupils.

Really broadly, I do not see culture only as a phenomenon brought by one’s birth place or by the environment of a country, but instead culture includes all the different ways communities and individuals think, what they decide to wear, and how they are “being”.

(Todella laajasti, en käsitä kulttuuria ainoastaan syntymäpaikan tai maan mukaisena ympäristön tuomana ilmiönä vaan kulttuuria on kaikki yhteisöihin ja yksilöihin liittyvät erilaiset tavat ajatella, pukeutua ja olla.) Student #5

--All the possible members of the group bring their own cultural diversity into the action, for example through the differences in their values, socio-economical and geographical backgrounds, and their religions.

(-- Kaikki mahdolliset ryhmän jäsenet tuovat toimintaan oman kulttuurisen moninaisuutensa, vaikkapa arvotaustojen, sosioekonomisen, maantieteellisen ja/tai uskonnollisten erojen kautta.) Teacher #1

The variety of different customs, values, norms, worldviews, beliefs, and understandings, a concept created in social interaction.

(Erialaisten tapojen, arvojen, normien, maailmankuvien, uskomusten ja ymmärrysten kirjo, sosiaalisessa vuorovaikutuksessa luotu käsite.) Student #15

Two participants emphasized every family having their individual cultures into which a child is born, thus highlighting the variety of families, their traditions, and customs.

Also, each individual and family have their own culture the student brings to school. There are significant differences inside these cultures already between the 'native Finns', not to mention the enriching of cultures brought by immigrants. (Lisäksi jokaisella yksilöllä ja perheellä on oma kulttuurinsa, jonka oppilas tuo mukanaan kouluun. Näiden kulttuurien sisällä on huomattavia eroja jo ns. Kantasuomalaisten välillä, puhumattakaan maahanmuuttajien mukanaan tuomasta kulttuurien rikastamisesta.) Teacher #7

A person is born into the spheres of influence of which the most important is the culture of one's family i.e the life lived in the family. Those values transfer to the child in any case. (Ihminen syntyy erilaisten kulttuurien vaikutuspiireihin, joista tärkein on perheen kulttuuri eli se elämä, jota perheessä eletään. Ne arvot välittyvät lapselle joka tapauksessa.) Teacher #14

The narrower view on cultural diversity showed diversity coming from outside of one's own cultural group and country. The variety of cultures in one's own cultural group was not mentioned, but instead people with immigrant or minority backgrounds were used to define the term cultural diversity. Furthermore, the range of cultures inside the minorities was not acknowledged, but instead minorities were presented as being a homogeneous group of people with the same habits and customs. Six responses from the teachers and five from the students could be grouped under the narrower view. These answers go in line with previous research conducted by for example Keto and Nieminen (2016), where the teachers associated diversity with ethnicity instead of having it cover a wider area of aspects, such as gender or social class. Also, as graduate teachers were asked how is cultural diversity present in their work, most of the participants mentioned students' different religions, language barrier, different nationalities, or students with immigrant background. These answers can be linked to the narrower view of cultural diversity.

For instance, in Arts I can't cover Christianity with Muslim pupils. Misunderstandings caused by the language barrier bring on settling during the break times. (Esim kuviksessa ei voi käsitellä Kristinuskoa muslimioppilaiden kanssa. Välituntiselvittelyjä tulee kielimuurista johtuvista väärinymmärryksistä) Teacher #2

In my current school [where I work] there are lot of students with immigrant background, so there are cultural encounters constantly in everyday life. (Nykyisessä koulussani on paljon maahanmuuttajataustaisia oppilaita, joten kulttuurisia kohtaamisia on arjessa jatkuvasti.) Teacher #7

The diversity amongst Finns was also brought up by some participants by acknowledging the variety of cultures in the 'native or original' Finns and by making references to the 'native minorities' for example Samis and Romas. This answer, however, can be viewed as making a distinction between "us and others" or separating

the diversity in Finland into different groups with some members belonging to one group sharing similarities while being different to the members in the other group.

-- also among the native Finns different cultures can be found.

(-- myös kantasuomalaisessa väestössä voi olla erilaisia kulttuureita.) Teacher #6

Different way of being and respecting. On one hand the culture of people who have moved [to Finland] from other countries, but also different familiar traditions such as the cultures of the Finnish Romanis and the Sami people. Cultural diversity is mostly present when encountering different religious groups that have their own values one must take into account ([e.g.] Conservative Laestadianism, Jehovah witnesses).

(Erialaista tapaa elää ja arvostaa. Toisaalta muualta muuttaneiden kulttuuri ("mamu"), mutta yhtä suuressa määrin kotoiset erilaiset perinteet kuten romani- ja saamelaiskulttuuri. Eniten kulttuurista moninaisuutta kohtaa suhteessa erilaisiin uskonnollisiin ryhmiin, joilla on omanlaisensa arvomaailma huomioitavaksi (vanhoillislestadiolaisuus, jehovantodistajat). Teacher #12

Broad view (teachers 8, students 10)	Narrow view (teachers 6, students 5)
Variety inside cultural groups and communities	Cultural group viewed as a homogeneous group of people
People belonging to multiple groups at the same time: suggests cultural identity is fluid and can change according to the context, people, and interaction (Shi-xu, 2016)	Cultural diversity defined through minorities (for example Sami people, Romas, Jehova witnesses, immigrants): categorizing individuals into cultural groups based on the assumed and shared traits they are thought to possess (Gutiérrez and Rogoff, 2003)
Own nationality and the dominant culture seen as culturally diverse	Cultural diversity brought by those who differ from the dominant culture; diversity is not seen in one's own group

Table 1. Broad and narrow views on cultural diversity based on the participants' answers.

4.1.2. How do the participants describe the phenomenon?

When asked to give their definition of cultural diversity (in Finnish *kulttuurinen moninaisuus*), almost all the respondents included the word *different* (in Finnish *erilaisuus*) in their answers. This could be significant since both of the words (*erilaisuus* and *moninaisuus*) can be translated as *diversity*, but carry slightly different meanings in the Finnish language. There is a chance that using the word *diversity* as in *moninaisuus* indicates a more positive approach to the topic, where having various people together can be seen as an opportunity or a possibility. Using the word *different* (*erilainen*) in the same context, however, can refer to the challenges brought by diversity.

Some differences between teachers' and students' definitions could be found. Most of the students tended to use a variety of words such as “*understand*”, “*appreciate*”, “*acknowledge*”, “*consider*”, “*respond*” and “*interest*” in their responses.

--*Different cultures are acknowledged and appreciated.*
(--*Erilaiset kulttuurit tiedostetaan ja niitä arvostetaan.*) Student #2

Teachers were more likely to include themes of coexistence with people from different cultures without specifying the nature of the coexistence and whether it includes any interaction between people. The word “*accept*” was also used by two teacher participants: “*Accepting dissimilarity*” (“*erilaisuuden hyväksyminen*”) and “*factors from other cultures accepted alongside the dominant culture*” (“*Hyväksytään valtakulttuurin rinnalle asioita eri kulttuureista*”).

The coexistence of different cultures.
(*Eri kulttuurien yhteiselo*) Teacher #13

*Cultures differ from each other. Multiple cultures in same space.
(Eri kulttuurit ovat keskenään erilaisia. Monta kulttuuria samassa paikassa)
Teacher #3*

While describing their understanding of the phenomenon, some participants introduced ways of responding to the phenomenon in addition to illustrating their impressions of the concept.

*Understanding of different cultures broadly from different viewpoints and appreciating them.
(Ymmärrys eri kulttuureista laajasti eri näkökulmista ja niiden arvostaminen.)
Student #1*

*Open-minded attitude towards different cultures, interest to learn from them.
(Erilaisiin kulttuureihin avoimin mielin suhtautuminen, kiinnostus oppia niistä.)
Student #6*

Despite the answers having an overall positive and accepting tone in them, some differences between the teachers' answers and the students' answers could be found. Most of the students' responses were more closely linked to the wider understanding of cultural diversity than some of the teachers' responses, meaning that the students were more likely to include word choices such as *understanding*, *appreciating*, and *acknowledging*, whereas some of the teacher respondents described cultural diversity through *coexistence of various cultures in the same place*, but did not specify whether those cultures had any interaction between themselves. The word *accept* was also present in some of the answers. In this case, accepting something can indicate power relations between the dominant culture and the minority culture, giving one group the power to tolerate, choose, and approve aspects from the other group's repertoire. Moreover, it can refer to the division of 'us and them', suggesting the participants might have a narrower view of cultural diversity.

4.2. Experiences that have shaped participants' understanding of the concept cultural diversity

The questionnaire included an open-ended question, where participants could share experiences that they felt had shaped their understanding of cultural diversity. The answers were thematically grouped and the following themes were identified: 1) encounters and relationships with people from different cultural backgrounds, 2) work, 3) experiences gained when staying abroad, 4) media and society, 5) education, 6) own interests. According to the results, students were more likely to mention experiences

from abroad, own interests, and education as influencing factors. In comparison, the teacher participants were more likely to mention work as an affecting factor in shaping their understanding of cultural diversity.

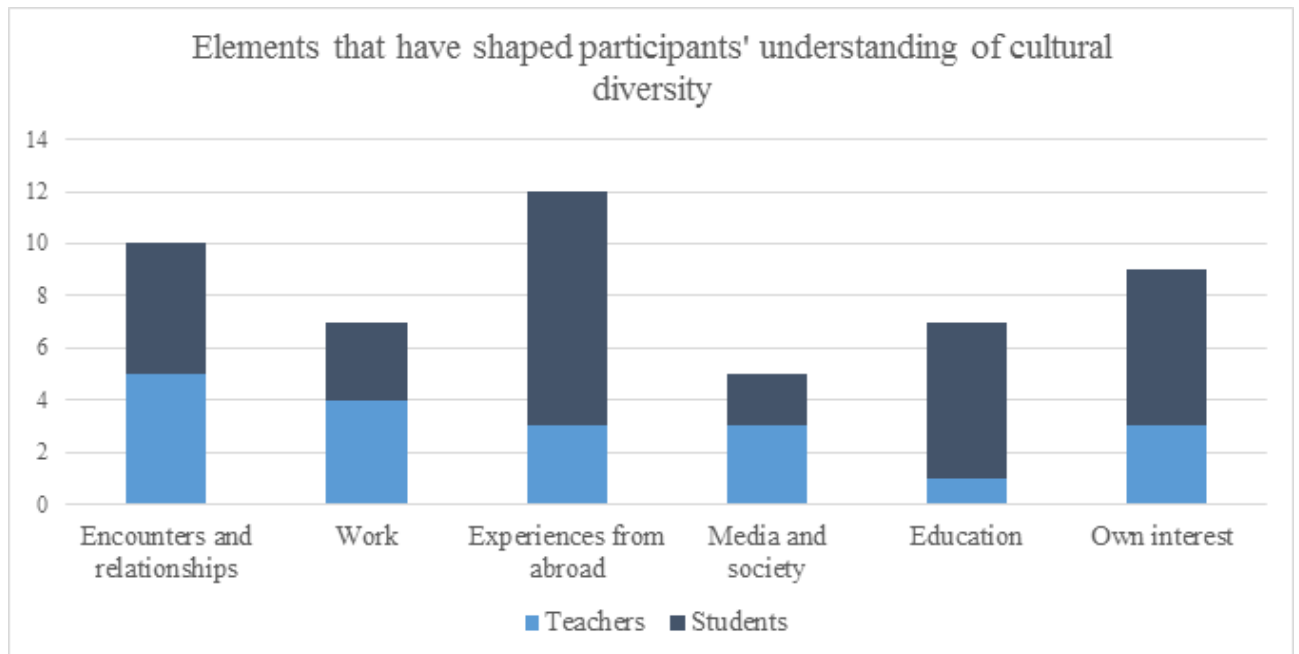


Figure 3. Experiences that have shaped participants' understandings of cultural diversity.

Encounters and relationships with people from different cultural backgrounds consists of relationships with friends as well as encounters and interaction with representatives of different cultures. This can include for example growing up in an area with a significant amount of people with immigrant background, as mentioned by one of the participants. According to previous research, experiences from culturally diverse situations have had a significant effect on people's attitudes, understandings, and views (Lehtomäki, Moate & Ahokas, 2015; Seidl *et al.*, 2015; Vatanen Campos, 2012; Castro, 2010; Seidl & Conley, 2009; Talib, 2000).

Growing up in an area with lot of people with immigrant background-- , -- being a member in very different social groups.

(Kasvaminen alueella, jossa on paljon maahanmuuttajataustaisia henkilöitä-- , -- sekä jäsenyys hyvin erilaisissa sosiaalisissa ryhmissä.) Student #10

Encounters with the representatives of different cultures. Knowledge about the matters.

(Tapaamiset eri kulttuurien edustajien kanssa. Tieto asioista.) Teacher #3

Answers that included school context, such as mentions of pupils, school building, colleagues, and experiences as an educator were categorized under the theme of **work**. Teacher participants mentioned work related encounters more often than student

participants. For the teacher participants the influence of work seemed more significant in comparison to education.

*--listening carefully in staff rooms and having students from different cultures in the classroom.
(Korvat höröllään oli opehuoneissa ja eri kulttuureista olevat oppilaat luokassa.)
Teacher #2*

*While working in a group home I saw many youngsters from different backgrounds.
I learnt to understand that it [life] is not always easy.
(Nuorisokotityössä näki paljon erilaisista lähtökohdista olevia nuoria. Oppi ymmärtämään että aina ei ole helppoa.) Teacher #4*

*Pupils, whose cultural background is different from the ones of the dominant culture.
(opilaat ., joiden kulttuuritausta on eri kuin valtaväestön.) Teacher #5*

*For 17 years, I have worked as a Finnish as a second language teacher in schools where there is a significant number of pupils with different language and cultural backgrounds. In addition, I work as the coordinator for global education.
(Olen toiminut 17 vuotta suomi toisena kielenä -opettajana sellaisissa kouluissa, joissa on runsaasti eri kieli- ja kulttuuritaustaisia oppilaita. Toimin lisäksi globaalikasvatuksen koordinaattorina.) Teacher #9*

Experiences from abroad included student exchange, working abroad, travelling, and a non-specified stay abroad. Travelling was the most frequently mentioned, as it was cited by eight students and one teacher. The second most common theme was student exchange, which is what one teacher and four students mentioned as an influencing factor in shaping their understanding of cultural diversity. Working experience mentioned was for example a job as an au pair by one student. Experiences from abroad have been cited as highly influential factors in shaping one's understanding of cultural diversity (Vatanen Campos, 2014; Talib, 2000). In this study, one participant linked his or her experiences to feelings of 'foreignness' or 'outsiderness', which are also found in the literature (Merryfield, 2000).

*Experience of being a "foreigner" gained through student exchange and travelling.
(Vaihto-opiskelun ja matkustamisen kautta saatu "ulkomaalaisuuden" kokemus.)
Student #14*

Media and society refers to information from external sources, such as media, that has influenced participants' understanding of the concept.

*Ideas and mental images received from media--
(Median kautta saadut mielikuvat--) Teacher #11*

Education includes the school history, university courses, and trainings related to one's studies.

*--studies in an international minor program and degree program
(--opinnot kansainvälisessä sivuaine -ja tutkinto-ohjelmassa.) Student #15*

Own interest was identified as a theme when the participants stated having either an academic interest in the topic or interest in different cultural aspects such as art, literature, films and music.

I am interested in diversity and different cultures. I want to learn new things and I think it is great that there are different opinions and ways of thinking. The way culture is represented in art is interesting.
(Olen kiinnostunut erilaisuudestaja [ja] eri kulttuureista. Haluan oppia uutta ja minusta on hienoa, että ajatellaan asioista eri tavalla. Kulttuurien ilmentäminen taiteessa on kiinnostavaa) Teacher #8

Students were more likely to mention experiences from abroad, own interests, and education as influencing factors. These could be due to several reasons. Travelling and participating in a student exchange is nowadays easier and cheaper than it was maybe a few years ago, hence the students possibly utilizing these opportunities. Own interests can be speculated to be a result of students having more time than the teachers and can therefore concentrate for example on hobbies. The high amount of students mentioning education as an influencing factor could either be due to the changes in the university programs and in them offering more content regarding cultural diversity, or because students are still studying and therefore almost daily affected by their universities' atmosphere.

In comparison, the teacher participants live their daily lives in the atmosphere of school and work and therefore were probably more likely to mention work as an affecting factor instead of their educational background. Moreover, their studies might have happened a while ago, which would mean that it can either be hard to recall the thoughts from the university courses or that the topic was not addressed in their studies.

4.3. The amount of cultural diversity in the participants' studies

When exploring the third question *How has the topic been addressed in the participants' studies?* it can be noted that most of the student respondents (ten out of fourteen) reported that the topic has been addressed in their studies either little or almost not at all. Three out of the fourteen respondents stated that the topic has been strongly present in their studies and one of the respondents answered that the topic has been present in some individual courses. Additionally, two out of fourteen teacher respondents answered that the topic has been present in some individual courses

whereas the rest of the respondents (twelve out of fourteen) answered that the topic has been addressed either little (5) or almost not at all (7). None of the teacher participants answered that the topic has been strongly present in their studies. The results are similar to previous research, where Finnish teacher education has been reported not addressing cultural diversity during the courses (Vatanen Campos, 2012; Talib, 1999).

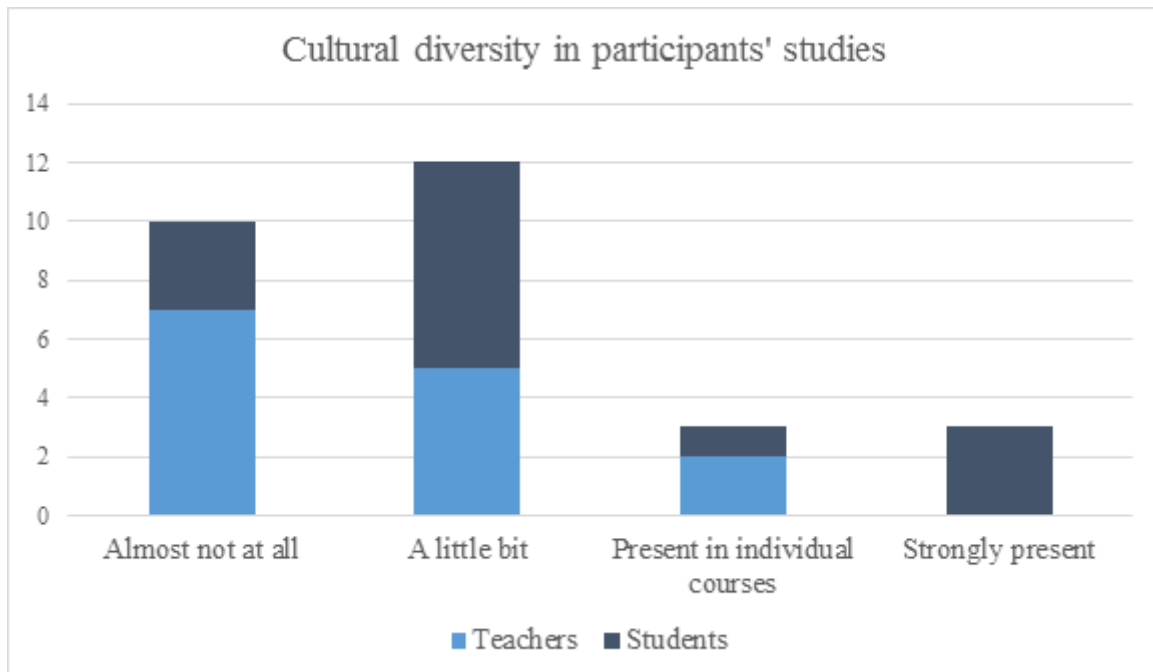


Figure 4. The amount of cultural diversity in participants' studies.

Although many of the participants did not feel the theme was present during the studies, one of the student respondents clarified that the topic has been addressed in all courses and “possibly even too much” (“Asia on tullut esille kaikilla kursseilla, ehkä vähän liikaakin”). The respondent did not mention any minor studies, which suggests the participant might have started his or her studies quite recently. If this is the case, the respondent would have been studying according to the new curriculum of Jyväskylä university meaning the issue of cultural diversity is addressed in the new course selection. Another respondent stated that the topic was strongly present in one special education course, which was mentioned as minor studies, but on the courses offered by the Teacher Education Department the topic was only “touched upon”.

*The topic of multiculturalism was strongly present in one special education course. In the teacher education studies the topic has been only touched upon but not discussed in more detail.
(Monikulttuurisuus oli vahvasti läsnä yhdellä erityispedagogiikan kurssilla. OKL:n opinnoissa aihetta on sivuttu usein, mutta ei tarkemmin paneuduttu.)
Student #10*

Additionally, one student noted that since immigration is very topical in Finland at the moment the viewpoint of cultural diversity has been addressed very often during studies.

*Immigration is so current at the moment that very often we analyze what we have learnt from that viewpoint.
(Mahaanmuutto on niin pinnalla tällä hetkellä, että käsittelemme opittujamme asioitamme sen näkökulmasta hyvin usein.) Student #3*

One respondent emphasized the variation of understanding of the concept cultural diversity. The respondent explained that if diversity is understood as having students with immigration background, the topic has been addressed only in one course referring to Finnish as a second language. Yet, differentiation and diversity amongst children in general and as “a richness” have been very prominent during one’s studies. Also, studying different learning styles has been part of the studies.

*In my opinion my studies have concentrated on encountering diversity and, for example differentiation and how to teach individuals the way that best suit them. If cultural diversity is seen as richness brought by different people, the topic has been addressed a lot. If the focus is on diversity brought by people coming from outside of Finland, the topic has then been addressed only when talking about teaching Finnish as a second language as part of the Finnish course in Educational and School Subject Studies.
(Mielestäni opinnoissani on keskitytty paljon erilaisuuden kohtaamiseen ja pohdittu esimerkiksi eriyttämistä ja sitä kuinka opettaa yksilöitä heille parhaiten sopivalla tavalla. Jos kulttuurien moninaisuus nähdään erilaisten ihmisten tuomana rikkautena, on aihetta käsitelty paljonkin. Jos keskitytään suomeen muualta tulleiden kulttuuriseen eroavaisuuteen niin aihetta on käsitelty lähinnä äidinkielen POM-kurssilla jossa puhuttiin S2-kielen opettamisesta.) Student #14*

4.4. What does a teacher need to take on the topic of cultural diversity?

Some themes could be found when analyzing the data in terms of the demands for teacher’s profession in the face of cultural diversity. Answers were categorized into three themes: 1) teacher’s personal traits and interests, 2) reflection and acknowledgement of one’s attitudes, values, and background, and 3) the effect of societal discussion and atmosphere on teacher’s profession.

4.4.1. Personal traits and interests

Most of the answers indicated that certain traits and qualities are associated with teacher’s profession. Many of the participants highlighted traits such as open-mindedness, positive attitude, understanding, acknowledging, willingness to learn more

as a teacher, and alacrity to teach children from different backgrounds. Participants thoughts and ideas go in line with the research on intercultural competence, which has identified similar traits that form teacher's competence (Jokikokko, 2010; Talib, 2005, 2002).

*Openness and enthusiasm to find out about matters - to try, to make mistakes, to fix and to try again.
(Avoimuutta ja intoa ottaa asioista selvää - yrittää, erehtyä ja korjata ja taas yrittää.) Teacher #7*

*A great deal of background information, open-mindedness, readiness to face prejudices, and creativity.
(Paljon taustatietoja, avaraa mieltä, valmiutta kohtaa ennakkoluuloja ja luovuutta.) Student #3*

*Open-mindedness, positive attitude, own background is not that important, and for a teaching material you can use almost anything!
([A]vointa mieltä, positiivista asennetta, oma tausta ei o[ll]e niin merkityksellinen ja oppimateriaaliksi k[ä]y melkein mikä vain!) Student #6*

*Open-mindedness, courage to throw oneself into conversation and let the talk lead to unpredicted direction. [T]eaching material does help..
(avointa mieltä. uskallusta heittäytyä keskusteluun ja antaa sen liukkaa ennalta määräämättömään suuntaan. oppimateriaali on kyllä hyväksi) Teacher #2*

The importance of having personal experiences from multicultural situations divided the participants. The graduate teachers' answers did not mention the need for a teacher to have his or her own experience of the issue, except for one participant, who highlighted the importance of travelling. Some of the students mentioned that the teacher does not need to have a multicultural background oneself to be able to understand people from different backgrounds. On the contrary, a few students found it beneficial, helpful, or even necessary for a teacher to have personal experience from culturally diverse situations.

*Some kind of personal encounter/experience from other cultures. Having an attitude and willingness to know about the topic and develop oneself.
(Jonkinlainen henkilökohtainen kohtaaminen/kokemus muista kulttuureista. Asenne, halu itse tietää aiheesta ja kehittyä.) Student #12*

*Teacher should collect experiences from multicultural environments but the topic can also be approached in the classroom through students' conceptions, in which case the teacher's experience is not essential.-- of course, being familiar and interested [in the topic] can cause the teacher to approach the topic from a wider perspective.
(Opettajan olisi hyvä kerätä kokemuksia monikulttuurisista ympäristöistä, mutta aihetta voi lähestyä luokassa myös oppilaiden käsitysten kautta, jolloin opettajan kokemus ei ole oleellista.-- Toki oma perehtyneisyys ja mielenkiinto vaikuttavat siihen, että opettaja saattaa käydä aihetta laajemmasta näkökulmasta.) Student #11*

In addition to traits and characteristics associated with the teacher's personality, the lack of appropriate teaching materials was also mentioned. Ready-made materials were seen as a useful tool for a teacher to raise the topic of cultural diversity in the classroom. However, some of the participants noted that the Internet is already filled with different resources and that creating the material by oneself was not seen as an issue.

The most important thing is the teacher's open-minded attitude and the willingness to find out /to collect information/to try and understand diversity. It is easy to come up with teaching methods and materials when one is genuinely interested [in the topic], [and] even simply through conversations many themes concerning [diversity] will open up extremely well.

(Tärkeintä on oma avoimuus ja halu ottaa selvää/hankkia tietoa/yrittää ymmärtää erilaisuutta. Opetustapoja ja materiaaleja on sitten helppo keksiä kun on itse aidosti kiinnostunut, ihan jo keskustelujen kautta monet teemat tähän liittyen aukeavat valtavan hyvin.) Student #5

-- I think the teaching materials do not have to be spectacular material packages, but for example through pictures and videos great discussions and conversations can be achieved.

(--Mielestäni opetusmateriaalien ei tarvitse olla mitään järjestyttäviä materiaalipaketteja, vaan esimerkiksi kuvilla ja videoillakin voi saada hienoa pohdintaa ja keskustelua aikaan.) Student #9

4.4.2. Reflection and acknowledgement of one's attitudes, values, and background

The importance of being able to critically reflect on one's attitudes was a prominent attribute presented by both the student participants and the graduate teacher participants. The respondents were aware that teacher's attitudes can have an effect on the classroom environment and therefore on the pupils. To be able to competently handle the topic of cultural diversity in the classroom, the participants emphasized the need for a teacher to acknowledge the possible hidden prejudices, preconceptions, and thoughts she or he might have.

Personal experience from encounters with different cultures, openness, and effort at trying to understand the "other" from the viewpoints of oneself and also this "other", critical self-reflection and the ability to develop one's own ways of thinking and [thus] becoming aware of own prejudices and possible stereotypes [regarding others], the critical assessment of the teaching materials (who has created the materials and for whom? [W]hat kind of cultural values the materials or for example the national curriculum are based on? [W]hat is their hidden agenda[:]) integration of people to the dominant culture or openness towards cultural diversity?)

(Henkilökohtaista kokemusta eri kulttuurien kohtaamisista, avoimuutta ja pyrkimystä ymmärtämään 'toista' omista ja tämän toisen näkökulmista käsin, kriittistä itse-reflektiota ja kykyä kehittää omaa ajatusmaailmaa ja tulla tietoisiksi omista ennakkoluuloista ja mahdollisista stereotyyppioista, opetusmateriaalien rakentavaa tarkastelua (kuka materiaalit on luonut ja ketä varten? millaisille kulttuurisille arvoille materiaalit tai esim. kansallinen OPS pohjautuu? mikä on niiden piilotavoite, valtakulttuuriin integroiminen vai avoimuus kulttuurien moninaisuutta kohtaan?) Student #15

*Teacher should be aware of own culture and students' cultures. (S)he should have practical tools to deal with the topic.
(Opettajan tulee olla tietoinen omasta kulttuuristaan ja oppilaidensa kulttuureista. Hänellä tulisi olla käytännön työkaluj käsitellä aihetta.) Student #4*

*Considering own values, accepting different lifestyle...
(Oman arvomaailman pohdinta, erilaisen elämäntavan hyväksyminen...) Teacher #12*

*I am sure everyone (every teacher?) has the ability to approach the issue but own background might enable the person to see the privileges they have (we live in the culture of white heterosexual man) etc.
(kaikilla (opettajilla?) on varmasti kyky lähestyä asiaa, mutta oma tausta saattaa tehdä sokeaksi esimerkiksi omille etuoikeuksille (elämme valkoisen heteromiehen kulttuurissa) jne.) Teacher #1*

4.4.3. The effect of the societal discussion and atmosphere on teacher's profession

Teacher's profession can be considered as significant and important at a societal level in Finland. Some participants highlighted the general, political, and societal discussion around the topic. One of the respondents discussed about the sensitive and complex nature of cultural diversity, feeling that "negative phenomena should not be discussed". It was also expressed that teacher should not set one's opinion/view as the 'correct' one. Jenssen and Engesbak (1994) mention that educated individuals might acknowledge that tolerance is expected of them and therefore they can and might hide their negative attitudes and opinions, for example in an interview.

*It feels like it has been handled in a very confused way even in politics on national level that it is best to keep your head down. I do not think teacher should set one's opinion as 'the correct one'. It seems to be very general that negative phenomena should not be talked about.
(Tämä tuntuu nyt olevan valtakunnan politiikassakin niin sekavasti käsiteltyä, että on parasta pitää melko matalaa profiilia. En kannata, että opettaja asettaa oman mielipiteensä n.k. oikeaksi. Tämä tuntuu olevan vain kovin yleinen käytäntä, ettei saisi puhua negatiivisista ilmiöistä.) Teacher #13*

Moreover, one respondent took a more critical stand referring to 'cultural sensitivity' and the needed attitude change in Finland. Participant stated that the general atmosphere of Finnish people is too 'careful' in the face of the cultural diversity, thus leading to 'cultural insensitivity' instead of understanding the phenomenon.

*--So first I would say that an attitude change [is needed] because the effect of Christianity and Snellmanian view is still strong in Finland which is why I believe cultural differences are not discussed in order to avoid 'insulting anyone'. But particularly this 'cultural sensitivity' causes so much lack of cultural understanding in Finland. Also, the fact that culture is often approached from too narrow perspectives (culture can be, for example seen as art even though it actually permeates all human actions in its entirety)
--Eli sanoisin ensinnä, että asennemuutosta, koska Suomessa kristillis-snellmanilainen (vai cygnaeuslainen?) vaikuttaa edelleen niin voimakkaasti, että*

uskon, ettei kulttuurieroista puhuta, että "ketään ei loukata." Mutta nimenomaan tämä "kulttuurinen sensitiivisyys" aiheuttaa mielestäni Suomessa paljon kulttuurillista ymmärtämättömyyttä. Myös se, että kulttuuria lähestytään usein liian kapeista tulokulmista (Kulttuuri nähdään esimerkiksi taiteena tms, vaikka oikeasti se läpäisee kaikkien ihmisten tekemisen kokonaisuudessaan) Teacher #1

5. DISCUSSION

There is a wide variety in the definitions of the term cultural diversity among the citizens of Finland, including politicians and other authorities as well as the voters. The lack of understanding, or more specifically the variation in it, can be recognized in the political and societal discussion. It is important to acknowledge this variation in the understanding of the phenomenon among current and future educators in the field. However, thoughts and ideas created by the societal discussion and debating shape the attitudes of people, teachers included. Thus, the discussion in society is connected to the teachers' understanding of the phenomena, in this case the concept of cultural diversity.

This research aimed at answering the following questions: 1) How do teacher students and graduate teachers understand the concept cultural diversity? 2) What is the basis of participants' understanding of the phenomenon? and 3) According to the participants, what does a teacher need to be able to teach the topic of cultural diversity and to face cultural diversity in the classroom? In the discussion, the different views in understanding cultural diversity are first examined. This is followed by an analysis of the experiences that have shaped participants' understanding of cultural diversity. Next, the implications of the abilities and qualities of a teacher needed to teach the topic cultural diversity are discussed, which is followed by a suggestion of how these qualities can be achieved through education and compulsory university courses.

Review of the findings

According to the results, teacher students and graduate teachers were identified as having either a wider view of cultural diversity or having a narrower view of the topic. A wider understanding means the participants were more likely to emphasize the individual traits of every person and to mention the variety inside different cultural groups and communities. With a narrower view, the participants defined cultural diversity through groups and communities not belonging to the dominant culture, and

all the groups, including the dominant culture, were presented as homogeneous communities with all the members of the group having the same traits and customs. Most of the participants in the current study had positive attitude towards cultural diversity. In addition, they emphasized the social aspect of the topic and stressed the importance of interaction and sharing between people, not just coexistence. One student participant explained that “Cultural diversity as a concept to me is [a] positive [thing], it creates an image of all the different cultures bringing something important to the community” (“Kulttuurinen moninaisuus käsitteenä on mielestäni positiivinen, se luo kuvan siitä, että erilaiset kulttuurit tuovat kaikki jotakin tärkeää yhteisöön.”). Thus, it can be stated that the majority of the respondents in the current study were embracing the multicultural definition presented by Berry (2011). By this view, multiculturalism and cultural diversity are seen as a part of society that the participants wish to maintain and enhance, and where equal participation of all is made possible instead of restricting it (Berry, 2011).

When it comes to experiences that have shaped the participants’ understandings of the topic, seven themes were identified. For student participants, experiences from abroad, own interest, and education were the most influential experiences, whereas teacher respondents mentioned encounters and relationships with people from different backgrounds and work having the greatest influence in shaping their understanding of the concept. Thus, the most influential experiences for all the participants included some first-hand experiences from culturally diverse situations or settings either by working (e.g. school, context, classroom) or by living in a diverse environment (e.g. student exchange, stay abroad).

Most of the respondents mentioned that the topic has been discussed during their studies either little or almost not at all. Only a few participants mentioned that the topic has been addressed in individual courses. On the contrary to the majority of responses, three student respondents felt that the topic has been discussed even too much during their studies. However, these participants did not mention any minor study subjects, which might indicate that they have not chosen their subjects yet and thus, have started their studies quite recently. If this is the case, these participants have studied according to the new teacher education curriculum and by looking at their answers it can be stated that the new curriculum takes the topic into consideration more than the previous ones.

The traits and abilities the participants in this study reported being important for a teacher taking on the topic of cultural diversity included open-mindedness,

understanding and positive attitude towards diversity, willingness to learn more and to teach children from different backgrounds and perhaps most importantly, ability to acknowledge own attitudes and values as well as having the skills to reflect own thoughts and actions. The participants in the current study did not see personal experiences from multicultural situations as being necessary for a teacher to be able to take on the topic of cultural diversity.

What is needed from the teacher

Schools and individual teachers have even greater responsibility in preventing discrimination in our society (Talib, Löffström & Meri, 2004). This responsibility requires abilities and competences from the teacher to face the possible challenges. Although the participants in this study emphasized teacher's competence coming through personal traits and interests over having own experiences from culturally diverse situations, a significant amount of the experiences that had shaped their own understanding of the topic included first-hand experiences from culturally diverse environments and settings. Hence, according to this study, personal experiences might have a great effect after all.

Research speaks in favor of teachers having personal experiences from culturally diverse situations (eg. Lehtomäki, Moate & Ahokas, 2015; Seidl *et al.*, 2015; Castro, 2010; Seidl & Conley, 2009). To change one's attitudes and to 'widen the horizon' the importance of personal experience is emphasized (Lehtomäki, Moate & Ahokas, 2015), through which transformative learning is made possible. According to Talib (2000), experiences such as living or working abroad might have an impact on teachers' feelings and readiness to work with students from various cultures. In addition, it might better aid the teachers in perceiving cultural encounters (Vatanen Campos, 2012).

These sorts of experiences can be naturally gained through, for example, student exchange as also indicated in the results of the current study. However, not every person is able or willing to participate in a student exchange, leading to a group of 'winners and losers' in a sense (Kehm and Teichler, 2007). Thus, it is suggested that universities take this into consideration and provide each teacher student with a course on cultural diversity, helping teachers to adopt a broader view on diversity (Lyon, 2009) and making transformative learning possible through culturally diverse experiences and encounters. For many teachers, their understanding of the topic is limited due to their

lack of experience (Lyon, 2009), and thus they must be provided with experiences to work with different people (Seidl & Conley, 2009).

As research (eg. Lehtomäki, Moate & Ahokas, 2015; Seidl *et al.*, 2015; Castro, 2010; Seidl & Conley, 2009) has shown, different multicultural encounters in home universities (for example culturally diverse study groups and field courses) have had a major impact on students' thinking and understanding and they have experienced it only beneficial for their learning. Through genuine multicultural encounters at home universities students will be able to gain understanding of different cultures and become 'global' locally, helping the students to understand the perspectives of 'global' in the context of Finland and as a teacher in Finland. Thus, it does not always require going abroad oneself as it might not be possible for all students to attend exchange or work abroad (Lehtomäki, Moate & Ahokas, 2015).

As it is, truly intercultural competencies and experiences of encounters cannot be gained by discussing with people with similar cultural backgrounds and 'situations' in life. True cross-cultural encounters are needed in order to deepen one's understanding of the phenomenon and to be able to reflect own preconceptions, attitudes, and values (Lehtomäki, Moate & Ahokas, 2015). As in this research, the importance of critical reflection must be emphasized here, as through it students have reported becoming more aware of their word choices and discourses (Dervin & Hahl, 2014) and having understood the effect of stereotypes and prejudices on one's actions (Hahl & Löfström, 2016). Without it, however, just 'being' in a culturally diverse situation can end up reinforcing stereotypical thinking (Bell *et al.*, 2007; Garmon, 2004, both as cited in Castro, 2011). Based on the analysis of the responses, the ability to reflect oneself and being aware of own understanding of the issue can be in a key position of whether a teacher understands possessing and thus spreading the narrow view of cultural diversity in the classroom.

As indicated, personal experience in culturally diverse situations and reflection of the experiences and thoughts that occur are considered significant factors in developing intercultural competence, an element needed in teacher's profession today and in the future. Hence, education should rise to the challenge by providing all teacher students (not only the ones interested in the topic) with opportunities to interact and engage with culturally diverse learning situations and environments, for example through field courses, multidisciplinary projects, global cooperation and collaboration between universities, and international study groups. This is especially important, as

according to the current study, the topic has been present in the participants' studies only little or almost not at all. Additionally, students should be offered possibilities to reflect their experiences in relation to their previous understanding under the guidance of professionals from the field. Moreover, there might be a need for further training for the graduate teachers already in working life. Through reflection it is possible to become aware of one's thoughts and to see how these thoughts can affect one's actions. Thus, it feels appropriate to end with a quote from one of the teacher participants, summarizing and showcasing the importance and benefits of reflection: *"In my opinion, cultural diversity means that one is able to understand oneself, others, and also those with different ways of living. When one's cultural roots are firmly in the ground, understanding and accepting others is easier"*

Reliability and validity

Careful examination and explanation of all the steps of the research is considered as one of the most important aspect regarding the reliability of qualitative study (Hirsjärvi *et al.*, 2009; Tuomi & Sarajärvi, 2003). In the current study, this has been achieved by accurately describing the research process in the methodology section of the report and by justifying the decisions made in each phase of the research. Detailed explanation of the research process enables the study to be repeated which enhances reliability (Hirsjärvi *et al.*, 2009).

Furthermore, a study can be strengthened using triangulation. Here, the investigator triangulation was used, referring to the use of two researchers. (Patton, 2002.) By having two researchers, it was possible to see whether two people would end up having the same analysis, thus verifying the results. Through conversations the over analyzing of the data was also avoided, as the ideas were discussed together. In addition, own predispositions, assumptions, and prejudices were discussed and made visible before starting the analysis, but also revisited frequently during the data analysis with both researchers ensuring they were aware of their own as well as the other's initial thoughts on the topic. Although it is impossible to obtain complete objectivity when using qualitative methods (Syrjälä *et al.*, 1995), by being aware of one's own presuppositions and assumptions and exposing them it is possible to increase the

reliability of the study (e.g. Patton, 2002). After all, the researcher is the key component of the qualitative research process (Eskola & Suoranta, 1998).

Validity examines how accurately the methods chosen for the research answer to the research questions. An electronic survey as a data collection method served for the purpose of this study, as it allowed the participants to answer anonymously and according to their own timetables. The sample size for this study was sufficient, as similar themes and thoughts started to arise from the data and no new ideas were received, meaning that the data was saturated (Hirsjärvi *et al.*, 2009). For example differences in the ways the researcher and the participants understand or interpret the questions can have an effect on the data analysis and therefore hinder the validity of the research (Hirsjärvi *et al.*, 2009). To avoid this, some of the survey questions in the current study included example answers, which were hoped to clarify the question further. In addition, the researchers read through the answers multiple times in an aim to receive a complete picture of the participants' viewpoints. As a result, this research can be seen as valid, since the participants seemed to have understood the survey questions the way the researchers had hoped for. The credibility of the study was enhanced further by presenting authentic quotations from the respondents. (Hirsjärvi *et al.*, 2009.) The original Finnish quotes are presented with the English translations to preserve the authenticity of the answer.

In addition to assessing the reliability and validity of a research, it is also important to investigate the honesty of the study. Hirsjärvi, Remes, and Sajavaara (2009) present six principles to aid the researcher in conducting an honest and ethical study. These include avoiding plagiarism of others as well as oneself, presenting the research results as they are without adding or inventing anything, describing research methods carefully, giving equal credit to all the members of the research group, and not misusing the possible funds meant for the research (Hirsjärvi *et al.*, 2009). In this research, the results of other researchers as well as the previous results from the researchers of this study have been cited clearly and truthfully and direct quotes are presented with the corresponding page numbers. The results have been presented without any additions done by the researchers, and the way the research was conducted has been described in detail. It has been ensured that both researchers receive equal credit for the work done. No funds were presented for this research.

Limitations of the study and suggestions for future research

As every research, this one does not come without its limitations. With the topic of cultural diversity, it is possible that most of the respondents had personal interest in the topic and those who did not feel anything towards the theme did not provide their opinions about it or were not motivated enough to answer. This can explain the high amount of positive answers towards cultural diversity the participants gave. In addition, more information about the participants' backgrounds could have been useful to gain extra understanding of the respondents' history. Additionally, as all the student respondents were students from the university of Jyväskylä, a more myriad sample consisting of students from other universities could have enriched the data.

It is important to note that most of the student participants of the current study started their studies before the new curriculum and the course selection it offers. Thus, it would be meaningful to particularly include students who have studied according to the new curriculum and course selection to gain better understanding of the development of the teacher education. As some of the student participants (3) mentioned that the topic of cultural diversity has been 'even too present' during their studies, it would be important to explore the ideas of those students who are in the beginning of their studies and more importantly, how is the topic addressed in their studies that results in the students feeling that the topic is too present. Moreover, it can be asked what is the role of reflection in their studies as it is in the core of enhancing understanding of cultural diversity. In addition to that, it would be consequential to study the new courses of the universities of Turku and Tampere (Manner, 2016) and the conceptions of the students who have completed these courses.

When it comes to teachers already in the working life, it would be important to investigate whether teachers' own understandings of their attitudes towards cultural diversity correlate with the way they act and present the topic in the classroom. As noted, there is a possibility that the words used in the answers of this study will also appear in the classroom discussion. Through interviews and classroom observations it would be possible to find out whether teachers unknowingly reinforce the narrow view of cultural diversity identified in this study or whether they address all the cultures in the classroom, bringing in the wider view on the topic. Moreover, it would be beneficial to study the implications of in-service training and courses on cultural diversity: are there any, what are the learning objectives, how are the courses organized, and is the

critical part of reflection included to guide the teachers to recognize their own multiple cultural roots as well as those of others.

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APPENDICES

Appendix 1. Survey for the teachers

Kulttuurinen moninaisuus

Kulttuurinen moninaisuus on osa ihmisten arkea. Ilmiö näkyy niin mediassa kuin esimerkiksi koulussa. Uudessa Opetussuunnitelman perusteissa 2016 kulttuurinen moninaisuus on osa opetuksen arvopohjaa. Se näkyy myös laaja-alaisissa oppimistavoitteissa (L2 Kulttuurinen osaaminen, vuorovaikutus ja ilmaisu). Haluaisimme tietää, kuinka opettajaopiskelijat ja valmistuneet opettajat ymmärtävät käsitteen kulttuurinen moninaisuus ja kuinka he kokevat kykenevänsä käsittelemään aihetta työssään. Toivomme, että ajatuksenne ja kokemuksenne auttaisivat meitä ymmärtämään ilmiötä opiskelijoiden ja opettajien näkökulmasta ja mahdollisesti tarjoamaan arvokasta tietoa siitä, miten koulutus voisi jatkossa vastata opettajan työ vaatimuksiin.

Taustakysymykset

Olen...

- Luokanopettaja
- Aineenopettaja
- Erityisopettaja

Valmistuin...

- Jyväskylästä
- Helsingistä
- Tampereelta / Hämeenlinnasta
- Turusta / Raumalta
- Oulusta
- Vaasasta
- Joensuusta
- Rovaniemeltä
- Other:

Sivuaineet

Työvuodet

- 1-5 vuotta
- 5-10 vuotta
- 10-20 vuotta
- 20-30 vuotta
- 30 + vuotta

Kuinka monessa koulussa olet opettanut?

- 1-3
- 4-6
- 7+

Kulttuurinen moninaisuus

Miten Sinä ymmärrät käsitteen kulttuurinen moninaisuus?

Mitkä kokemukset ovat muokanneet käsitystäsi kulttuurisesta moninaisuudesta?

Kuinka paljon opinnoissasi muistisi mukaan käsiteltiin kulttuurista moninaisuutta?

- Ei juuri lainkaan
- Vähän
- Teemaa käsiteltiin yksittäisillä kursseilla
- Teema oli vahvasti läsnä

Tähän voit halutessasi kuvaila tarkemmin teeman käsittelyä opinnoissasi.

Miten kulttuurinen moninaisuus näkyy työssäsi?

Mitä opettajalta mielestäsi vaaditaan, että hän pystyy käsittelemään aihetta luokassa?

Esimerkiksi oma tausta, opetusmateriaalit yms.

Haastattelupyyntö

Mikäli sinua on mahdollista haastatella kyselylomakkeen pohjalta, jätähän meille nimesi ja sähköpostiosoitteesi.

Appendix 2. Survey for the teacher students

Kulttuurinen moninaisuus

Kulttuurinen moninaisuus on osa ihmisten arkea. Ilmiö näkyy niin mediassa kuin esimerkiksi koulussa. Uudessa Opetussuunnitelman perusteissa 2016 kulttuurinen moninaisuus on osa opetuksen arvopohjaa. Se näkyy myös laaja-alaisissa oppimistavoitteissa (L2 Kulttuurinen osaaminen, vuorovaikutus ja ilmaisu). Haluaisimme tietää, kuinka opettajaopiskelijat ja valmistuneet opettajat ymmärtävät käsitteen kulttuurinen moninaisuus ja kuinka he kokevat kykenevänsä käsittelemään aihetta työssään. Toivomme, että ajatuksenne ja kokemuksenne auttaisivat meitä ymmärtämään ilmiötä opiskelijoiden ja opettajien näkökulmasta ja mahdollisesti tarjoamaan arvokasta tietoa siitä, miten koulutus voisi jatkossa vastata opettajan työ vaatimuksiin.

Taustakysymykset

Opiskelen...

- Luokanopettajaksi
- Aineenopettajaksi
- Erityisopettajaksi

Opiskelupaikkani...

- Jyväskylä
- Helsinki
- Tampere / Hämeenlinna
- Turku / Rauma
- Oulu
- Vaasa
- Joensuu
- Rovaniemi
- Other:

Sivuaineet

Kulttuurinen moninaisuus

Miten Sinä ymmärrät käsitteen kulttuurinen moninaisuus?

Mitkä kokemukset ovat muokanneet käsitystäsi kulttuurisesta moninaisuudesta?

Kuinka paljon opinnoissasi on mielestäsi käsitelty kulttuurista moninaisuutta?

- Ei juuri lainkaan
- Vähän
- Teemaa käsiteltiin yksittäisellä kursilla
- Teema oli vahvasti läsnä

Tähän voit halutessasi kuvailla tarkemmin teeman käsittelyä opinnoissasi.

Mitä opettajalta mielestäsi vaaditaan, että hän pystyy käsittelemään aihetta luokassa?

Esimerkiksi oma tausta, opetusmateriaalit yms.

Haastattelupyyntö

Mikäli sinua on mahdollista haastatella kyselylomakkeen pohjalta, jätähän nimesi ja sähköpostiosoitteesi.

Appendix 3. Invitations to participate in the study

An email sent to the teachers.

Hei!

Olemme kaksi maisterivaiheen luokanopettajaopiskelijaa Jyväskylän yliopistosta ja teemme tutkimusta (pro gradu) opettajaopiskelijoiden ja valmistuneiden opettajien käsityksistä ja kokemuksista koskien kulttuurista moninaisuutta opettajan työssä. Miten ilmiö näkyy sinun elämässäsi ja erityisesti työssäsi? Onko koulutuksesi antanut sinulle eväitä ja välineitä aiheen kohtaamiseen ja käsittelyyn työssäsi? Miten sinä määrittelet kulttuurisen moninaisuuden?

Tutkimusaineiston keräämme liitteenä olevalla kyselylomakkeella, jonka lisäksi toivoisimme voivamme haastatella osaa vastaajista. Autathan meitä tutkimuksessamme ja tuot samalla arvokasta tietoa koulutuksen kehittämistä varten.

https://docs.google.com/a/student.jyu.fi/forms/d/1QxCri6VvTGRiiTxU2-cTZY1xjqzb2QprVAn1jB7Vyc8/viewform?edit_requested=true

Ystävällisin terveisin,
Tiina Långström & Juulia Stigzelius

An email sent to the principles.

Hei!

Olemme kaksi maisterivaiheen luokanopettajaopiskelijaa Jyväskylän yliopistosta ja teemme tutkimusta (pro gradu) opettajaopiskelijoiden ja valmistuneiden opettajien käsityksistä ja kokemuksista koskien kulttuurista moninaisuutta opettajan työssä. Haluaisimme erityisesti kuulla, miten ilmiö näkyy opettajien työssä ja onko koulutus antanut eväitä ja välineitä aiheen kohtaamiseen ja käsittelyyn työelämässä. Lisäksi toivoisimme saavamme tietoa siitä, miten opettajat käsittävät termin kulttuurinen moninaisuus.

Tutkimusaineiston keräämme liitteenä olevalla kyselylomakkeella, jonka lisäksi toivoisimme voivamme haastatella osaa vastaajista. Voisitteko ystävällisesti välittää kyselylomakkeen linkin sekä edellä olevan viestin koulunne opettajakunnalle. Vastaukset auttavat meitä tutkimuksessamme ja tuovat samalla arvokasta tietoa koulutuksen kehittämistä varten.

https://docs.google.com/a/student.jyu.fi/forms/d/1QxCri6VvTGRiiTxU2-cTZY1xjqzb2QprVAn1jB7Vyc8/viewform?edit_requested=true

Ystävällisin terveisin,
Tiina Långström & Juulia Stigzelius