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According to Whom, Who is Who?: Perceptions Regarding Cultural, Educational Diversity and Othering (Amsterdam, The Netherlands Example)*

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Abstract: This study has been carried out with the families who migrated from Turkey and settled in Amsterdam, the Netherlands, which has an intense cultural and educational diversity. Finding the answer to the question “According to whom; who is who?” constitutes the fundamental ground of this research. However, this research has also been carried out in order to comprehend the points of view that have changed or have not changed between the past and the present and to scrutinize the reasons for such points of view. Moreover, another main objective is to form a comparative opinion about the situations that the settled migrant families in Amsterdam, the Netherlands, and their children have encountered regarding the “other” concept, based on cases in their experiences, with regard to the adaptation concept. Content analysis, which is a qualitative research technique, was used during the research, whereas relevant persons have been contacted by means of the snowball sampling technique. In accordance with the obtained opinions and with the results derived from sample experiences, there surely exist differences in experiences in terms of adaptation and the marginalization-othering concept between those who migrated in the past and those migrating in the present day. Those sample experiences are discussed directly and the comments have been made by considering negative and positive concepts together.

Keywords: *Othering, identity, migration, adaptation, diversity.*

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Introduction

Who is being perceived as whom by whom, and how are they being perceived within the living environment? This question may have numerous answers. There are many reasons why individuals define each other as “this one or the other”, such as changing value criteria. Of course, it is not easy to identify and interpret the criteria that we bring from our environment and our family, which affect our views and perspectives, change them, or enable ourselves to look at them from a different point of view. Especially among individuals, there are dimensions that determine the level of acceptability and prejudices.

The most important of these is cultural diversity. Cultural diversity, however, has enriched its concepts by means of an education system that is arranged in accordance with multilingualism, multicultural life, and a multicultural perspective, and that does not cause othering-marginalization.

The idea that multicultural education is only for students with a different language, religion or race who are newly entering society is wrong. In this context, multicultural education constitutes an opportunity for equal education for people from every sector of society, and it restructures the system in this direction (Banks et al., 2001).

According to Uygur (1996), “multiculturalism” or “cultural diversity” refers to multiplicity in terms of culture which means “diversity”. It serves to show that the cultures having various contents exist side by side, within the same culture. However, the fact that many cultures exist at the same time and side by side has raised important problems.

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There are different definitions of cultural diversity and many studies have been conducted in this field. According to Kongar (1997: 1)

The cultural diversity that is based on different origins of the individuals and groups that constitute a society in terms of language, religion, race, history and geography is in question in the societies living as a single political unit and within common boundaries.

Cultural diversity came into the picture in the 1960s due to the development of human rights movements as a result of the increase in social diversity in the United States and Europe (Basbay & Bektas, 2009).

The objectives of multicultural education include the principles and values such as cultural understanding, avoiding prejudice, developing critical thinking skills, global education and multiplicity in unity. As a matter of fact, in recent years, it is seen that the concepts of peace education, cultural diversity and intercultural education occupy an important place in educational studies (Yazici et al, 2009).

Many educators have started to support students in understanding different cultures by placing cultural issues in their educational programs. There are views that define the concept of cultural diversity as unifying or discriminating. Although there are views defending, the idea that social and individual differences are actually richness, it cannot be denied that there are also views defending the idea that differences in societies, political insights, practices and individual perceptions are in fact a threat.

However, the concept of “other-marginalization” emerges according to those who defend the view that cultural diversity is a discriminating factor. The fact of living with cultural differences, which is the main basis of the concept of “other”, reveals itself especially with the effect of internal or external migration. On the other hand, the sense of education based on cultural diversity aims at reducing prejudice about cultural differences and supporting individuals living in harmony in a culturally diverse environment, by supporting students' cultural sensitivity (Cirik, 2008).

Gay (1994) describes the basic objectives of the education based on cultural diversity as the individual's understanding of himself, developing a positive sense of self, being at peace with identity, recognizing, understanding and respecting the values and attitudes of individuals belonging to different cultures and intercultural communication. Moreover, it is stated that it is more meaningful to identify cultural diversity with the basic structure of the program instead of taking cultural diversity as a separate subject or section of educational programs (Cirik, 2008).

In other words, it is recommended that the programs designed in a manner to ensure integrity between objectives, content, teaching methods and assessment elements.

Migration, Cultural Diversity and the Netherlands

The major source of cultural diversity in Europe is immigrants or minorities with a migrant background. The cultural diversity reflected by such groups arises mainly from international migration, which begins individually and continues with family reunions. Four models of migration are being followed in order to describe the major migration movements observed since 1945.

- The first one is described as a classical model of migration and explanatory for “immigrant nations” such as Canada, the USA and Australia. Migration here is greatly encouraged.
- The second is the colonial model of migration, which is followed by countries such as France and the United Kingdom that prefer immigrants from commonwealth countries to those from other countries.
- The third is the guest worker model, where immigrants are often admitted to the country temporarily to meet the demands of the labor market.
- Finally, the illegal immigration model can be mentioned, where it is becoming more and more widespread due to the tightening of immigration laws by many industrialized countries (Giddens, 2008).

It is also necessary to add forced migration to all these models. A common humane model is required for this situation which occurs due to factors such as war, disaster, etc. and is now being strongly felt. These “new” minorities who are the product of a series of immigrations that emerged after World War II are defined differently in various European countries. Such minorities are generally called “foreigners” in countries such as Germany, Belgium and Switzerland, “migrant workers” in France, “immigrants” in the Netherlands and Sweden, and “racial minorities” in the United Kingdom (Entzinger, 1984).

The acceptance of concepts such as adaptation, change, immigration, immigrants, refugees, asylum seekers and asylum at the required level depends on the strength of mutual acceptance by guests and hosts, their mutual satisfaction and their multicultural perspectives. Multiculturalism involves equality of people with different languages, religions, races and cultures living in a society (Banks, 2009).

In most Western societies, increasing immigration rates threaten common concepts such as national identity and necessitate reconsideration of concepts such as citizenship (Giddens, 2008). People who believe in multinationalism

consider themselves as citizens of the world. Identity is multiple, variable, overlapping and situational rather than something fixed and static. Immigration is a multidimensional and dynamic process. Consequently, the management of the immigration process also requires a multifaceted structure including subjects such as politics, sociology, economics, health, social security, the environment and diversity management (Erdogan et al., 2013).

If members of a state belong to different nations (multinational state) or come from different nations (multi-ethnic state) and this fact constitutes an important aspect of individual identity and political life, then such a state is multicultural (Kymlicka, 1998).

Culture and identity are carried along with the immigrant, meaning they do not get lost by crossing the border. However, the elements that are transported do not remain unchanged. They also change the place where they go (Donnan & Wilson, 2002).

The Netherlands has been one of the European countries to which the Turks have gravitated since the 1960's.

As in other countries, in the Netherlands, too, many studies have been carried out on subjects such as immigration, migration, adaptation, education policies and migrant policies. The bases of this study are limited to the Netherlands.

Numerous research studies have been carried out on cultural diversity, multilingual population and many projects have been developed both for employment and adaptation purposes. One of those studies is a study carried out by Extra and Yagmur (2013) named "Multilingual Policy and Practice Trends in Language Rich Europe". In this study, an attempt was made to determine the rate of second language density of the immigrant minorities. The study, supported by the British Council, identified the languages used at home and at school. In line with the analyze and comparisons, the languages used and educational policies implemented were evaluated in terms of countries.

With regard to the individuals or societies that migrated to a foreign country by way of external migration, economical, educational and social regulations, and political practices have been influential factors in the perception of cultural difference as "the other". Many system regulations have been made for the training and the participation of "the other" in the educational system.

Even when educators engage with the realities of structural racism, a focus on the nation often remains intact. Without a persistent focus on decentering the nation, we limit the possibilities for getting and staying "woke," learning with and from im/migrant youth, and building a more just and equitable world (Abu El-Haj & Skilton, 2017, p. 77).

Although multicultural education is complex, it is generally focused on one certain dimension. For example, while some teachers think of it as the celebration of ethnic festivals and activities, others interpret it as the integration of subjects related to different cultures into the syllabus. Banks sum sup the complex dimensions of multicultural education in the table below (see figure 1).

Multicultural Education	Knowledge construction process: Enabling students to understand how cultural perspectives and prejudices affect the process of knowledge construction.
	Content integration: Presentation of subjects with examples from various cultures and groups.
	Prejudice reduction: Focus on characteristics of students' racial attitudes and how these can be changed through the teaching process.
	Equity pedagogy: Use of teaching methods in ways that will be suitable for learning techniques of students coming from different racial, cultural and social-class groups.
	Empowering school culture and social structure: Examining all components of school culture in order to create a school culture that will empower students that come from different racial, ethnic and cultural groups.

Figure 1. The five dimensions of multicultural education according to Banks

(Banks, 2016, p.5, as cited in Tuncel & Balci, 2016, 44).

It can be stated that the sense of multicultural education can be improved by evading the prejudices of individuals against the ethnic identities, genders and social classes of others and by means of educational environments having a perspective that does not "marginalize" others by;

- Providing social transformation,
- Creating democratic and libertarian societies;
- Providing justice and blending between social classes and cultures (Vural & Gomleksiz, 2010).

The studies constituting the basis of the main objective of this study shows that the fact of migration has become considerable intense and that the projects and studies that are being and have been conducted with regard to this matter have become even more important.

Problem Definition

While the participants of the study were being determined, certain characteristics that they needed to possess were the primary determinants.

The ways in which families that were born, raised and educated in the country of residence, and whose children were likewise also included in the education system of the country where they lived, perceive a society based on cultural diversity, are discussed in two main dimensions, by comparison in terms of both 1- their own school years, and 2- their children's school years.

In the study, in order to achieve the general aim, detailed and comment-based answers were sought to the following representing sub-questions:

- 1- How do families define cultural diversity?
- 2- What are the comments of families regarding whether or not they perceive themselves and their children as members of a society that possesses cultural diversity?
- 3- What are the views of families as to whether or not they describe themselves as a part of cultural diversity?
- 4- What are the comments of families related to whether or not they and their children have received education in a multicultural education environment?
- 5- What are the views and comments of families regarding whether or not they have been subjected to discrimination in a classroom environment where students belong to different cultures, by comparison in terms of both
 - a- their own school years, and
 - b- their children's school years?
- 6- What are the views of families as to whether or not they believe it is necessary to belong to a different culture in order to understand different cultures?
- 7- What are the views and comments of families related to whether or not they believe a social structure based on cultural diversity leads to cultural conflicts between different ethnic groups?
- 8- What are the views and comments of families as to whether or not there is a relationship between immigration and the concept of cultural diversity?
- 9- What are the views and ideas of families regarding whether they regard themselves as immigrants or citizens?
- 10- What are the views and comments of families and children concerning whether or not they have learnt subjects belonging to their own cultures during their school years?

Explanations to the questions that were comment-based and gave examples of participants' own experiences were requested.

In addition, personal information of the participants (demographic attributes) was also discussed.

Importance of Research:

As a requirement of being present in a society based on cultural diversity, education systems must be regulated with the features that support this structure. The main purpose of the study is to provide some comments on how correctly this is carried out, based on the developed views in an exemplary country like the Netherlands which has cultural diversity and an educational perspective based on cultural diversity. This is an important study in terms of shedding light on the situations being experienced in many countries regarding this fact of common life.

Methodology

Research Model: The research, with priority given to the accessibility criteria, is limited to families who migrated from Turkey and are living in Amsterdam, the Netherlands, due to its cultural richness. The sample was determined by

means of snowball sampling, which is one of the non-random sampling techniques, and all the necessary steps were carried out within the framework of the answers provided in the semi-structured interview form developed by the researcher.

In snowball sampling (Morgan & Morgan, 2008), the researcher makes contact with several key people suitable for entering the sample and attempts to gather data from them about other people who match the same criteria.

In this study, the participants' feeling at ease during the interviews or while filling in the forms was another dimension that came into question. The researcher went to the Netherlands prior to the study and conducted interviews with snowballs specified to take part in the study group. The fact that the researcher's aunt was a teacher in the Netherlands and that the people who were to take part in the research consisted of her own students ensured that the research was relaxed and possessed the required characteristics. At the same time, the participants were able to contact the researcher and to communicate their views and questions directly when necessary. It was mainly a question of the principle of voluntariness.

Particularly, the fact that parents and their children have received education in the Netherlands was set as a criterion that constitutes the basis for the research. In addition to the personal information, within the framework of the questions asked, the data in line with the research objective were coded as positive and negative definitions based on the content analysis according to the qualitative research data, and the themes and, where necessary, the sub-themes were formed by combining the codes.

According to Simsek and Yildirim (2013), in content analysis, the collected data must first be conceptualized, organized in a logical manner according to the emerging concepts, and the themes explaining the data must be determined accordingly.

The following steps were followed:

- | | |
|-------------------------------------|---|
| 1- Coding the data | 2. Finding the themes |
| 3. Organization of codes and themes | 4. Identifying and interpreting the findings. |

In qualitative research, credibility is important for the validity and reliability of the data. In qualitative researches studies, "validity" is related to the accuracy of the research results and "reliability" is related to the reproducibility of the research results.

Personal information specific to the participants was also included and tabulated.

Schedule and Application:

In November 2013, the study was initiated, a semi-structured form was developed and pilot applications were made. Expert opinions were obtained and the study was finalized where the forms were submitted to the researcher between January and February 2014. In the study presented during EJER 2014, the research was rearranged in line with the critics and opinions, the analyzes were conducted again and the research was completed in 2018. The time was prolonged since the researcher was in Canada for a project study. The research was reorganized in line with the renewal of resources and related feedbacks.

Research Group:

In order to ensure the reliability of the research; the findings obtained from the research data sources were presented in their original form with direct citations without commenting, and then the researcher's comments were supported by relevant studies and included. Furthermore, triangulation was made by making use of different data collection methods and sources. Thus, different sources were used to interpret a specific topic.

Reliability and Validity:

In order to ensure the reliability of the research, the answers of the participants to the questions were examined together with a researcher and an expert in the subject, and the items subject to "Consensus" and "Disagreement" were determined. For the reliability of the study, the formula presented by Miles and Huberman (1994), which is

$P (\text{Agreement Percentage } \%) = [Na (\text{Consensus}) / Na (\text{Consensus}) + Nd (\text{Disagreement})] \times 100$ was used and the value of $P = 92 \%$ was found a result of the calculation. Therefore, research is considered to be reliable.

Data Collection Tool: The research data were collected by the semi-structured interview technique. In addition, the personal information section and the concepts that were required to be arranged in order of importance were included. The reason for including these concepts is that they have a nature that can be supported by the opinions obtained from the semi-structured questions in the research.

In the preparation of the interview form, writing easy-to-understand questions, preparing focused questions, asking open-ended questions, avoiding directing, preparing alternative questions, writing different kinds of questions and arranging the questions in a logical manner were taken into consideration (Yildirim & Simsek, 2013).

The researcher developed an interview form by considering the aforementioned principles. During the preparation of the interview form, the questions to be asked were created as main headings and then a pre-interview was held with three parents. These pre-interviewed parents were excluded from the study. The themes were arranged according to two main themes: positive and negative definition. 114 people (75 females, 39 males) participated in the study. The participants with children who were receiving education or had received education were given priority.

Data Analysis:

Personal information and concepts, as well as the opinions obtained through the semi-structured interview form, were evaluated. Sentences that could be used as direct quotations were determined. Findings were arranged and interpreted according to sub-objectives. The content analysis technique was used in the analysis of the research data. The main purpose of content analysis is to bring together similar data within the framework of certain concepts and themes and to arrange and interpret them in a way that the reader can understand (Yildirim & Simsek, 2013).

In this research, the data were analyzed based on the questions in the interview form. The answers provided by the interviewees to each question were brought together within the framework of concepts and themes, and direct quotations were taken from interviewee's striking views. The interviewees used in the quotations were coded. The answers to the questions asked in the research were separated as positive and negative theme coding, and the comments and citations were arranged accordingly.

Findings and Comments

1. Findings Related to Defining Cultural Diversity:

The families were asked, "How do you define 'cultural diversity'?" Answers from families contained definitions such as different nations having differences in terms of religion, language, and ethnic origin living together in peace. Furthermore, the definitions such as being knowledgeable and knowing multiple languages were also made. The themes created in line with the answers of the participants are given in Table 1.

Table 1. Views of the families regarding the definition of cultural diversity

Positive Definition	Negative Definition
Accumulation	Nullifying-Nullity
Knowledge	Imposing
Difference (language, religion, color, culture, tradition)	Other
Equity	Foreigner
Tolerance	Obscurity

As can be seen in Table 1, families used and interpreted very different expressions when defining cultural diversity. They referred to the following sample opinions, particularly with regard to the perception of the definition in life. Comments are coded. The code is assigned with the abbreviation P (Parent) (such as P3).

P 19: "The thing called culture is the accumulation and formation over centuries. It is the root and a source of nourishment of a human. Societies can come from many cultures, but a person can never be multicultural."

P 8: A human being who knows a lot, who knows many languages, and who has knowledge about everything.

P 35: The cultures that live together with, inspired by and even influenced by different cultures, along with its own culture which contains multiple cultures."

Based on the answers provided by the families, the mainstay of cultural diversity was explained as the coexistence of differences. The opinion obtained corresponds to the definitions that Canatan (2009, 87-90) stated in his research. Multiculturalism in European Societies: A sociological approach, in his study, he identifies the mainstays of the definition of cultural diversity (multiculturalism) as follows:

In connection with ethnic diversity, the second dimension of multicultural social development is cultural diversity. In the study, participants were asked to give a possible five different reactions to the proposition, "It is a good thing that almost everyone in a country shares common customs and traditions". Researchers rearranged these reactions into three groups: "I agree", "I disagree" and "neutral" (neither agree nor disagree). Those who react positively to the presence of different ethnic groups in their countries do not necessarily declare at the same time that they are open to different cultures. For this reason, conceptually, it is a proper approach to differentiate between supporting "a

multicultural society” and supporting “multi-ethnicity society”. The first result they obtained within the framework of this conceptualization was that the attitude of European societies is not towards a multicultural society, but a multi-ethnicity society (Canatan, 2009).

2. Findings Related to the Perception of Being a Member of Society with Cultural Diversity:

The question “Do you see yourself and your children members of a culturally diverse society?” was asked to the families and the themes created in response to their responses are given in Table 2.

Table 2. Opinions about the perception of being a member of society with cultural diversity

Positive Definition	Negative Definition
Conscious	Foreigner
Value	Derogation
Respect	Prescriptivism
Equity	Consider as a Problem
Motherland	Identity Crisis
Citizen	Statelessness
Diversity	Dissonance

Sample expressions obtained within the framework of the received answers are as follows:

P 21: “Yes, I do, but my child is more fortunate, I grew up without realizing the society in which I grew up, whereas my child was more conscious about it.”

P9: “I certainly grew up with the cultural diversity that is a characteristic of Amsterdam from the age of three.”

P45: “Every dog barks in his own yard, and I think my child will have more voice in this community.”

According to the opinions obtained, the families generally saw themselves and their children as members of a multicultural society. They stated that it is fortunate for their children to grow up in an environment where they were able to accommodate themselves more comfortably in terms of both language and culture. The study made and the opinions obtained by Sengul (2009) are also of a mutually supportive nature. It is possible to say that, one of the most important concerns of our citizens coming from a different culture and trying to maintain their relationship with the culture to which they belong is that their children do not grow up as they wish and that they become distanced from their own cultural values and attitudes.

3. Findings Related to being Defined as a Part of Cultural Diversity:

The question “Do you define yourself as a part of cultural diversity?” was asked. The themes created in line with the answers of the participants are given in Table 3.

Table 3. Opinions about the perception being a part of cultural diversity.

Positive Definition	Negative Definition
Color	Considered as a Problem
Equity	Difference
Support	Isolation
Religion	Anti-Islamism
Cultural Diversity	
Unity in diversity	

Sample expressions obtained within the framework of the received answers are as follows:

P 83: “Yes, I’m surely a Muslim-Turkish-Netherlander.”

P 61: “If we consider the fact that my culture comprises of extracts from different cultures, yes. However, religion is a different issue.”

P55: “According to the data provided by the Municipality of Amsterdam, 74 different nations are living in Amsterdam.” Being together with such many nations surely ensures being respectful to cultural diversity.”

According to the opinions obtained, the families saw themselves as part of a society that is based on cultural diversity. Particularly, the fact that many different nations live together in the country they live in may have enabled them to develop a multicultural perspective on different nations.

Ozguzel (2013) in his study "Importance of Multicultural Society and Intercultural Communication, Multilingualism, Multiculturalism and Being an Individual of the World", regarding the Native Language Classes that develop a sense of belonging, mentions that, the debate on providing native language education alongside the official language in a multicultural society never stopped during the period between the date when Native Language Culture (NLC) education started to be provided and the date when NLC was taken out of the national curriculum. One of the main reasons for this was the fact that the opinion suggesting that the native language education was not meeting the expectations had always remained as a strong argument. Those who were against NLC had been consistently emphasizing that learning Dutch was more important in terms of adaptation and the business perspective. Others claimed that NLC training did not contribute to student's success in school. An important aspect that should not be ignored in this context is that most of the children studying in the native language did not have strong socio-economic situations. Since the relevant parents were from the lower level of society, had generally low education levels and were not able to speak Dutch fluently, their contribution to their children's success at school was almost non-existent.

4. Findings Related to Receiving Education in an Environment that is Based on Cultural Diversity:

The families were asked to explain their "yes" or "no" answers when they were asked "Have they or their children received education in an environment based on cultural diversity or not, and how?" The themes created in line with the answers of the participants are given in Table 4.

Table 4. Views on receiving education

Positive Definition	Negative Definition
Equity	Racism
Opportunity	Foreigner
	Language insufficiency
	Rescission of native Language right

Sample expressions obtained within the framework of received answers are as follows:

P 21 "I have to some extent, at the language course."

P 44: "Especially the elementary school classroom environment was rich. In the period called junior high and high school, diversity was limited. At the University of Amsterdam, I felt very lonely culturally, and I felt the racism."

P 102: "I haven't seen much, but there were many foreigners in my child's class. She didn't like or want her teacher. The teacher used to get mad because my child did not speak as much Dutch as needed. It was forbidden to speak in Turkish to the Turkish children in the class."

According to the opinions obtained, some families stated that they were not educated in a multicultural education environment while their children were educated in a multicultural education environment. The views found support the opinions obtained from the graduate study conducted by Bingol and Ozdemir (2014). During the study, titled "Educational Policies and Practices for the Children of Turkish Immigrant Workers, Cases of Germany and the Netherlands", the conditions and problems of workers' children, as well as the educational policies intended for immigrant children and for Turkish children, were examined. The following conclusions were made at the end of the research:

Even though the situation is better when compared to previous generations, Turkish children are behind the locals and other foreigners in the educational systems of Germany and the Netherlands. It can be stated that Turkish children are less involved than other foreign children in the policies implemented in Germany intended for improving the educational status of immigrants. It is considered that even though the intercultural approach is mentioned in the laws intended for immigrant children in the Netherlands, this approach is not fully implemented in practice (Bingol & Ozdemir, 2014, p.1).

Also the children of Turks who are thought to have been excluded and discriminated against on many issues share the same fate and become second-class citizens in educational institutions because one of the most important things required for the future of a country and a nation as well as for not being a second-class citizen, is education. However, it is of the opinion that the vast majority of Turkish children in Western Europe do not sufficiently benefit from the education system and suffer discrimination (Bingol, 2007).

5. Findings Related to Being Subjected to Discrimination:

The themes that were created in line with the answers provided by the families for the question “Do parents think that they and their children are/have been discriminated against in a classroom environment having students from different cultures and why?” are presented in Table 5.

Table 5. Views with regard to being subjected to discrimination

Positive Definition	Negative Definition
Justice	Changing justice, forcing, imposition
Equity	Social exclusion based on culture, language, religion

Sample expressions obtained within the framework of the received answers are as follows:

P 2: “There was discrimination from time to time. We have been subjected to discrimination during the grading of exam papers”

P 19: “No, how can there be discrimination in a western European country if each person in the class is from non-European cultures?”

P 66: “I think I've been subjected to discrimination, and I could even tell that they were cursing by looking at their mimics and gestures because I didn't understand the language well. Without discrimination, my children would have been able to study in better schools”

According to the opinions obtained, some families stated that they were subjected to discrimination, and others said that they had not experienced such a situation. They linked this issue particularly to a good knowledge of the language of the country in which they lived and mentioned that their children's knowledge of several languages had positive effects.

As mentioned in Erat's (2018) study titled “Between Multiculturalism and Discrimination: Field of Education in the Integration Policies of European Countries” the Netherlands is far behind in terms of new opportunities. There is a reluctance to use the skills of immigrant students. The programs that allow immigrant families to participate in school activities and governance have recently been canceled and integration support has been discontinued.

6. Findings Related to Understanding Different Culture:

The themes that were created in line with the answers provided by the families for the question “Do families believe that belonging to a different culture is required for understanding different cultures?” are presented in Table 6.

Table 6. Views regarding understanding different cultures

Positive Definition	Negative Definition
Empathy	Being a Foreigner
Belonging	Nullifying
Tolerance	Obscurity

Sample expressions obtained are as follows:

P 11: “Sense of belonging makes developing empathy difficult. One must live in another country as a foreigner at least once for a period in life.”

P 73: “I have not experienced that in the country where I live; there is tolerance in the environment.”

P 40: “I don't think this is essential. I think that the most important element is a clear perspective.”

According to the opinions obtained, families stated that they did not believe in such a requirement, to a large extent. A few stated that it was a feature required for developing empathy. The opinions support the opinions obtained during Irmak's (2017) study, in which it was stated that since the Turkish community in Europe is now transforming from temporariness to permanence, the problems must be analyzed very well, and the number of scientific research studies increased in order to eliminate the problems of adaptation. Also another comment has been that “projects must be developed in order to save our citizens from the emptiness in national, religious, moral and cultural aspects. Otherwise, in the future, we may face a society that is estranged from own values and that does not know what it was one of the comments made. In the study, the opinions reveal that there is an understanding of being stuck between belonging, adaptation and identity.”

7. Findings Related to Cultural Conflicts:

The themes that were created in line with the answers provided by the families for the question “Do families believe that a social structure based on cultural diversity causes cultural conflicts between different ethnic groups? Why?” are presented in Table 7.

Table 7. Family views regarding cultural conflict

Positive Definition	Negative Definition
Laws	Egoism
Belonging	Violence
Tolerance	Mobbing

Sample expressions obtained within the framework of answers are as follows:

P 5: Laws and applications do not cause conflicts if they are mature and just.

P 80: I do because we like telling rather than understanding and being listened to rather than listening. There are so many egoistic persons.

P 71: We experience this very rarely in the country I'm living in (the Netherlands). They have a tolerant attitude due to the knowledge and experience of each other's culture.

According to the opinions obtained, families stated that this issue could be overcome by law to a large extent and that the society in which they lived was privileged in terms of tolerance. Some families, however, stated that they believed that there would always be conflicts. The opinions that Canatan (2002) mentioned in the study titled “Multiculturalism in European Societies, A Sociological Approach” also support the research.

- 1- The multicultural society brings about cultural conflicts between different ethnic groups. Behind this expectation of conflict lies the idea that cultures have solvable conflicts.
- 2- Cultural differences do not allow the adaptation of ethnic groups to settled society. Immigrants exclude themselves from society because of their extreme commitment to their culture.
- 3- Western culture is an exemplary and superior culture. Other cultures, far from contributing to Western societies, create nothing but problems for both the settled society and migrant groups.
- 4- The integration problem can be solved by full or limited assimilation of immigrants. Migrants and minorities must comply with dominant values and norms, particularly in the public sphere.

8. Findings Related to Migration and Cultural Diversity:

The themes that were created in line with the answers provided by the families for the question “Do families think that there is a relationship between migration and the cultural diversity concept? Why?” are presented in Table 8.

Table 8. Family views regarding migration and cultural diversity

Positive Definition	Negative Definition
Cultural unity	Political coercion
Social diversity	Strict point of view
Mutual curiosity	Underestimation
	Disregarding
	Expatriating
Learning teaching	Expatriates supporting each other
	Being closed to self-development

The sample expressions obtained are as follows:

P 19: Of course I do. Migration is a reason for combined cultures.

P 94: Of course, people who migrate from the countries they live in to other countries increase the multiculturalism of the country which they migrate to, and they become part of that society because they try to establish a new life there.

P 3: It is definitely a concept that is adopted in this country.

V89: I sought support from people of my own nation, my own country, but everyone was saying “take care of yourself, nobody helped us either.”

P54: *It's as if immigrants don't really want to improve themselves. Maybe most of them are afraid about living in a foreign country. There are even those who have not been able to learn the language, the laws and the rules even though they have been here for years. They are often referred to as wheelchairs.*

According to the opinions obtained, the families stated that immigration and the multicultural concept were mostly related. There are also expressions stating that particularly being an immigrant is synonymous with being multicultural. A few people stated that there was no relationship. Based on the difference of opinion, Demir's (2012) study supports this. Gay (1994) discusses the main objectives of multicultural education under the titles (1) equality and excellence in education, (2) explaining values and attitudes, (3) multicultural social competence, (4) basic ability acquisition, (5) developing cultural and ethnical literacy and (6) personal development. According to Gay (1994), equality and excellence in education occur only when all groups in society have the same chance of achieving the highest possible quality of education.

9. Findings Related to Being an Immigrant or Citizens:

The themes that were created in line with the answers provided for the question "Do families think they are immigrants or citizens? Why?" are presented in Table 9.

Table 9. Family views regarding being immigrant or citizens

Positive Definition	Negative Definition
Unity	Dilemma
Acceptance	
Right-justice	
Freedom	

Sample expressions obtained within the framework of the received answers are as follows:

P 21: *I am always an immigrant. I'm considered as a foreigner in the Netherlands and as a German Turk in Turkey. I don't really know who I am who according to whom.*

P 78: *I cannot separate them from each other, our ancestors were immigrants, and we are citizens and immigrants.*

P 99: *I'm a citizen; I don't feel like an immigrant.*

According to the opinions obtained, families mostly evaluate themselves for both concepts. They stated that the immigration concepts came to the fore and that they regarded themselves as citizens in life, as the country's policies and education systems intended for immigrants change. Socio-economic and educational conditions also affected the answers. The findings obtained in the study named The Intergenerational Comparison of the Social Integration of Turkish Immigrants in Germany: Acculturation (Sahin, 2010) are supportive. The social integration of Turkish immigrants living in Germany is discussed and the differences between the generations in terms of adopting German culture and maintaining Turkish culture as well as the examination of factors affecting such differences constitute the main objective of the study. The results of the research demonstrated that the levels of Turkish immigrants' efforts to maintain their ethnic culture and to adopt the culture of German society differ significantly between generations (see Figure 2).

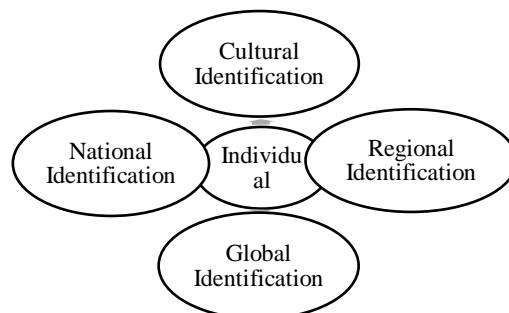


Figure 2. Cultural, national, regional and global identification [Adapted from Banks (2004)]

10. Findings Related to Learning One's Own Culture in a School Environment:

The themes created within the framework of the answer provided for the question "Have parents and their children learned subjects about their own culture during their education? How? are presented in Table 10.

Table 10. Family views regarding learning own culture in school environment

Positive Definition	Negative Definition
Sufficiency	Insufficiency Not getting support Lack of teachers Lack of resources

The sample expressions obtained are as follows:

P 23: About Islam, yes, about Turkish culture, no.

P 87: Our children haven't since the Turkish culture lessons were discontinued, but I did. The teacher was ordering books from Turkey.

P 100: In some schools, yes, we have, but our children haven't. We had to teach them at home.

According to the opinions obtained, the families stated that they were educated in terms of both Turkish culture and religious knowledge depending on the characteristics of the school they went to throughout their school years, besides which they also that their children also benefited from such education according to their ages until the Native Language Lessons were discontinued in 2004. Yaman's (2009) study also supports the results.

At the basis of the Integrating Youth Participatory Action Research (YPAR) program specified by Rubin, Abu El-Haj, Graham and Clay (2016) lies the further strengthening of foundations such as the education, adaptation and solidarity of immigrant youth. The YPAR has been identified as an effective means for engaging young people in critical, applied, and authentic civic learning, as cited earlier.

Furthermore, the opinions obtained in the study by Can and Can (2009) titled "Problems Regarding the Education of Turkish Children Living Abroad and Solution Suggestions" also support the results. Among the educational problems of Turkish children abroad, exist problems such as failure due to not knowing the language of education in schools, some learners of this language having the problem of not knowing their native language, and the lack of cultural relations. There are also problems of lack of family interest in children, not participating in Turkish and Turkish Culture Classes as well as in information and awareness activities, and also, lack of communication and disconnection in family relations. Turkish representatives and teachers are also expected to work in a more devoted manner. One of the solution methods of these problems is to activate the cooperation process. School-family cooperation abroad needs to be done consciously, adequately and continuously. Parents must be prepared accordingly and be convinced of the necessities of cooperation.

Ladson-Billings (2000) stressed that for teachers to be effective in a teaching process to be applied that considers cultural differences, the most important factor was the necessity of teachers' recognizing their students' cultures, religions and languages, of understanding their students and of ensuring that their students trusted them. This definition supports the views obtained in the present study. In particular, it can be said that it forms the basis of the feeling of alienation experienced.

Within the framework of the views obtained, at the basis of the identity conflicts of immigrants living in the Netherlands lie the meanings given to them by the Dutch government. As stated in the study by Canatan and Cansun (2015), when "minorities" are spoken of in the Netherlands, immigrant-based groups generally come to mind. In the country nowadays, mainly immigrant-based minorities are the subject of current arguments and social-political tensions.

Demographic characteristics: These are gender, age, duration of stay in the Netherlands, number of children, the level of education received by their children, and the school they graduated from. Their answers to their personal questions are provided in the following table. The criteria for the identification of families were the condition that they or their children had attended an educational institution in the Netherlands.

Table 11. Gender rate

Gender	F	%
Female	75	65
Male	39	35
Total	114	100

75 (65%) of the families were females while, 39 (35%) were males. In general, mostly the mothers participated in the research.

Table 12. Age rate

Age Range		F	%
Female			
	20-29	10	13
	30-39	12	16
	40-49	35	47
	50 and older	18	24
Total		75	100
Male			
	20-29	5	13
	30-39	6	15
	40-49	16	41
	50 and older	12 31	
Total		39	100

When the ages of participants are taken into consideration, it was observed that women were predominantly involved and that the participants belonging to the 40-49 age range were more in number in both groups.

Table 13. Duration of Stay in the Netherlands

Duration		F	%
Female			
	Since birth	10	13
	10-14 years	12	16
	15-19 years	35	20
	20 and longer	18	47
Total		75	100
Male			
	Since birth	5	13
	10-14 years	6	15
	15-19 years	16	41
	20 and longer	12 31	
Total		39	100

When the participants' durations of stay in the Netherlands were taken into consideration, 13% of women and 13% of men had been living in the Netherlands since birth. The objective of asking this question was to determine whether the answers were sufficient to make comparisons. It can be stated that the families living in the Netherlands since they were born presented a correct perspective towards the questions in terms of the educational compatibility of both themselves and their children.

Table 14. Number of children

Number of children		F	%
Female			
	1-3	65	87
	4-6	7	9
	7 and more	3	4
Total		75	100
Male			
	1-3	27	69
	4-6	8	21
	7 and more	4	10
Total		39	100

When the number of children of the families is taken into consideration, it was observed that most males and females had 1-3 children. In terms of perceptions of cultural diversity, it can be stated that this made evaluations for different ages and periods valid.

Table 15. Educational level

Educational level	F	%
Female		
Primary	18	24
Junior-High	10	13
High	24	32
College	17	23
University	6	8
Total	75	100
Male		
Primary	10	26
Junior-High	6	15
High	12	31
College	7	18
University	4	10
Total	39	100

When the educational level of the parents was taken into consideration, it was observed that women generally had high school-vocational high school education. It can be demonstrated by means of this data that immigrants prefer particularly vocational education, which constitutes the most important point of the Dutch education system.

Table 16. Educational level of children

Educational level	F	%
Female		
Primary	5	7
Junior-High	13	17
High	18	24
College	25	33
University	14	19
Total	75	100
Male		
Primary	10	26
Junior-High	6	15
High	12	31
College	7	18
University	4	10
Total	39	100

When the educational level of their children was taken into consideration, determining whether there was a difference between the families and their children in terms of participation in education was the main objective. The rates of gravitating towards high school-college and university varied considerably. It can be stated that the rate has increased over time in terms of families encouraging their children towards higher education.

Conclusion and Suggestions

As a requirement of being present in cultural diversity and a multicultural society structure, education systems must be regulated with features that support this structure. For this purpose, in order to respect differences and to think free of prejudice, the necessity of establishing democracy in the classroom and school environment, strengthening the multicultural perspective, and avoiding marginalization-othering were evaluated with reference to the Netherlands. Comments were obtained through the obtained views and case studies on how correctly progress was being made, in terms of cultural diversity and values in life, in an example country like the Netherlands which has cultural diversity and an educational perspective based on cultural diversity. The distinctive aspect of this study is that it makes use of sample experiences that may reveal the difference between the past and the present and accordingly, reveals to an extent how much the fact of marginalization-othering can be associated with the fact of living together in a society based on cultural diversity. According to the results extracted from the obtained views and sample experiences, there surely exist differences in experiences in terms of adaptation and the marginalization-othering concept between those

who migrated in the past and those migrating in the present day. Based on the opinions extracted from the obtained results and similar studies, being present in a multicultural society brings with it the cultural conflicts between different ethnic groups. Studies and projects that make reconciliation between cultures possible must be regarded.

Discussion

Cultural differences are obstacles facing the adaptation of ethnic groups into settled societies. Since immigrants are extremely loyal to their cultures, they exclude themselves from society. Adaptation studies must be conducted for immigrants that attempt to overcome discrimination by means of ghettoization and live in as small groups. Instead of becoming scared of disappearing, the sense of becoming strong in solidarity must be brought in. Therefore, cooperation studies that may bring different cultures together must be carried out. It is important for training aimed at the adaptation of immigrants and minorities, particularly to values and norms in the public sphere. The regulations are required for redressing the balance between the structure of immigrants 'own society and the structure of the society in which they wish to live. Particularly the immigrant groups that have made their presence felt in the field of politics lately play important roles for redressing such balance in an accurate manner. Regulations are required for redressing such a balance in a correct manner. The regulations are required for strengthening social unity along with unity in mosques. Based on the deductions obtained from the positive and negative opinion in the study, being an immigrant actually requires a thorough renewal, being open to new ideas and being well-informed.

On the other hand, apart from being foreigners, families also have problems in terms of their communication, ties and trust with families who have immigrated from the same country. It can be stated that the structure of the concept of being a fellow countryman who is a unifying and strengthening factor in a foreign country has also been differentiated. By taking the research into consideration from different aspects, it is hoped for that the research to will shed light on new studies in order to see the differences between the new generation and the previous generation in areas such as social adaptation, objectives and expectations, respect towards and acceptance of differences, identity and personality, cultural adaptation and maintenance of culture, participation in educational opportunities, being present at senior business levels, language sufficiency and being multilingual, and enabling the adaptation of multilingualism and multiculturalism.

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