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Research paper

The diversity teaching beliefs scale: Addressing cultural diversity, communalities between cultures, and the national culture in the classroom

Jochem Thijs [a,*], Minke Krijnen [b], Lian van Vemde [a], Lisette Hornstra [c], Tim Mainhard [b], Bjorn Wansink [c]

[a] Department of Interdisciplinary Social Science, Utrecht University, the Netherlands
[b] Institute of Education and Child Studies, Leiden University, the Netherlands
[c] Department of Education and Pedagogy, Utrecht University, the Netherlands

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ABSTRACT

This study describes the examination of a new multidimensional measure on teacher beliefs about diversity teaching: the Diversity Teaching Beliefs Scale (DTBS). The DTBS assesses three distinct dimensions of teachers' diversity beliefs: Acknowledging cultural differences (ACD), emphasizing cultural communalities (ECC), and socialization of the national culture (SNC). The findings of three studies on the psychometric properties of the DTBS provide support for its reliability and validity. Moreover, latent profile analyses indicated that the three teacher beliefs co-occurred in different combinations. Overall, the DTBS can be considered a useful instrument to capture the multidimensional nature of teachers' diversity teaching beliefs.

1. Introduction

1.1. The Importance of teacher beliefs

Like other individuals, school teachers have their own ideas about what is important and desirable (Knowles and Castro, 2019), and in multiethnic societies, these ideas also involve questions around handling cultural diversity. Schools are generally expected to promote positive intercultural relations and to provide equal opportunities for all of their students (Cooke O'Dowd, 2014). Yet, even within the same schools, there can be considerable differences in how teachers attend to culture and cultural diversity (Agirdag et al., 2016; Vervaet et al., 2018), suggesting strong interpersonal variation in their underlying beliefs. These differences between teachers have potentially important implications for students' group attitudes and educational outcomes – especially in schools where children are exposed to one or a few teachers the whole year round – and there are already a number of instruments to capture teachers' beliefs about diversity teaching. However, to the best of our knowledge, only one of those belief measures makes the conceptual distinction between acknowledging cultural differences (ACD) and emphasizing cultural communalities (ECC) (Hachfeld et al., 2011), and none of them addresses the socialization of national culture (SNC). There may be tensions between these different aspects of diversity teaching, but teachers might regard each of them as important. As we will argue below – based on earlier theoretical and empirical analyses of different diversity approaches (e.g., Rattan and Ambady, 2013; Rosenthal and Levy, 2010; Verkuyten et al., 2020; Wilton et al., 2019) – it is important to include these three aspects when assessing (the impact of) teachers' diversity teaching beliefs. Thus, the aim of the present study was to develop and test a multi-dimensional measure for teachers' ACD, ECC, and SNC beliefs, and use it to better understand the configurations and meanings of teachers' beliefs about diversity teaching. We based our measure on international literature involving both primary and secondary school teachers, and examined it in the context of Dutch primary education.

Teachers' beliefs are typically defined as their agreement (or disagreement) with factual statements (Pajares, 1992) like, for example, "Preschool children are too young to benefit from explicit instruction in early literacy" (Hamre et al., 2012) or "It is possible to teach learners how to listen more effectively" (Graham et al., 2014). Yet teacher beliefs do not necessarily involve "facts" but could also indicate what teachers find important and vital to pursue (see e.g., Hachfeld, 2011: "Respecting other cultures is something that children should learn as early as possible"). Arguably, these so-called attitudinal beliefs are more relevant for teachers' behavior than their factual beliefs as they imply personal commitment (Flores & Smith, 2009). Accordingly, we focus on

* Corresponding author.
E-mail address: j.t.thijs@uu.nl (J. Thijs).

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teachers' beliefs about the importance of various diversity-related practices.

One of the reasons why educational researchers like us are interested in teacher beliefs is that those beliefs are assumed to inform teacher practices and thereby impact students. However, there is no perfect relationship between beliefs and practices, and whether teachers are able to act on their beliefs depends on internal and external factors (for a review, see Buehl & Beck, 2014). This raises the important question why we do not directly focus on teachers' diversity-related practices – for example, by using student perceptions (e.g., "Does your teacher ever talk about the habits of people from different cultures during class"; Verkuyten & Thijs, 2013) or teacher's self-reports (e.g., "In the classroom, I explicitly focus on the topic of ethnic diversity"; Agirdag et al., 2016). There are at least two reasons for this. The first reason relates to teacher training and interventions. If teachers' diversity-related practices are ultimately guided by their underlying beliefs, attempts to help teachers find (more) productive ways of attending to diversity should directly target those beliefs, which is indeed the focus of many trainings (Civitillo et al., 2018). Second, and related to this, belief measures may be more relevant for capturing the sincerity and veracity of teachers' behaviors and communications. Practice measures can be useful for assessing how *often* teachers do or say particular things, but less so for *how* they do or say these things. It is possible, for example, that a teacher pays lip service to their school's diversity policies by regularly discussing cultural diversity with their students but only in superficial ways (Civitillo et al., 2019).

1.2. Different diversity approaches

The literature on diversity education is sometimes overwhelming, not only because of the plethora of initiatives and ideas, but also because there are different underlying ideological approaches that are often juxtaposed but actually not completely at odds with each other (Thijs & Vervaet, 2020). Probably the most studied ideological approach to handling cultural diversity is that of multiculturalism, which involves the notion that cultural differences should be acknowledged and celebrated, in order to support the identities of all cultural groups and to create equal opportunities for all (van de Vijver et al., 2008). Banks' seminal work on multicultural education is premised on this conviction, and describes how schools and teachers can support students from various cultural backgrounds via the five components of cultural content integration, teaching about knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture (Banks, 2004).

Multiculturalism is typically contrasted with colorblindness (cf. Hachfeld et al., 2011), the conviction that group differences should be downplayed and ignored, because emphasizing them would only promote stereotyping and strengthen the perceived boundaries between groups (Rosenthal & Levy, 2010). Colorblindness implies a lack of attention for the unique and historical positions of different groups and could thereby inadvertently contribute to the legitimation of existing hierarchies. In its so-called value-in-homogeneity version, it stresses the importance of common identities that transcend group boundaries, and in doing so potentially fuels an assimilation ideology where cultural minorities are expected to adopt the identities of the cultural majority (Rosenthal & Levy, 2010). Still, colorblindness and multiculturalism are not fully antithetical, as they share concerns about inequality and the injustice of differential group-based treatment (Rattan & Ambady, 2013). Moreover, research has found positive correlations between the endorsement of both approaches (Levin et al., 2012; Ryan et al., 2007) and shown that, depending on its operationalization, colorblindness can be negatively related to the endorsement of assimilationism, the idea that cultural minorities should adapt to majority culture (Levin et al., 2012; Whitley et al., 2022).

Another ideological approach that, just as colorblindness, sees problems with highlighting group distinctions, is interculturalism. The multicultural ideal of celebrating cultural differences could lead to the reification of group boundaries and stimulate essentialist thinking about cultures (Wilton et al., 2019). By contrast, the intercultural approach has a less fixed understanding of group differences and claims that in addition to their differences, the communalities between people from different cultural backgrounds should be acknowledged. Thus, interculturalism "emphasizes the belief that it is important to develop a sense of commonality and shared belonging for community cohesion, alongside cultural differences" (Verkuyten et al., 2020, p. 507).

Because the different diversity approaches overlap to various degrees (see also Verkuyten et al., 2020) it is difficult to establish their boundaries and use them to classify teachers' (beliefs about) educational practices. For example, there has been discussion about whether interculturalism is really all that distinct from multiculturalism and not simply an updated version of it (Barrett, 2013; Meer & Modood, 2012). Moreover, the difference between the value-in-homogeneity version of colorblindness and the intercultural ideal of stressing communalities between cultures can be debated (Hachfeld et al., 2015). Thus, to avoid confusion, it might be more practical to focus on the dimensions or aspects that underly the different diversity approaches rather than those approaches themselves (Thijs & Vervaet, 2020). In the current research, we applied such a dimensional outlook on teachers' beliefs about diversity education.

1.3. Differences, communalities, and national culture

The abovementioned discussion indicates that both the acknowledgment of differences and the emphasis on communalities are two potentially relevant aspects of responding to cultural diversity. We know of only one instrument that measures teachers' beliefs about these aspects: Hachfeld and colleagues developed the Teacher Cultural Beliefs Scale (Hachfeld et al., 2011) which contains two subscales labeled "multicultural beliefs" and "egalitarian beliefs". The first addresses the importance of teaching children about different cultural values and being responsive to cultural diversity. The second subscale involves the importance of emphasizing communalities and similarities between children with different cultural backgrounds. Both subscales were strongly and positively correlated ($r > .6$) among beginning teachers as well as teacher- and educational science students. This indicates that (future) teachers who care about celebrating diversity tend to be concerned about developing a sense of unity as well and suggests that they are aware of the potential risks of highlighting group distinctions. Likewise, the correlation between egalitarian and multicultural beliefs indicates that, at least from the (future) teacher's perspective, a focus on similarities is not at odds with a focus on differences[1] (see also, Verkuyten et al., 2020).

Hachfeld and colleagues also related the egalitarian and multicultural beliefs of the teacher- and educational science students in their sample to known social-psychological correlates of egalitarianism and multiculturalism. They found that both scales were associated with more openness to pluralism in education and a stronger motivation to control prejudiced behavior. However, these relations were stronger for "multicultural beliefs" than for "egalitarian beliefs", and only the former was related to less prejudice, and less authoritarianism and more endorsement of cultural maintenance for immigrants (Hachfeld et al., 2011). Thus, more so than beliefs about emphasizing communalities, beliefs about the acknowledgment of cultural differences seem to reflect teachers' personal ideas and preferences related to diversity.

One particular way in which teachers could stimulate a sense of unity among students in culturally diverse societies is by stressing the relevance of a shared national group membership and socializing them into the national culture. Doing so would be in line with the so-called

[1] In this sense, it is somewhat confusing that the second subscale ("egalitarian beliefs") was referred to as colorblindness in another paper (Hachfeld et al., 2015).

common ingroup identity model which states that overarching categories, such as national groups, have the potential to bridge (sub)group boundaries ("us" versus "them") by providing a new sense of "we" (Dovidio et al., 2007). It would also be consistent with the notion of schools as institutions of national and civic enculturation where students are taught about the history, political system, and traditions of the country they all live in (Barrett, 2007). However, emphasizing the value of national culture is not uncontested, especially in traditionally non-settler countries where not all cultural groups experience a strong sense of national belonging (van Vemde et al., 2021). In countries such as Germany or the Netherlands, there tends to be a correspondence between the linguistic representations of nationhood and the native ethnic majority population: Labels such as "German" or "Dutch" typically imply "ethnic German" or "ethnic Dutch" (Thijs & Verkuyten, 2023) and this also means that there is often no clear distinction between national culture and the culture of the ethnic majority. As a result, an emphasis on the relevance of national culture is sometimes regarded with suspicion and could be seen as part of an assimilationist agenda in which cultural minorities are expected to relinquish their own culture (Celeste et al., 2019). Still, a focus on – or the adoption of - national culture (or even ethnic majority culture) does not directly imply the abandonment of other (minority) cultures, and according to the acculturation literature it could contribute to a sense of integration or belonging whereby cultural minorities feel connected to both their "original" (heritage) culture and the country they live in (Sam & Berry, 2010). Thus, teachers' beliefs about the socialization of national culture may be a crucial element of their dealings with diversity, and the impact of those beliefs probably depends on their beliefs about cultural differences and communalities.

Another reason to consider teachers' beliefs about the socialization of national culture next to their other beliefs, is that those beliefs may have special relevance for cultural majority students. Cultural majority group members might perceive multiculturalism in zero-sum terms whereby the benefits to cultural minorities are seen as costs for the majority ingroup (Ballinger & Crocker, 2021). The multicultural approach claims that all cultural groups should be treated with respect and as equals, but sometimes it tends to prioritize the identity needs of disadvantaged minority groups and to focus on majorities as perpetrators of inequality and discrimination (Arends-Tóth & Van de Vijver, 2003; Verkuyten, 2005). This may make the latter feel excluded ("what about us?") and thus partly diminish their willingness to constructively deal with diversity (Plaut et al., 2011). However, when attention for cultural diversity goes together with attention for national (majority) culture, such as sense of exclusion could be prevented.

1.4. The present research

For the present research, we compiled a new instrument to examine teachers' beliefs about acknowledging cultural differences (ACD), emphasizing cultural communalities (ECC), and socialization of the national culture (SNC). This new instrument, the so-called Diversity Teaching Beliefs Scale (DTBS), was largely based on existing instruments (Hachfeld et al., 2011; Ponterotto et al., 1998; Romijn et al., 2020; Ulbricht et al., 2022). However, unlike some of its original sources or inspirations, the DTBS exclusively focuses on teachers' beliefs about interactions and communications in the classroom, and it did not include references to teacher training or to interactions with parents or colleagues.

The present paper describes three studies with the DTBS. In the first study, we examined its factor structure in a sample of 176 teachers and investigated its validity by relating the subscales to teachers' personal attitudes toward multiculturalism. Because these attitudes involve the extent to which teachers personally value cultural diversity and oppose the cultural assimilation of newcomers (Arends-Tóth & Van de Vijver, 2003), we expected them to be positively related to the ACD beliefs subscale, but negatively to the SNC beliefs subscale. Moreover, because emphasizing communalities between different cultures means recognizing their existence, the ECC beliefs subscale should be positively related to teachers' multicultural (vs. assimilationist) attitudes, although to weaker extent than the ACD beliefs subscale (see Hachfeld et al., 2011).

In the second study, we re-tested the factor structure in another sample of 78 teachers. Moreover, we examined the measurement invariance and the stability of the subscales over two three-month intervals. Not all teacher beliefs are equally stable and there are indications, for example, that beliefs about teaching strategies change faster than epistemological beliefs (Hoffman & Seidel, 2014). As the DTBS involves teacher's personal views about diversity teaching, we expected considerable (positive) autocorrelations over time for all of its subscales. Yet we also anticipated some change as teachers might adjust their teaching beliefs to their experiences in the classroom. Additionally, we explored the relations between the DTBS subscales and teachers' implicitly measured preference for native (Dutch) versus immigrant-origin (Turkish and Moroccan) children. There is some debate about the meaning of implicit attitude measures (Greenwald & Lai, 2020) and their associations with explicit attitude or belief measures tend to be limited (Denessen et al., 2022; but see Greenwald et al., 2009). Thus, a lack of relations between teachers' implicit preference for native (vs. immigrant) children, would not undermine the validity of the DTBS. However, this validity would be supported if the SNC- and ACD subscales would be, respectively, positively and negatively related to this preference.

The aim of the third study was to get more insights into how diversity teaching beliefs typically co-occur within teachers. Teacher beliefs – whether they refer to diversity or other areas – are best understood as parts of an integrated wider belief system rather than as isolated entities. Relatedly, teachers' enactment of their beliefs may depend on the specific belief combinations they endorse (Fives & Buehl, 2012). The three beliefs included in the DTBS are conceptually independent, and therefore various different combinations are possible. For example, some teachers might see the socialization of national culture as a tool to foster the integration of immigrant-origin students, whereas others might see it as it as an attempt to assimilate them to the majority culture. Thus, SNC and ACD beliefs might go well together for the former but not for the latter. An appropriate tool for identifying such different belief constellations is Latent Profile Analysis (Spurk et al., 2020; Vermunt & Magidson, 2002). In our last study, we applied it to the samples of the first two studies combined.

1.4.1. Study 1

This study examined the factor structure of the new instrument among a sample of Dutch primary school teachers, and the relations between its subscales and teachers' personal beliefs about multiculturalism versus assimilationism. Ethical approval for this study and the other studies described in this paper was obtained from the Ethics Review Board of the authors' institute (file numbers 21-055 and FETC20-362).

2. Method

2.1. Participants and procedure

Participants were 176 primary school teachers working in the Netherlands. They were recruited through online advertising on social media platforms and professional networks of the authors and completed an online survey in the Spring of 2021 (via Qualtrics software). Before starting the questionnaire, participants were informed about the aim of the study and reassured of confidentiality and anonymity. Originally, 261 teachers provided informed consent, but unfortunately, 85 of them dropped out already after completing the first few items. Teachers who dropped out did not significantly differ from retained teachers concerning years of teaching experience, $t(234) =$

−.771, p = .441, age, t(234) = −.673, p = .502, or gender, Cramer's V = .071, p = .552, but they were slightly more likely to have a non-Dutch background, Cramer's V = .133, p = .041.

Teachers who completed the survey (N = 176) were mostly female (86.4%; 12.5% male; 1.1% other) and were mostly of ethnic Dutch origin (94.9%; 5.1% migration background), which generally resembles the Dutch primary teacher population (approximately 80% female and 90% Dutch; Dutch Inspectorate of Education). They had a mean age of 39.160 years (SD = 12.554), and an average of 13.072 years of teaching experience (range 1–45, SD = 11.201).

With regard to the student population of the participating teachers, there was quite some variation in teacher-reported grade and classroom ethnic composition. The majority of teachers taught at diverse grade levels (15.3% taught in kindergarten, 29.0% taught in Grades 1–3, 36.4% taught Grades 4–6, 12.5% taught in more than one grade category, e.g., kindergarten and Grade 3, and 6.8% did not indicate a specific grade). Moreover, when asked how many students in the classroom had a non-Western migration background, 12.6% of the teachers responded with "none", 49.1% with "less than half", 7.4% with "about half", 9.1% with "more than half", and 21.7% with "(almost) the whole classroom".

2.2. Measures

Beliefs on Diversity Teaching. Teachers completed 27 candidate items for the new diversity teaching beliefs instrument. These items were part of a larger pool of 34 items, most of which were adapted and translated from existing instruments on teachers' beliefs and attitudes related to cultural diversity in the classroom: the TCBS (Hachfeld et al., 2011), the Teacher Multicultural Attitudes Survey (Ponterotto et al., 1998), a measure of intercultural classroom practices by Slot et al. (2018; see also Romijn et al., 2020), and measures for diversity climate and teachers' acculturation expectations by Schachner et al. (2015; see also Ulbricht et al., 2022). Those 34 items and their measurement pretension were presented and explained to other educational researchers at the authors' institution, which resulted in the removal of several redundant ones, and more precise and concise formulations. Next, the

Table 1
Exploratory and confirmatory analyses for the diversity teaching beliefs scale in study 1.

Item	*To what extend do you find the following important?*	EFA			CFA1		
		ACD	ECC	SNC	ACD	ECC	SNS
ACD1[a]	Paying attention to norms and values that students of different cultural backgrounds learn at home.	.765[g]	−.083	.005	.720[g]		
ACD2[b]	Taking the cultural background of students into account.	.495[g]	.079	−.009			
ACD3[c]	Being attentive to the needs of students from different cultural backgrounds.	.656[g]	.038	−.103	.702[g]		
ACD4[d]	Reducing prejudices between students from different backgrounds.	.368[f]	.193	−.008			
ACD5[c]	Being aware of the role of my own cultural background in my work as a teacher.	.475[g]	.000	.183			
ACD6[d]	Allowing students from different cultural backgrounds to contribute to the lessons from their own perspectives.	.489[g]	.139	−.112	.598[g]		
ACD7[d]	Using conflicts around cultural differences as a learning opportunity for dealing with differences.	.647[g]	−.069	.115	.531[g]		
ACD8[d]	Discussing tensions caused by cultural differences openly in class.	.527[g]	.037	.164			
ACD9[c]	Ensuring that students, regardless of the composition of the classroom, are aware of cultural diversity.	.618[g]	−.164	.132	.482[g]		
ACD10[d,e]	Seeing cultural diversity in the classroom as an enrichment.	.455[g]	.247	−.153	.645[g]		
ACD11[d]	Encouraging the interaction between students from different cultural backgrounds.	.162	.494[g]	−.093			
ECC1	Approaching students in the same way, despite their different cultural backgrounds.	−.097	.306[f]	.052			
ECC2[a]	Emphasizing similarities between students from different cultural backgrounds.	−.023	.698[g]	.035		.675[g]	
ECC3[a]	Conveying to students that people from different cultural backgrounds have a lot in common.	.034	.709[g]	.214[f]		.771[g]	
ECC4[b]	Ensuring that students from different cultural backgrounds see their mutual similarities.	−.040	.782[g]	.114		.804[g]	
ECC5	Stimulating interaction between students from different cultural backgrounds, so that they see that they are actually very similar.	.092	.743[g]	.002		.752[g]	
ECC6[b]	Emphasizing that we are all human beings, despite our different cultural backgrounds.	.035	.510[g]	.262[f]		.573[g]	
ECC7[d]	Stimulating mutual understanding between students from different cultural backgrounds.	.528[g]	.169	.052			
ECC8[d]	Ensuring that students from different cultural backgrounds get to know each other's traditions and customs.	.345[f]	.302	−.067			
SNC1	Ensuring that students are familiar with Dutch norms and values.	.096	.011	.726[g]			.716[g]
SNC2	Encouraging students to behave according to Dutch norms and values.	.054	−.066	.768[g]			.768[g]
SNC3[d]	All students adhere to Dutch norms and values.	−.020	−.013	.743[g]			.749[g]
SNC4	Transferring Dutch culture to students.	−.006	.159	.452[g]			
SNC5	Showing students how we treat each other in the Netherlands.	−.014	.155	.669[f]			.676[g]
SNC6[d]	Ensuring that all students at school only speak Dutch.	−.159	.168	.257[f]			
SNC7[d]	Encouraging all students to participate in Dutch traditions at school.	−.066	.150	.543[g]			.551[g]
SNC8	I do not think it is necessary to pay attention to non-Dutch cultures in my class[e]	.232	.214	−.089			
Model fit							
χ^2(df)		448.348[g] (273)			168.330[g] (101)		
CFI			.873			.919	
TLI			.836			.904	
SRMR			.051			.064	
RMSEA			.060			.062	

Note. N = 176. Superscript letters indicate what sources the items were based on with.
[a] Hachfeld et al., 2011.
[b] Slot et al., 2018.
[c] Ponterotto, 1988, and.
[d] Schachter et al., 2015. Items without superscripts are original.
[e] This item was reverse coded. The factor analyses have been conducted with the original items that were formulated in Dutch (see Attachment 1).
[f] $p < .05$.
[g] $p < .01$.

remaining 26 items were presented to a group of educational professionals (e.g., teachers, school principals) working in primary education, which led to some further textual adaptations, a better introduction to the questionnaire, and the addition of one item. More information about the development of the instrument is provided in Section 1 of the Supplementary Materials.

Table 1 shows the final versions of the 27 items (and their sources) that were eventually included. Eleven of them involved the belief about *Acknowledging Cultural Diversity* (ACD; explicitly appreciating and emphasizing cultural differences in the classroom), and there were eight items each for the belief about *Emphasizing Cultural Communalities* (ECC; stressing and appreciating similarities between children from different backgrounds), and the belief about the *Socialization of National Culture* (SNC; stressing the importance of the culture of the Netherlands in this case). All items were rated on a 7-point Likert scale, ranging from "not important at all" to "very much important". The introduction to the questionnaire (see section 2 of the supplementary material) indicated the acceptability of diverging attitudes ("Opinions about how best to deal with cultural diversity can vary widely. The questionnaire therefore also contains statements that you may not agree with at all.")

Personal Multicultural Attitudes. Teachers' personal endorsement of multiculturalism versus assimilation was assessed with ten items based on Berry and Kalin's (Berry & Kalin, 1995) Multicultural Ideology Scale and the Dutch adaptation of it (Arends-Tóth & Van de Vijver, 2003). The response scale ranged from "Completely disagree" (1) to "Completely agree" (5). Confirmatory factor analyses (see Supplementary Materials Section 3) indicated that, after removing two items, there were two four-item subscales: one for multiculturalism (e.g., "Dutch people without migration background should accept that the Netherlands consists of various cultural and religious groups"; Cronbach's $\alpha = .692$), and one for assimilation (e.g., "Newcomers should give up their own culture as much as possible and adopt the culture of the Dutch"; Cronbach's $\alpha = .649$).

2.3. Analyses

Two sets of analyses were performed. In the first set, we examined the factor structure of the DTBS in Mplus (Version 8.7) (Muthén & Muthén, 2023). We followed the general strategy suggested by (Marsh et al. (2014) which combines exploratory and confirmatory analyses, and we relied on four fit indices: the comparative fit index (CFI), the Tucker–Lewis index (TLI), the root mean square error of approximation (RMSEA), and the standardized root mean residual (SRMR). Model fit is considered good if the CFI and TLI have values of .95 or higher and the RMSEA and SRMR are lower than .05. CFI and TLI values higher than .90 and RMSEA and SRMR values lower than .10 are considered acceptable (Kline, 2011).

In both sets of analyses, MLR estimation was used to account for possible non-normality in the data. In the second set of analyses, we created subscales based on the confirmatory factor analyses, and examined the validity of these subscales by regressing their scores on teachers' personal beliefs about multiculturalism and assimilation.

3. Results

3.1. Factor analyses

Exploratory Factor Analyses. First, we investigated factor structures with 1–4 factors (EFA), using Eigenvalues, model fit indices, and inspection of factor loadings (geomin rotated loadings) next to conceptual considerations. EFA in Mplus produces several factor solutions including fit indices per solution, which can then be evaluated against each other.

Although the four-factor solution had factors with Eigenvalues above 1 and an acceptable fit, $\chi^2(249) = 400.185$, $p < .001$; CFI = .890; TLI = .845; RMSEA = .059; SRMR = .042, all factor loadings on the fourth factor were below .50, with relatively high cross-loadings and without a clear conceptual interpretation. Hence, we inspected the slightly less well fitting but more interpretable three-factor solution, $\chi^2(273) = 448.348$, $p < .001$; CFI = .873; TLI = .836; RMSEA = .060; SRMR = .051.

As shown in Table 1, most of the intended ACD items loaded highest on the first factor which was therefore labeled ACD. Likewise, we could identify an ECC factor and a SNC factor. As a rule of thumb, we decided to keep items in the confirmatory factor analyses (CFA; described below) if they primarily loaded on the intended factor and if this loading exceeded .50. However, we carefully inspected items with loadings in the vicinity of this cut-off value for their conceptual fit with the intended factor.

Based on the abovementioned criteria, we decided to not include several items in the CFA (to be described below). Items ACD2, ACD4, ACD5, and ACD11 had relatively low loadings ($\leq .495$) on the ACD factor, and upon reconsideration, these items did not refer to appreciating and emphasizing cultural diversity in the classroom, at least not as explicitly as the items with stronger loadings on the ACD factor. Besides, ACD11 had a significant cross-loading on the ECC factor ($\lambda = .494$), indicating that encouraging contact between students of diverse backgrounds was seen as a means to emphasize cultural communalities rather than acknowledging cultural diversity. Note that items ACD6 and ACD10 also had relatively low factor loadings (.489 and .455), but conceptually, these items were well in line with the remaining items, and thus retained for the CFA. Next, items ECC1, ECC7, and ECC8 had low loadings ($\leq .306$) on the ECC factor. ECC1 was linguistically complex and apparently multi-interpretable. Moreover, ECC7 and ECC8 loaded stronger on the ACD factor than the ECC factor, and both referred to encouraging contact without specifying the aim of it (cf. item ACD11). Lastly, the items SNC4, SNC6, and SNC8 had relatively low loadings ($\leq .452$) on the SNC factor. Of these items, SNC6 referred to the use of the Dutch language use, which in hindsight, might be more a matter of school policy than up to teachers themselves. SNC8 primarily loaded on the ACD factor and was the only negatively formulated item in the instrument. To test the factor structure of the retained items a CFA was performed next.

Confirmatory Factor Analyses. A CFA with three correlated factors for ACD, ECC, and SNC resulted in statistically significant factor loadings above .5 of all included items, but model fit was not quite acceptable, $\chi^2(116) = 206.915$, $p < .001$; CFI = .896; TLI = .878; RMSEA = .067; SRMR = .069. Model fit became acceptable after the item with the lowest factor loading was removed, $\chi^2(101) = 168.330$ $p < .001$; CFI = .919; TLI = .904; RMSEA = .062; SRMR = .064. The removed item (ACD8) referred to the discussion of cultural tensions but not to the educational value of this (like ACD7). The results of the final CFA are shown in Table 1. The factor loading of ACD9 was now just below our cutoff value ($\lambda = .482$). Still, this item was retained in the set because the factor loading of this item approached the cut-off value and because it added to covering the conceptual range of the construct. Based on the final factor model, we created three subscales by taking the average score of the items of each factor. Cronbach's α was .774 for ACD (6 items), .827 for ECC (5 items), and .803 for SNC (5 items), which indicated fair to good internal consistency for all subscales.

3.2. Relations with multiculturalism, assimilation, and background characteristics

Table 2 shows the correlations of the DTBS subscales with the multiculturalism and assimilation measures and teachers' background characteristics. It also includes the partial correlations (the correlations of each belief controlled for the other two) which were rather similar to the original ones.

Teachers' ACD belief was positively related to their ECC belief but both beliefs were unrelated to the SNC belief. Next, the ACD belief was positively related to multiculturalism but negatively to assimilation. The ECC belief was positively related to multiculturalism as well, but this

Table 2
Scale correlations study 1.

	1	2	3	*N*	*M*	*SD*
1 ACD belief				176	6.100	.606
2 ECC belief	.442[c]			176	6.028	.739
3 SNC belief	−.073	.220[c]		176	5.727	.699
4 Multiculturalism	.380[c] (.273[c])	.255[c] (.180*)	−.189* (−.245[c])	168	4.021	.575
5. Assimilation	−.279[c] (−.215[c])	−.104 (−.092)	.363[c] (.366[c])	168	2.410	.592
6. Experience	−.070 (−.139)	.102 (.157[b])	.008 (−.048)	174	13.072	11.201
7. Female (ref = male)	.034 (.022)	.053 (.033)	.019 (.011)	176	.148	–
8. Migration background	−.053 (−.092)	.061 (.102)	−.013 (−.046)	176	.051	–
9. Classroom ethnic composition[a]	.053 (.045)	−.031 (−.054)	.068 (−.039)	175	2.783	1.385

Note. Partial correlations controlling for other beliefs are in brackets.
[a] 5-point scale ranging from no students of non-Western background to almost only students of non-Western background.
[b] $p < .05$.
[c] $p < .01$.

correlation was descriptively smaller than that of the ACD belief. Moreover, ECC was unrelated to assimilation. Lastly, unlike the other subscales, the SNC belief was negatively related to multiculturalism but positively to assimilation. Together these correlations seem to support the convergent validity of our measures. Table 3 also shows that the scale scores were rather unrelated to teachers' background characteristics and classroom ethnic composition, although the partial correlation between teachers' experience and ECC was positive and significant.

4. Discussion

This first study provided initial support for the psychometric qualities of the Diversity Teaching Beliefs scale (DTBS). The instrument captured three beliefs about different aspects of diversity teaching, respectively, acknowledging cultural diversity (ACD), emphasizing cultural communalities (ECC), and socialization of the national culture (SNC). The three subscales were sufficiently reliable, and their relations with teachers' personal beliefs about multiculturalism and assimilation supported their convergent validity.

4.1. Study 2

In the second study, we aimed to replicate the factor structure of the DTBS in another sample. Additionally, we examined the measurement invariance of the three subscales over three three-month intervals, explored their correlations over time, and examined their relations with teachers' implicit ethnic attitude.

Table 3
Standardized Factor loadings Confirmatory Factor Analyses Study 2.

Item	CFA2	CFA3
Acknowledging cultural diversity		
ACD1	.804[a]	.804[a]
ACD3	.618[a]	.619[a]
ACD6	.548[a]	.548[a]
ACD7	.654[a]	.654[a]
ACD9	.566[a]	.566[a]
ACD10	.670[a]	.670[a]
Emphasizing Cultural Commonalities		
ECC2	.808[a]	.807[a]
ECC3	.828[a]	.827[a]
ECC4	.883[a]	.884[a]
ECC5	.793[a]	.795[a]
ECC6	.101	
Socialization of the National Culture		
SNC1	.780[a]	.780**
SNC2	.843[a]	.843[a]
SNC3	.937[a]	.937[a]
SNC5	.594[a]	.594[a]
SNC7	.442[a]	.442[a]

Note. $N = 78$.
[a] $p < .01$.

5. Method

5.1. Participants and procedure

Data were collected in three waves (fall, winter, and spring) between September 2021 and June 2022 as part of a larger project on the importance of teachers for students' citizenship outcomes, which included both teacher and student reports. In this project, schools were oversampled for ethnic diversity by approaching all schools in Dutch municipalities in which at least 15% of the inhabitants had a non-Western immigrant background. Teachers were recruited through their principals and sometimes signed up on their own via the project website. Before the start of the study, teachers gave active consent. Teachers completed the questionnaire and implicit association test (IAT) during regular class hours on tablets provided by the researchers. This took about 20 min. Teachers received a gift card of €25 after each wave. In the first wave, 78 teachers (78.2% female; 80.8% of Dutch origin) participated. They were on average 41.590 years old ($SD = 11.972$), had 15.103 years of teaching experience ($SD = 11.048$ years), and taught on average four days a week (range 1–5 days) in the class they participated with. Due to the longitudinal set-up of the study, there was some attrition, for example, because teachers changed jobs. Hence, 75 teachers participated in Wave 2 and 73 teachers in Wave 3.

5.2. Measures

Diversity Teaching Beliefs. Teachers completed the final set of 16 DTBS items derived from Study 1 (see Table 1).

Implicit Association Test. Teachers' implicitly measured preference for native (Dutch) versus immigrant-origin children was measured with an Implicit Association Test (IAT; Greenwald et al., 1998) The IAT is a response latency measure of the strength of associations between concepts based on reaction times. For the present study, we used the ethnicity IAT developed by Van den Bergh et al. (2010) which assesses the relative strength of the association between ethnicity (i.e., Turkish or Moroccan versus Dutch) and the categories 'positive' and negative'. Participants had to quickly categorize names or words that appeared on the screen of their tablet. Names (e.g., Luuk or Mohammed) needed to be categorized into the categories Dutch or Turkish/Moroccan and words (e.g., peace or hell) were categorized as positive or negative. The underlying assumption is that the reaction time is shorter when concepts that people more strongly associate together (e.g., 'Dutch' and 'Positive') are presented on the same side of the screen. An IAT score ("d-score") of .00 indicated neutral implicitly measured attitudes. A positive d-score indicated a preference for native Dutch over immigrant-origin children. A negative d-score indicated a preference for immigrant-origin children over native Dutch children. The measure had acceptable reliability (Cronbach's $\alpha = .632$). In the Supplementary Materials (Section 4) we provide more details on the measurement and psychometric properties of the IAT.

Classroom Ethnic Composition. In this study, we used a measure of actual ethnic composition by calculating the proportion of students in each teacher's classroom who could be identified as (at least partly) non-ethnic Dutch, as indicated by students' self-reports of their parents' and their own ethnicities (see van Vemde et al., 2024; submitted).

5.3. Analyses

First, we used the data from the first wave (fall) to examine if the factor structure that resulted from Study 1 could be replicated in the new sample using a confirmatory factor analysis (CFA) in Mplus (Version 8.7) (Muthén & Muthén, 2023). Second, we examined measurement invariance using all three waves of data using multiple-group CFAs. Model fit was evaluated using the same guidelines as in Study 1, and again MLR estimation was used to account for possible non-normality in the data. In addition to this, we examined the correlations of the subscales over time.

6. Results

6.1. Confirmatory factor analysis

Table 3 shows the results of the CFA. CFA2 shows the factor loadings of the final model replicated from Study 1. This CFA did not fit the data adequately, $\chi^2(101) = 148.521$, $p = .002$; CFI = .907; TLI = .889; RMSEA = .078; SRMR = .092. However, item ECC6 had a low and non-significant factor loading ($\lambda = .101$), and therefore we removed it. The new model (CFA3) had an acceptable fit to the data $\chi^2(87) = 119.145$, $p = .013$; CFI = .934; TLI = .920; RMSEA = .069; SRMR = .082.

6.2. Measurement invariance

We continued with testing for measurement invariance to evaluate whether the factor structure was similar across three three-month intervals. Because of our sample size, we used a multiple-group confirmatory factor analysis for this, treating the three waves of data as different groups. Moreover, we relied on the Satorra-Bentler scaled chi-square difference test to compare models. The results are shown in Table 4. Compared to the fit of the configural model, constraining the factor loadings to be equal across waves did not lead to a significant decrease in model fit, χ^2 diff(24) = 29.07, $p = .218$. This indicated that the subscales were metrically invariant across waves. In addition, assuming equal intercepts in addition to equal factor loadings did not decrease the model fit either, χ^2 diff(30) = 25.19, $p = .716$. Thus, we could also conclude that there was scalar invariance as well.

Table 5 shows descriptive statistics, internal consistencies, and intercorrelations for the subscale scores at the different waves. The internal consistency of the scales ranged from acceptable to very good (.764 ≤ Cronbach's α ≤ .912). Moreover, the subscales had strong autocorrelations across waves (all $r > .50$) indicating relative stability over time. Interestingly, the correlations between the three subscales became stronger over time (see Table 6).

6.3. Revised ECC subscale in study 1 sample

As an additional check, we also examined the internal consistency and validity of the new four-item ECC subscale in the sample of Study 1. Cronbach's α was .827, and like its original version it was positively related to ACD ($r = .442$, $p < .001$), SNC ($r = .187$, $p = .013$), and teachers' personal multicultural belief ($r = .257$, $p < .001$), but unrelated to teachers' assimilation belief, experience, gender, migration background, or the ethnic composition of the classroom.

6.4. Relations with IAT, background characteristics and classroom ethnic composition

Table 5 also shows the correlations and the partial correlations of the subscale scores with the IAT at Wave 3 and teachers' background characteristics and classroom ethnic composition at Wave 1. Teachers with a stronger implicit preference for native versus immigrant children tended to have weaker ACD beliefs. Although this relation was borderline significant, $p = .091$, it was significant when teachers' ECC- and SNC beliefs were partialled out. Additionally, male teachers appeared to have stronger SNC beliefs than their female colleagues, but this relation was not uniquely significant.

7. Discussion

In sum, the initial factor structure as derived from Study 1 fitted the new sample after removing one item. Further, across two three-month intervals both factor loadings and intercepts were equal, indicating that over time the questionnaire measured the same constructs. Moreover, correlations across waves for each subscale showed that teachers beliefs about diversity in the classroom were relatively stable over time but still showed some variability. As in Study 2, teachers' beliefs were rather independent from their background characteristics and unrelated to classroom ethnic composition, but there was negative relation between their implicit preference and their ACD belief which further supported the validity of our instrument.

7.1. Study 3

This study examined how the three aspects of teacher diversity beliefs cohered by studying which naturally occurring combinations of beliefs ('profiles') were present among teachers.

8. Method

8.1. Participants and procedure

To have sufficient power, we combined the data of Study 1 and Study 2 (using Wave 1 only). This resulted in a final sample of 261 teachers (83.6% female, 15.3% male, .8% other; 93.9% of ethnic Dutch origin, 6.1% migration background; $M_{age} = 39.981$, $SD = 12.386$; $M_{experience} = 13.828$ years; $SD = 12.328$).

8.2. Measures

Diversity Teaching Beliefs. For this study we used the six-item subscale for ACD and the five-item subscale for SNC (respectively, $M = 6.137$, $SD = .591$, Cronbach's $\alpha = .780$; $M = 5.717$, $SD = .735$, Cronbach's $\alpha = .803$), and, based on Study 2, the four-item version of the ECC subscale ($M = 5.952$, $SD = .856$, Cronbach's $\alpha = .854$). ECC was positively related to ACD ($r = .448$, $p < .001$) and SNC ($r = .243$, $p <$

Table 4
Measurement invariance across waves.

	χ^2	df	χ^2 diff	Δdf	RMSEA	SRMR	CFI	TLI
Baseline model (no invariance imposed)	402.854	261			.085	.099	.910	.891
Equal factor loadings	430.311	285	29.067	24	.082	.149	.907	.909
Equal factor loadings and intercepts	457.360	315	25.188	30	.077	.152	.898	.909

Note. $N_{wave\ 1} = 78$, $N_{wave\ 2} = 75$, $N_{wave\ 3} = 73$. χ^2diff based on the Satorra-Bentler scaled chi-square difference test.

Table 5
Descriptive Statistics, Internal consistency, and (Partial) Correlations of Subscales.

	Same wave correlations		Auto-correlations		Experience (N = 78)	Gender (ref = female)(N = 78)	Migration Background (ref = no)(N = 78)	Classroom Ethnic Composition[a] (N = 78)	IAT (N = 73)	N	M	SD	α
	ACD	ECC	W2	W3									
ACD W1			.584[b]	.576[b]	−.041 (−.144)	−.168 (−.212)	−.082 (−.050)	.044 (−.033)		78	6.229	.568	.806
ECC W1	.480[b]		.680[b]	.675[b]	.183 (.205)	.071 (.097)	−.035 (−.073)	.181 (.124)		78	6.083	.923	.892
SNC W1	.062	.324[b]	.546[b]	.501[b]	.117 (.046)	.244[a] (.216)	.208 (.226)	.204 (.152)		78	5.687	.834	.815
ACD W2				.660[b]						75	6.191	.591	.830
ECC W2	.580[b]			.794[b]						75	6.140	.760	.873
SNC W2	.224	.410[b]		.658[b]						75	5.821	.657	.764
ACD W3									−.200 (−.254[a])	73	6.162	.657	.871
ECC W3	.701[b]								−.025 (.139)	73	6.161	.845	.912
SNC W3	.346[b]	.530[b]							.015 (.024)	73	5.816	.670	.834

Note. Partial correlations controlling for other beliefs are in brackets. A Higher scores on this measure indicate a larger proportion of (partly) non-ethnic Dutch students.
α = Cronbach's α.
[a] $p < .05$.
[b] $p < .01$.

Table 6
Fit statistics, entropy and profile sizes for the latent profile solutions.

K	AIC	BIC	SA-BIC	Entropy	LMRA	BLRT	Profile sizes (%)
1	1714.544	1735.931	1716.908	–	–	–	
2	1638.571	1674.216	1642.512	.773	.000	.000	25/75
3	1614.159	1664.062	1619.676	.821	.042	.000	6/74//19
4	1589.864	1654.025	1596.958	.742	.526	.540	6/14/43/37
5	1565.584	1644.003	1574.254	.827	.040	.000	5/6/37/15/37
6	1560.652	1653.329	1570.899	.835	.298	.105	7/15/5/2/36/36
7	1560.555	1667.491	1572.378	.834	.607	.429	4/15/34/7/2/3/35
8	1559.598	1680.792	1572.998	.854	.158	.164	3/14/2/7/34/3/2/36

Note. N = 261.

.001), but the latter were unrelated ($r = -.029$, $p = .641$).

8.3. Analysis

The analyses were performed in Mplus (Version 8.7) (Muthén & Muthén, 2023). Latent profile analyses (LPA; Vermunt & Magidson, 2002; Spurk et al., 2020) were conducted to identify profiles based on teachers' diversity beliefs. LPA has several advantages compared to traditional cluster techniques. It is model-based and therefore solutions with different numbers of profiles can be compared. Moreover, LPA can take classification inaccuracy into account. Based on the observed mean scores of the three subscales, models with one up to eight profiles were estimated.

The models were compared based on the following criteria (Spurk et al., 2020): (1) the comparative fit indices AIC, BIC, and SA-BIC, with models with smaller values preferred over models with larger values (Vermunt & Magidson, 2002); (2) the adjusted Lo–Mendel–Rubin Likelihood Ratio Test (LMR) and the Bootstrapped Likelihood Ratio Test (BLRT) (Nylund et al., 2007), with significant p-values indicating that a model with a 'k' number of profiles outperforms a model with k minus 1 profile; (3) entropy values and latent profile probabilities (Spurk et al., 2020), with models with higher classification accuracies being preferred; (4) parsimony, with solutions with fewer profiles being preferred over solutions with more profiles, especially if additional profiles were only minor variations of profiles found in previous solutions or if additional profiles included <5% of the sample (Spurk et al., 2020); and (5) the interpretability of the solutions.

9. Results

Table 7 shows the fit statistics, entropy values, and profile sizes for the different LPA solutions. The five-profile solution was considered the best representation of teachers' diversity beliefs profiles for multiple reasons. First, the BIC was the smallest for the five-profile solution. Note that the AIC and BIC-SA continued to decrease with each additional profile. However, this is not uncommon for these measures as there is no global minimum. In such cases, it is recommended to inspect a plot for the elbow (Nylund-Gibson & Choi, 2018). This plot is included in Fig. 1 and shows an elbow at the fifth profile for the AIC and BIC-SA. Second,

Table 7
Average latent profile probabilities for most likely latent profile membership (Row) by latent class (Column).

	1	2	3	4	5
1	.930	.008	.011	.051	.000
2	.047	.898	.000	.055	.000
3	.003	.000	.858	.043	.096
4	.022	.032	.099	.846	.000
5	.000	.000	.082	.000	.918

Note. N = 261.

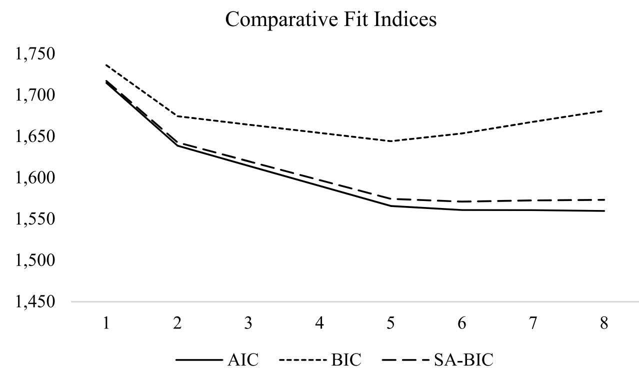

Fig. 1. Plot for comparative fit indices.

the LMRA and BLRT indicated that the five-profile solution fitted better than the previous solution. Third, the entropy values were acceptable to good in all cases, and the latent profile probabilities for the five-profile solution also indicated good accuracies, as indicated by the high values on the diagonal (see Table 7). Fourth, after adding a sixth profile, the profile solutions contained profiles with very small sizes (<5%) and new profiles were minor variations of existing profiles. Lastly, the fifth profile could be meaningfully interpreted.

Fig. 2 displays the unstandardized and standardized means on the subscales for each profile. It shows that the three beliefs were combined in different ways for different teachers. It is notable that within all five profiles, all three subscale scores were above the scale mean of 4, suggesting that teachers did not find the practices involved unimportant. Moreover, it is also notable that 74% of the teachers (Profile A and B) were in a profile characterized by relatively high scores (>5.5) on all three measures, Profile A [*Undifferentiated*] involved comparatively high scores on all three beliefs. The scores of these teachers did not suggest that they favored any of the three diversity beliefs but endorsed all of them. Teachers in this profile were therefore considered to have multiple beliefs. An estimated 37% of the teachers were classified in this profile. Profile B [*Intercultural beliefs*] included teachers with the highest scores on the ACD and ECC beliefs combined with average high scores on the SNC scale. Teachers in this profile were characterized as having intercultural beliefs because they acknowledged the importance of addressing both differences and commonalities. Profile B also included 37% of the teachers. Profile C [*Multicultural beliefs*] also included teachers with relatively high scores on the ACD scale, but – contrary to profile B – this profile had relatively lower scores on the ECC and SNC scales. Therefore, teachers in this profile were considered to have multicultural beliefs. This profile included 15% of the teachers. Profile D [*Integrationist beliefs*] included teachers with relatively low ECC combined with about average (high) ACD and SNC scores. As such, teachers in this profile were considered to have integrationist beliefs. This profile included 6% of the teachers. Finally, profile E [*Nationalist beliefs*] included teachers with relatively low ACD and ECC scores and about average (high) SNC scores. Therefore, the beliefs of teachers in this profile were considered to be nationalist. Profile E was the smallest profile and included 5% of the teachers.

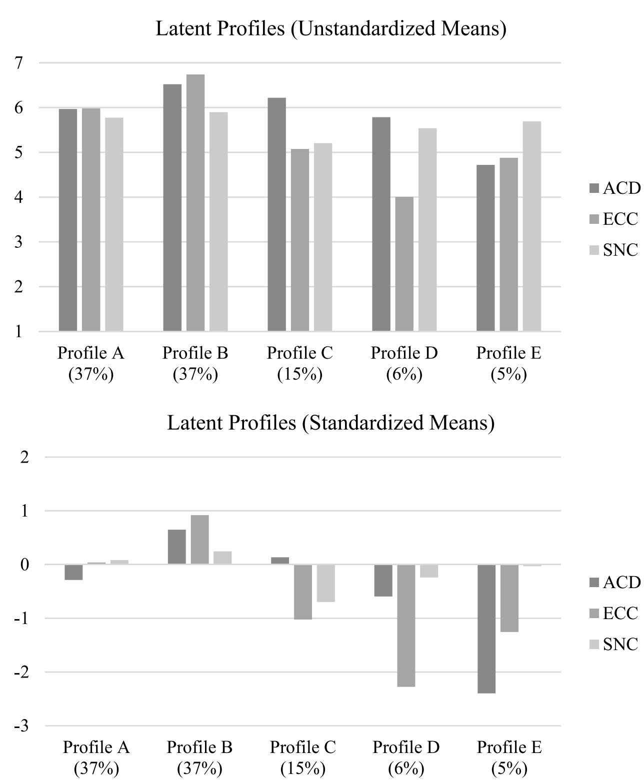

Fig. 2. Latent Profiles of Teachers' Diversity Beliefs based on Unstandardized and Standardized Means with Estimated Frequencies (%).

10. Discussion

The findings of Study 3 support the idea that the three beliefs can occur within different combinations among teachers. Using LPA, we identified several different combinations of diversity teaching beliefs among teachers. These included combinations where teachers endorsed all three beliefs, as well as combinations that indicated a preference for one or two beliefs. In all, five different types of combinations of beliefs could be identified among teachers: an undifferentiated one, an intercultural one, a multicultural one, an integrationist one, and a nationalist one.

10.1. General discussion

The present research tested a new multi-dimensional measure for teachers' beliefs about diversity teaching, the DTBS (Diversity Teaching Beliefs Scale). There are different ways of attending to diversity in the classroom, and teachers' ideas about this may differ from those of their colleagues in more than just one way. Moreover, although there are different ideological approaches to handling cultural diversity, teachers may not always fully endorse a particular approach, agreeing with some but not all of its elements. Accordingly, it is valuable to study their beliefs about *different* aspects of diversity teaching at the same time. Our new belief measure made the conceptual distinction between three of those aspects: the acknowledgment of cultural differences (ACD), the emphasis on cultural communalities (ECC), and the socialization of national culture (SCN). The first aspect is what sets apart the multicultural from the colorblind approach. Yet an emphasis on communalities is not necessarily at odds with the latter, and consistent with the intercultural approach which stresses the importance of recognizing differences *as well as* similarities (Verkuyten et al., 2020). In culturally diverse societies, it is relevant to consider the socialization of national culture as well, also because schools can be considered as institutions of national and civic enculturation (Barrett, 2007). Depending on the presence of the other aspects of diversity teaching, this socialization could stimulate a common national identity, make majority students more receptive to multicultural messages, or rather fuel assimilation and assimilationist attitudes.

The first two studies showed that teachers' ACD-, ECC-, and SNC beliefs could be empirically distinguished. We developed three subscales for these beliefs in the DTBS. These subscales corresponded to three factors in two independent samples which proved to be invariant over time (Study 2) and had acceptable to very good internal consistencies (with Cronbach's α's ranging from .764 to .912). In addition to this, they were meaningfully related to teachers' personal attitudes toward diversity in Study 1. Teachers who endorsed multiculturalism regarded the socialization of national culture as less important, and the emphasis on cultural communalities, and especially the acknowledgment of cultural diversity as more important. Conversely, teachers who were more in favor of assimilation regarded the socialization of national culture as more, and the acknowledgment of cultural diversity as less important. Additionally, teachers with a stronger implicitly measured preference for Dutch versus Turkish and Moroccan children, tended to have weaker ACD beliefs, especially when the relations with the other beliefs were partialled out. Together, these relations provide initial support for the construct validity of the instrument. The subscale scores were rather unrelated to teacher's background characteristics – despite (unique) relations with experience in Study 1 and gender in Study 2 – and unrelated to the perceived (Study 1) and actual (Study 2) ethnic composition of their classrooms. The latter suggests that they involve principled convictions about diversity teaching rather than pragmatic considerations based on the presence or absence of immigrant-origin students.

There were considerable positive relations between teachers' ACD- and ECC beliefs, and at the third wave of Study 2 they shared more than 60% of their variance. This is in line with the literature on diversity approaches (Levin et al., 2012; Ryan et al., 2007; Verkuyten et al., 2020) and indicates that teachers who regard positive attention to differences as important also acknowledge the importance of a simultaneous emphasis on similarities – which was also reflected in some of our profiles obtained in Study 3 (see below). The relations between teachers' SNC beliefs and their ECC- and especially their ACD beliefs were weaker, but never negative. This suggests that teachers do not regard the socialization of national culture as incompatible with attention for cultural differences and similarities. In fact, in Study 2, teachers' ACD beliefs correlated positively with their ECC beliefs at all waves, and with their ACD beliefs at Wave 3.

The autocorrelations of the three beliefs over time were rather strong (.546–.794). Because it is reasonable to assume that beliefs can change over a span of six months, these correlations should not be taken as indicators of test-retest reliability, which typically requires higher correlations ($\geq$.8). Still, the relative stability of the subscales adds to the psychometric qualities of our instrument. Also, the size of the autocorrelations indicates that it useful to target teachers' diversity teaching beliefs in interventions: Apparently, they are flexible enough for attempts to change them, yet sufficiently stable to make such attempts worthwhile.

Our last study showed that the three teacher beliefs co-occurred in different combinations, which further supports their relative independence and potential compatibility. More specifically, we obtained evidence for the existence of five latent profiles. Two of those could be labeled as, respectively, intercultural and multicultural – supporting our premise that the endorsement of such broader approaches toward handling diversity could best be measured in terms of their underlying dimensions (Thijs & Vervaet, 2020). The other profiles could be interpreted as undifferentiated, integrationist, and nationalist. Of note, none of the five profiles was characterized by a refutation of any of the diversity teaching beliefs. Thus, the multicultural profile was still defined by moderate agreement with the SNC belief, and even teachers in the nationalist profile – which involved a relatively high score on the SNC belief, although not higher than the intercultural and undifferentiated profiles – tended to believe that it is important to acknowledge cultural diversity. Importantly, the outcomes of profile analyses are data driven and sample-dependent, and it remains to be seen whether similar groups of teachers can be identified in future research and in different national contexts. Yet for now, it can be concluded that it is meaningful to study teachers' beliefs on diversity teaching in tandem, rather than in isolation, possibly as part of larger integrated belief system (Fives & Buehl, 2012). Thus, the same belief (e.g., about SNC) may have different connotations – and possibly different effects in the classroom – depending on whether other beliefs (e.g., about ACD) are present (e.g., integrationist) or not (e.g., assimilationist).

10.2. Implications for future research and educational practice

Other studies could use the DTBS to investigate the consequences of teachers' beliefs on diversity teaching– although for other national contexts this would of course require translation, and an adaptation of the SNC items. As mentioned in the introduction, we assume that teachers' beliefs affect their practices, in terms of frequency and especially quality, and it is important to test this assumption. Yet arguably, the ultimate relevance of examining teachers' beliefs on diversity teaching lies in their impact on students, as schools are expected to help students to live amidst diversity and to provide equal opportunities for all (Cooke O'Dowd, 2014). We anticipate that teachers' ACD, ECC, and SNC beliefs may eventually have differential effects on intergroup outcomes and belonging in different groups of students, but also that these effects depend on their specific configuration. It could be expected, for example, that teachers who consider attention for cultural diversity important are more likely to stimulate pro-diversity attitudes in ethnic majority students, if they also prioritize the socialization of national culture (see Plaut et al., 2011). Conversely, the latter may promote a sense of national belonging in students with immigrant origins and help them navigate society, as long as their teacher also acknowledges the importance of attending to *their* culture (see Sam & Berry, 2010; Weinstein et al., 2003). These and other hypotheses could be tested in future research.

The DTBS may also be used in intervention studies focused on classroom diversity (e.g., Volman et al., 2024). Such studies could investigate whether and how teachers' beliefs on diversity teaching can be changed and test the effects of these changes on their communications and classroom practices, as well as the impact on different student outcomes. Relatedly, future (longitudinal) research with the DTBS may include preservice, beginning, and experienced teachers to better understand how beliefs on diversity teaching develop throughout the teaching career.

Lastly, we believe that the DTBS can also have more direct practical relevance, although it needs to be further examined and is primarily intended as a research rather than a diagnostic instrument. Specifically, the instrument may be employed as a training tool to let teachers reflect on the beliefs and convictions behind their dealings with diversity. Prior research suggests that critical self-reflection and belief awareness may help teachers to develop their capacity for critical and responsive practices in diverse classrooms (Sanders et al., 2014). Additionally, earlier studies have also highlighted the importance of collegial collaboration and school-wide learning opportunities for dealing with diversity (Szelei et al., 2020; Volman et al., 2024). Accordingly, teacher teams could fill out the DTBS together and compare and discuss their views. This alone would already constitute a form of intervention in which teachers learn from and with each other, and in which school-wide practices concerning diversity could be aligned and improved.

10.3. Limitations

To evaluate the present research, some limitations and qualifications need to be considered. First, our two samples were relatively small, and according to conventional criteria too small for factor analysis (Tabachnick et al., 2013). Larger samples would have produced more reliable correlations and therefore more stable factor solutions. Thus, it is important that future research replicates the factor structure of the DTBS. Still, we could establish this structure in two independent samples, and across time.

Next, the very large majority of the teachers in both samples had an ethnic Dutch background. This corresponds to the actual ethnic composition of the educational workforce in the Netherlands but undermined our power to observe differences between teachers with a "native" versus a migration background. Moreover, although we anticipate that the factor structure of the DTBS would be similar for both groups of teachers, the relations between the subscales could be different for them. Teachers' ACD and SNC beliefs might be more antithetical, for example, if they have a migration background.

Third, our research took place in the context of Dutch education, and it remains to be examined whether (adaptations of) our subscales are appropriate for other national contexts as well. We have no reason for expecting other DTBS factor structures in those contexts. Still, different countries can have different conceptions of nationhood (Pehrson et al., 2009), and this might imply different relations between the SNC belief subscale and the other subscales. Accordingly, different profiles and different profile distributions might be obtained there as well.

Lastly, like other self-report measures related to sensitive topics, the DTBS could have created uneasiness and/or elicited socially desirable answers. Still, we have several reasons to believe we minimized these possibilities. We obtained ethical approval for our data collections, and fine-tuned our instrument and its specific formulations after critical discussions with educational researchers and professionals (see Section 1 of the Supplementary Materials). We also guaranteed anonymity, and informed the participating teachers that opinions on handling diversity can strongly diverge. And in spite of their neutral formulations, our items reflected different "ideological flavors", which means that both liberal and conservative teachers could experience sufficient room and respect for their viewpoints.

11. Conclusion

This study described the development of a multidimensional instrument to assess teachers' beliefs on diversity teaching. Its findings suggest that the DTBS is a reliable and valid measure that can be used to capture teachers' beliefs about acknowledging cultural differences (ACD), emphasizing cultural communalities (ECC), and socialization of the national culture (SNC). Future research can utilize the DTBS by investigating how (combinations of) teacher's beliefs concerning diversity teaching impact their actual teaching practices and how this affects their students.

Interests

The authors have no relevant financial or non-financial interests to disclose. The authors have no competing interests to declare.

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CRediT authorship contribution statement

Jochem Thijs: Writing – original draft, Funding acquisition, Formal analysis, Conceptualization. **Minke Krijnen:** Writing – review & editing, Investigation, Formal analysis, Data curation, Conceptualization. **Lian van Vemde:** Investigation, Formal analysis, Data curation. **Lisette Hornstra:** Writing – review & editing, Funding acquisition, Formal analysis, Conceptualization. **Tim Mainhard:** Writing – review & editing, Funding acquisition, Conceptualization. **Bjorn Wansink:** Writing – review & editing, Funding acquisition, Conceptualization.

Declaration of competing interest

The authors whose names are listed immediately below certify that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript.

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Appendix A. Supplementary data

Supplementary data to this article can be found online at https://doi.org/10.1016/j.tate.2024.104846.

Data availability

Data will be made available on request.

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