Leveraging (the potential of) the multiethnic classroom: Using the constructs of cultural humility and safety to provide belonging for Cross Cultural Kid (CCK) refugees

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Abstract

In today's age of globalization and mobility, children are impacted as they cross cultures, languages, and school systems. For the privileged this can be seen as a glamorous lifestyle; for the refugee and displaced person this move has more negative consequences. Both of these groups share both positive and negative characteristics as a result of growing up among cultures. In the 1950s Ruth Useem first referred to these children as Third Culture Kids (TCKs) who grew up in a cross-section of two cultures. This term was then expanded to Cross Culture Kids (CCKs); a subset of which includes children of refugees and migrants. This article offers a brief overview of the concept of Cross Culture Kids and research from studies conducted with this unique group of children. Educational practices and methods of interventions are considered in light of the particular needs of CCK refugees in the Italian context in order to facilitate cultural humility and inclusive processes in multiethnic and multicultural schools.

Introduction

Who are Cross Cultural Kids (CCKs)? What does it mean to grow up in a multiethnic globalized world? How and to what extent are schools prepared to welcome and support cross cultural kids? What can teachers do?

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* The article is the result of the fruitful and passionate collaboration between the two Authors. Only for scientific responsibility, the Authors declare that Deborah Kramlich is the main writer of paragraphs § Introduction, § 1. Why we talk about Cross Culture Kids (CCKs), § 3. Critical Constructs to Address Problems of Identity and Belonging, while Alessandra Romano is the main writer of paragraphs § 2. Lost in Italy: CCK Refugees and Migrants in Italy, § 4. Pedagogical strategies for fostering cultural humility in the classroom. Moreover, Deborah Kramlich supervised the quality of the overall writing, while Alessandra Romano supervised editing, graphics and tables.

This article offers a brief overview of the concept of Cross Culture Kids and research from studies conducted with this unique group of children focusing on a subset of the CCK; namely children of refugees and migrants. After examining the particular needs and challenges of CCK refugees, this paper proposes educational practices and methods effective in facilitating cultural humility and inclusive processes for CCKs in multiethnic schools.

The concept of the Cross-Cultural Kid (CCK) is defined by Pollock, Van Reken & Pollock (2017) as "a person who has lived in – or meaningfully interacted with – two or more cultural environments for a significant period of time during developmental years" (p. 43). The term includes children who move between cultures due to a parent's career, known as Third Culture Kids (TCK); "domestic" TCKs, or children whose parents moved around various subcultures in the child's home country; bi/multi-cultural and bi/multi-racial children, or children born to parents of different cultures or races; children of immigrants; children of refugees; children of ethnic minorities; and international adoptees.

The CCK has "spent a significant part of his or her developmental years outside the parent's culture … and builds relationships to all of the cultures, while not having full ownership in any" (Pollock, Van Reken & Pollock, 2017, p.15-16). CCKs are those who have created their own "unique third culture" which is a combination of their parents' home culture and their receiving culture(s) in which they live or have lived (Pollock et al., 2017; Kennedy & Lee, 2018)[1].

Interestingly, the term, 'third culture' was also used by Casmir in 1978 who spoke of a 'hybridized cultural space' that existed between people of different cultures. He defined this as "the construction of a mutually beneficial interactive environment in which individuals from two (or more) different cultures can function in a way beneficial to all involved" (Casmir, 1997, p. 92). Casmir's third culture is the safe place that exists between people of different cultures that allows them to be themselves while also fully respecting the culture of the other. Useem *et al.* (1963) also referred to this third culture as an "interstitial culture" that denotes "the behavior patterns created, shared, and learned by men [sic] of different societies who are in the process of relating their societies or sections thereof, to each other" (p. 169). Pollock et al. (2017) stress that the third culture is an abstract culture, created

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[1] We are using the following definitions for the terms *immigrants*, *migrants* and *refugees*: the term immigrant will be used for all peoples crossing cultures; migrants will be used for those moving voluntarily, and refugees for those moving under duress. Migrant is used generically to describe people who choose to cross borders semi-permanently or permanently while a refugee is "someone who has been forced to flee his or her country because of persecution, war, or violence" (UNHCR, 2018).

through the interactions of the members, a "culture between cultures", or the shared culture of the expatriate community (p. 14).

The term CCK was appropriated for the book, *Third Culture Kids: Growing Up Among Worlds* where it is rooted more in psychological challenges that had been observed in the TCK community at large rather than an in-depth analysis of the characteristics of the TCK (Pollock et al., 2017). Both issues of home and belonging are some of the deepest struggles and challenges facing this distinct subsection of a growing multicultural world (Tanu, 2017). Many of the stories of TCKs or CCKs are pervaded by a sense of rootlessness, of not belonging to any culture, of being raised in a neither/nor world.

This paper focuses specifically on CCKs that are sons and daughters of migrants and refugees, most coming from a disadvantaged background moving under duress as opposed to TCKs who often come from a privileged background (diplomat, foreign service, etc.). Although both have similar struggles, the migrants and refugees face them to a greater degree coupled with the higher uncertainty about being able to settle permanently in the host country or even return to their passport country.

Building on these foundational questions, we analyze the CCK phenomenon with particular attention to the Italian scenario. In doing so, we refer to the constructs of cultural humility (Tervalon & Murray-Garcia, 1998; Levy, 2009), cultural safety (Papps & Ramsden, 1996; Williams, 1999; Anderson *et al.*, 2003), as well as contact theory (Antonsich, Matejskova, Brown, Hage, & Zapata-Barrero, 2016). Then, we focus on what educational practices and methods of interventions are effective in facilitating inclusive processes for Cross Culture Kids in multiethnic communities and schools.

Why we talk about Cross Culture Kids (CCKs)

In 2017, the number of international migrants reached 258 million, including 25.4 million refugees (Vidal & Tjaden, 2018). With the rise of globalization and movement of both national cultures and peoples comes a unique opportunity for both work and connection across culture that is also rife with potential pitfalls. This movement continues to receive significantly more negative publicity in spite of the proven positives that an immigrant population brings to their host country. This is also reflected in an increase in right-wing political parties throughout the US and Europe (Dempster & Hargrave, 2017). Immigrant CCKs face specific challenges in acculturation[2]

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[2] Acculturation refers to the process that occurs when groups of individuals of different

to their new setting that are influenced primarily by three factors: 1. Was their migration voluntary or forced? 2. Is there a "structural hierarchy" that the immigrant will never be able to climb above? 3. Is there a stereotype from which the immigrant cannot distance him or herself? (DeVos, 1980; Rothe, Tzuang, & Pumariega, 2010).

Certain CCKs can identify as cosmopolitan elites, economic migrants or privileged migrants (Bjørnsen, 2020). In some cases, this subset of CCKs can enjoy greater privilege and wealth as well as a higher level of prestige in their host country than they did in their passport country. This does not necessarily offset the general challenges of the CCK lifestyle that include identity, belonging, and social standing. Nevertheless, many CCKs have additional struggles rooted in their reasons for moving or even fleeing their home country; this group of CCKs would include refugees as well as displaced peoples. They also face uncertainty about if or how long they can stay in their host culture, deep grief over loss of family and homes they can possibly never return to, as well as economic or racial challenges that represent significant psychological stressors. All CCKs including economic migrants, refugees and displaced persons will experience psychological, cultural, and social challenges to some extent (Kramlich, 2020). How these are met and how they are received in their host culture will directly impact the CCKs integration. If this process does not go well, the grief and pain can go unresolved and cause long-term psychological damage.

In 2002, a new term was proposed by Ruth Van Reken called Cross-Cultural Kids (CCKs). A CCK is a person who is living/has lived in – or meaningfully interacted with – two or more cultural environments for a significant period of time during the first eighteen years of life. She differentiates the term from the expression Adult Cross-Cultural Kids (ACCK), a person who has grown up as a CCK.

Fig. 1 represents the model offered by Van Reken (2017).

In this model, the wide variety of ways children can grow up cross-culturally are recognized under a unified whole while not losing the distinctions of a particular experience. In addition, we can appreciate the reality and the cultural complexity of each person's story within a larger context. In this model, the types of CCKs we can consider are:

- *Traditional TCKs*: A traditional third culture kid (TCK) is a person who spends a significant part of his or her first eighteen years of life

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cultures come into continuous first-hand contact, which changes the original culture patterns of either or both groups. The encounter causes cultural diffusion of varying degrees and may have one of 3 possible outcomes: (1) acceptance, when there is assimilation of one group into the other; (2) adaptation, when there is a merger of the 2 cultures; and (3) reaction, which results in antagonistic contra-acculturative (Redfield, Linton, & Herskovits, 1936).

accompanying parent(s) into a country or countries that are different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training;

Fig. 1 - The Cross-cultural Kid Model (CCKM) (Pollock et al., 2017, p. 44)
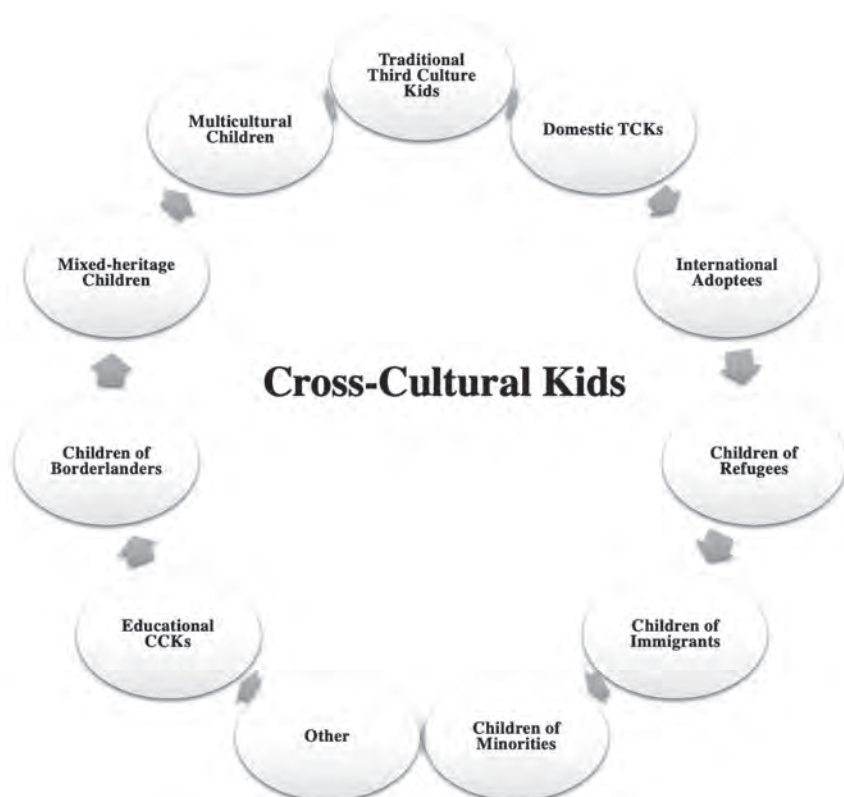
- *Children from multiethnic parents*: Children born to parents from at least two cultures – may or may not be of the same racial heritage;
- *Children with mixed-racial heritage*: Children born to parents from at least two racial heritages – may or may not be of the same culture;
- *Children of borderlanders*: Children who cross borders frequently, even daily, as they go to school, or whose parents work across national borders;
- *Educational CCKs*: Children who attend a school with a different cultural base from the one they return to at home each night;
- *Children of minorities*: Children whose parents are from a racial or ethnic group that is not part of the majority race or ethnicity of the country in which they live;

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- *Children of immigrants:* Children whose parents have made a permanent move to a new country where they were not originally citizens;
- *Children of refugees*: Children whose parents are living outside their original country or place due to circumstances they did not choose, such as war, violence, terrorism, famine or natural disasters;
- *International adoptees*: Children adopted by parents from another country other than the one of that child's birth;
- *Domestic TCKs*: Children whose parents have moved in or among various cultures or subcultures within that child's home country;
- *Other*: Any other way children grow up cross-culturally (p. 44).
  Then, Van Reken expanded the first model with the following additions.

Fig. 2 - The Cross-cultural Kids Model expanded (Pollock et al., 2017, p. 45)
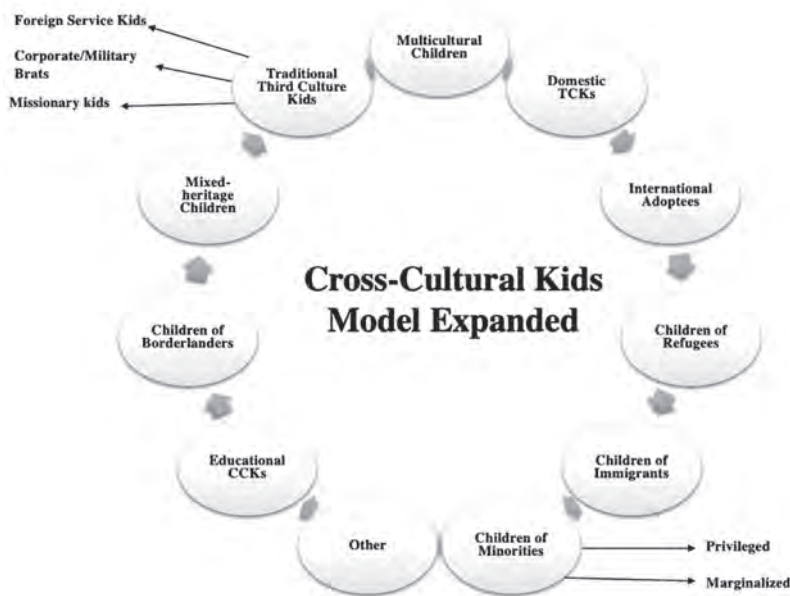
Scientific literature categorizes the life experience of CCKs with a variety of terms; these include "global nomads" in McCaig (1994), "cultural chameleons" in Moore and Barker (2012), "internationally mobile adolescents" in Gerner, Perry, Moselle & Archold (1992), and blended culture (Margana, 2016). Lijadi and Van Schalkwyk (2017) proposes a place identity construction theory, which may serve as guidance for CCK youth and their families to recognize their strengths and enable modalities that assist in gaining a coherent sense of self. However, "CCKs often go through

intense emotional experiences, engendered by frequent, often abrupt, relationship transitions; safety and security issues in their environments; and the task of developing an integrated and coherent sense of personal identity amidst so much transition" (Davis *et al.*, 2015, p.170).

Yet, not all is bad for the CCK. A number of studies confirm how CCKs' strengths lie in possessing a global and multicultural perspective, as well as having an intellectual flexibility when adapting their frame of reference to new environments (Pollock *et al.*, 2017). In fact, their global lifestyle and serial mobility can result in some highly desirable skills. A CCK is uniquely poised to be a cultural advocate and ambassador as, for example, Lachesi Association has implemented using refugees who have lived in Milan to support their fellow citizens as they transition to life in Italy[3]. CCKs can help as mentors and facilitate the bridge between the two cultures.

The feeling of being in motion, heading to a new location is also one that reveals the underlying rootlessness and unsettledness that many CCKs feel as well. Often the question, "*Where is home?*" is one that is impossible to answer as many will feel "at home" in multiple locations, but "home" is always an elusive place being the sum of many cultures. This question of home goes deeper to the question of belonging and finally to identity. This may not surface during childhood but during repatriation to the heritage culture. At this point, the problems of identity and belonging can be the most acute.

CCKs who are refugees and migrants and have left their homes under duress are the focus herein. They experience financial, emotional, or physical uncertainty and are unsure if they will ever be able to return home. Many CCKs face an uncertain future as there is no guarantee of either residence or a work permit in their host country. This stigmatism increases the challenges of integration which when coupled with the often traumatic move and the ongoing uncertainty of residency creates tremendous challenges that can result in extremism of groups that are unable or not allowed to adapt (Khosrokhavar, 2014).

Lost in Italy: CCK Refugees and Migrants in Italy

What does this CCK phenomenon mean for Italy who has taken in thousands and thousands of refugees? What can be learned from the unique CCK experience that could be leveraged for promoting inclusion in Italian society?

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[3] More information at: http://www.associazionelachesi.it/.

As of 1 January 2017, there were 5.047.028 foreign nationals resident in Italy. This amounted to 8.2% of the country's population and represented an increase of 92.352 foreigners from the previous year. These numbers include children born in Italy to foreign nationals (75.067 in 2014; 14.9% of total births in Italy), but exclude foreign nationals who have subsequently acquired Italian nationality; this applied to 129.887 people in 2014. About 10% of the Italian population, around 6.200.000 people residing in Italy have a migration background[4] (Ministero del Lavoro e delle Politiche Sociali, 2019).

The distribution of the foreign-born population is largely uneven in Italy: 59.5% of immigrants live in the northern part of the country (the most economically developed area), 25.4% in the central area, while only 15.1% live in the southern regions. Children born in Italy to foreign mothers reached 102.000 in 2012, 99.000 in 2013 and 97.000 in 2014.

These numbers exclude illegal immigrants whose exact population is difficult to determine. In the first two months of 2020, 2.300 migrants arrived by sea in Italy. In 2019, 11.500 migrants arrived on the Italian coast. Among the most frequent nationalities declared upon arrival, Tunisian and Pakistani ranked first and second. More specifically, 2.600 people came from Tunisia, while 1.200 came from Pakistan. In September 2019, the largest number of asylum applicants in Italy were from Pakistan. In recent years, many unaccompanied minors also reached the Italian coast. Between January and October 2019, over a thousand children migrated without their parents into the country.

Unfortunately, this situation is distorted by the media to foster people's negative emotions and prejudices. According to the data published by Ipsos (2018)[5], some Italians overestimate the size of the immigrant population. The biased and incorrect perceptions in 2018 were insightful; respondents thought about 28 % of the Italian population was not born in Italy, whereas the actual percentage was around ten. Furthermore, the public opinion regarding migration was divided: roughly half of the population perceived migrants as a risk for the Italian economy. On the other hand, 18 % of Italians believed that migration was an important resource for the country.

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[4] Data provided by the XI Rapporto annuale del Ministero del lavoro. Gli stranieri nel mercato del lavoro in Italia, 2019. Retrieved at http://www.integrazionemigranti.gov.it/rapportiricercaimmigrazione/Rapporti%20Nazionali /IX%20Rapporto%20annuale_def%209%20luglio_con%20copertina.pdf

[5] Rapporto Ipsos 2018. Un'Italia frammentata: atteggiamenti verso identità nazionale, immigrazione e rifugiati in Italia. Retrieved at https://www.ipsos.com/sites/default/files/ct/publication/documents/2018-08/italyitfinal_digital.pdf

International migration has indeed both direct and indirect effects on economic growth (OECD, 2014). First, migration has a demographic impact, not only by increasing the size of the population but also by changing the age pyramid of receiving countries. Migrants tend to be more concentrated in the younger and economically active age groups compared with host culture nationals and therefore contribute to reduce dependency ratios (Gagnon et al., 2014). Second, migrants arrive with skills and abilities, and can directly contribute to the workforce of the host country. More specifically, evidence from the United States suggests that skilled immigrants contribute to boosting research and innovation, as well as technological progress (Hunt, & Gauthier-Loiselle, 2010).

The multiethnic classroom as a learning setting for contact and integration

CCKs are often subject to social exclusion, they are treated as not belonging to the host culture and society. Born into one culture, raised in another, their identity is most closely aligned with others raised like them, moving internationally. They are not "from" anywhere. Even if some were born in the host country, this country is another foreign assignment in their eyes. Feeling out of place is only the tip of the iceberg. With multiple moves, they struggle through yet another adaptation, another culture shock, and another freefall. CCKs are often victim of discrimination, whereas background variables such as social class, ethnicity, and gender affect the successful trajectories of individuals at school (Dekkers, Bosker, & Driessen, 2000; Gimenez, 2000). The discrimination could be defined as a complex experience of "interlocking systems of oppression" (Collins, 1990), carried out by the main dominant cultural and national majority and by those who teach there.

Contact theory (Allport, 1979) predicts that contact in settings of equality reduces intergroup bias and thereby decreases the preference for same-ethnic friendships. Schools are prime foci in which more or less diverse friendship networks may be woven (Shwed, Kalish, & Shavit, 2018). Contact theory suggests that under certain conditions, the sharing of a social setting by two or more groups leads to reduced prejudice through positive intergroup contact. The four conditions for positive contact are: equal group status within the situation, common goals, intergroup cooperation, and authority support. Successful, repeated interactions between group members leads to intergroup relationships, facilitating knowledge about the other, and ultimately, changing attitudes even when not all of the four conditions are met (Shwed et al., 2018, p. 646). Schools can provide a social setting in which groups have equal status, ample organizational support for positive,

repeated contact situations, and students are asked to cooperate on joint projects. Two questions remain: How can students be encouraged to know and to support each other? How can teachers support this process?

Schools need to be safe spaces filled with open hearted, responsive, listening teachers where the school community composed of teachers and students can offer stability and a sense of belonging (Kramlich, 2018). Security, a sense of membership and safe relationships are the three key aspects to consider. Ideally, security should go beyond physical safety to psychological and cultural safety where refugee CCKs are encouraged and celebrated for their nationality and ethnicity. Teachers should tutor, mentor, and facilitate interactive learning formats through the interplay of diverse cultural perspectives and problem resolution through negotiation of meaning thus giving value and attention to the cultural heritage of each student. Most schools are strong with supporting entry transitions, but more attention needs to be given to ongoing support for both students and their families to help them integrate with the local community and find membership there. Authentic and collaborative relationships are formed through responding to the students' needs to find their ecological multicultural niche. Unfortunately, many school teachers are not trained in the specific needs of CCKs and these key areas to support belonging and membership fall short. Understanding and implementing key principles from transformative learning (Mezirow, 2003; Brookfield, 2017) and cultural humility can provide an important framework for teachers to address some of the key social, cultural, and psychological needs of CCKs.

Critical Constructs to Address Problems of Identity and Belonging

The conceptual framework that constitutes the backdrop of our argumentation is nurtured by the growing breadth of eclectic contributions on multiculturalism and multiethnicity within the field of adult and higher education, including sociological studies on the radicalization processes (Kosrokhavard, 2014), and on cultural pluralism (Amiraux, 2018).

However, the approach that most significantly impacted our theoretical lens is transformative learning theory (Mezirow, 2003; Brookfield, 2017). Transformative learning theory supports intercultural learning theory by providing details of the conditions needed for a cross cultural experience to shift learners' thoughts, feelings, and actions (Dirkx, 2012).

Transformative learning is a deep, structural shift in basic premises of thought, feelings, and actions (Mezirow, 2000): it is a shift in consciousness so intense that it permanently alters one's way of life. The shift includes

understanding one's self, one's self-location, one's relationships with others, and one's relationship with the physical world (Mezirow, 1991). Three of Mezirow's (1978) phases – a disorienting dilemma, critical reflection, and rational discourse – may explain the transformation a CCK goes through when entering the host culture that brings a greater understanding of culture awareness. The experience of cross national mobility could constitute for them a disorienting dilemma. Nevertheless, intercultural exchanges can change learners' beliefs by providing a perplexing experience, critical reflection of their experience, and development of their transformation through rational discourse (Taylor, 2009; Mezirow, 1978). Critical reflection is essential to establish a new habit of thought when living in different cultures, but not all CCKs may be desirous of this. Self-reflection can result in a dramatic re-orientation of oneself and may affect dramatic changes in orientation on the event, which frees the learner from previous frames of reference and paradigms. Critical reflection is not a singular focus but an understanding of one's biases, assumptions, and values with a continuous shifting back and forth between oneself and others (Kumagai & Lypson, 2009). So, we refer to critical reflection also to understand the kind of self-evaluation processes that teachers themselves are asked to undergo.

The first step toward teaching well in a multicultural classroom is a teacher who is self-aware and who engages in critical self-reflection. This begins by understanding that good and even noble intention does not result in good practice as one considers the multiple complexities of culture psychology and even politics (Brookfield, 2017). Teachers must be willing to self-examine their hidden biases and assumptions which are not easily revealed or known. The pathway to this necessary self-reflection can start by assuming the posture of cultural humility. This happens as the teacher acknowledges the impossibility of knowing or understanding another culture and lays aside the power of cultural competency by asking questions and showing both desire and importance of learning directly from the marginalized.

To teach well in multiethnic settings also requires that the teacher does not embrace neutrality or posits a color-blind stance; rather the true anti-racist teacher will recognize that all racial groups are civilized and will work for policies and treatment in and outside of the classroom that "are geared toward reducing racial inequities and creating equal opportunity" (Kendi, 2019, p. 32). In the process of adapting to new cultures, many migrants negotiate multiple identities, which may no longer be discrete cultural entities, but are becoming blended and multifaceted (Sobré-Denton, 2017). Hybridized identities may be capable of sustaining multiple cultural

influences by becoming more flexible, but only if a sense of membership and belonging supports the multicultural identity construction.

As a means of equipping themselves for this multicultural and multiethnic setting, many teachers turn to training in intercultural competence. Competence in this context is viewed as a combination of knowledge and skills necessary for appropriate intercultural communication and interaction with people from different cultures. It can also be seen as the ability to adjust and adapt one's perspective and behavior to people from a different cultural background (Hammer, 2015). Within intercultural competence there are numerous models that can be classified into 5 categories (Spitzberg & Changon, 2009):

● Compositional models;
● Co-orientational models;
● Developmental models;
● Adaptational models;
● Causal path models.

An additional challenge in defining intercultural competence is that researchers have differing views of culture some of which are fixed and binary while others view culture as more fluid and changing (Sharifian, 2018).

More specifically though, the term, intercultural competence is problematic. "An emphasis on professional competence in the domain of culture risks reifying appropriating rather than respecting and engaging the other's lifeworld" (Kirmayer, 2012, p.157).

Cultural humility and cultural safety

The challenges in focusing on intercultural competence have resulted in alternative methods of cultural humility and cultural safety to respectfully engage cultures. Tervalon & Garcia (1998) considered the cultural humility as opposed to cultural competence for work within multicultural education. They postulate that cultural humility is rooted in both self-evaluation and self-critique regarding the power differential between the physician and patient specifically in areas of race, ethnicity, class, linguistic skills, and sexual orientation. Cultural humility is practiced as the physician lets go of being the expert and instead becomes a student of the patient and a partnership is formed for the well-being of the patient. This approach is an ongoing attitudinal shift of posture, not a method or a competency as these imply achievement or completion. Competency often creates even greater problems and can provide the privileged person a weapon to wield as they assume they are prepared for and justified in their approach to work across

cultures. Rather, a new attitude is the key, a letting go of power, a curiosity, and willingness to say, "*I don't know. I can't know or understand. Please teach me your culture. Please teach me who you are*." This is cultural humility. It is an ongoing, neverending, always questioning, never assuming, willingness to say, "*I can only understand you and your culture as you are willing to teach me*." Cultural humility says to other cultures, "*I am the learner. You are the teacher.*" It gives away power, pride, knowledge, labelling and assumes the posture of humility, curiosity, and uncertainty.

In a multicultural world where power imbalances exist, cultural humility is a process of suspending judgement, openness, self-awareness, being egoless, and incorporating self-reflection and critique after willingly interacting with diverse individuals. The results of achieving cultural humility are mutual empowerment, respect, partnerships, optimal care, and lifelong learning (Foronda, Baptiste, Ousman, & Reinholdt, 2016, p. 213).

The concept of *cultural humility* takes into account the fluidity of culture and challenges both individuals and scholarly institutions to address inequalities (Fisher-Borne, Montana Cain, & Martin, 2015). *Cultural humility* is an approach to redressing power imbalances in teacher-student and student-student relationships by incorporating critical self-evaluation and recognizing that cultural differences lie not (not only) within foreign students but within classroom interactions and relationships.

Table 1 - Differences between cultural competence and cultural humility. From: Yeager & Bauer-Wu (2013, p. 12)

Attributes	Cultural Competence	Cultural Humility
View of Culture	- Group Traits - Group label associates group with a list of traditional traits and practices - De-contextualized	- Unique to individuals - Originates from multiple contributions from different sources. - Can be fluid and change based on context
Culture Definition	Minorities of ethnic and racial groups	Different combinations of ethnicity, race, age, income, education, sexual orientation, class, abilities, faith and more
Traditions	Immigrants and minorities follow traditions	Everyone follows traditions
Context	Majority is the normal; other cultures are the different ones	Power differences exist and must be recognized and minimized

Results	● Promotion of stereotyping	● Promotion of respect
Focus	● Differences based on group identity and group boundaries	● Individual focus of not only of the other but also of the self
Process	● A defined course or curriculum to highlight differences	● An ongoing life process
Endpoint	● Competence/expertise	● Making bias explicit ● Flexibility/humility

Cultural humility can be advocated, indeed, as an approach to teacher professional development in an effort to counter professional Eurocentrism, ethnocentrism, and intellectual colonialism. Turner (2016) devastatingly showed that refugees are often only defined according to their basic needs of food and provision. In looking at Maslow's (1981) Hierarchy of Needs (HON), this is only the first level. The additional levels include safety, love and belonging, esteem, and self-actualization. Often, the refugee is only provided physiological needs and the additional levels of need are often not considered or addressed in the host country. Yet, the school could be a natural point of contact where some of these additional needs could be met if the teachers were informed by cultural humility and safety.

In addition, "*cultural humility enables cultural safety*" (First Nations Health Authority, 2020, p. 23). Williams (1999) defined cultural safety as "an environment that is spiritually, socially and emotionally safe, as well as physically safe for people; where there is no assault challenge or denial of their identity, of who they are and what they need". Cultural safety means the classroom is a refuge and safe place where all students can find belonging. In order to be equipped to teach a multicultural group of students and to show both cultural humility and safety, it is critical to know the individual story and backgrounds of all students (Brookfield, 2017).

One aspect of cultural safety includes not only valuing the cultural background of the students but also their mother tongue[6] (Darder, 2015). In an immersion form of language learning, letting another student speak their mother tongue at school was seen as a barrier to other students and as a hindrance to acquiring the second language. Yet, in this scenario, the social, psychological and cultural needs of the students were ignored as the student was taught to leave their heritage culture and identity at home and to fully

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[6] One, that of communication theorists (Ruben & Kealey, 1979), holds that because communication determines the individual's ability to interact competently in all life situations, intercultural communication is the essence of cultural adaptation.

embrace the second culture of the school. Yet, what if there was a third space or third culture allowed or even encouraged within the school? Several trends are supporting this third space by allowing the student to retain their language while also supporting second language acquisition. "Translanguaging" supports students using and practicing the valuable skill of "language transfer" as they go back and forth between their mother tongue (L1) and their second language (L2) (García & Wei, 2014). Teachers can support this practice as they allow students to use literature from L1 and translate into L2 or vice versa. By allowing the second language in the classroom, the teachers show the value of the student's mother tongue and allows the student to retain this important cultural heritage (García & Wei, 2014). While translanguaging does have particular benefits of supporting both the heritage language and culture of second language learners, and research has shown it to be supportive of L2 development, nevertheless, teachers should have formal training in this approach (Champlin, 2016). In addition, some teachers are also referring to their L2 students no longer in terms of their deficits (ESL students or Italian as a second language students); but instead as *emerging bilinguals* emphasizing their growing linguistic development (Catalano & Hamann, 2016; Martínez, 2017). Language learning expectations for both CCKs are often neither realistic nor adequately explained for teachers of multilingual students outside of the language classroom. Cummins (2008) has made two important distinctions related to language acquisition that are imperative for all teachers who teach second-language students to know and consider in both their instruction and evaluation. Basic Interpersonal Communicative Skills (BICS) represents the conversational fluency that most students can achieve within a 1-2 year period. It can be remarkable for native speakers to see how quickly L2 learners are able to communicate almost fluently in a short period of time. Yet, communicative competence does not equal fluency in all areas of the language. Cognitive Academic Language Proficiency (CALP) refers to the student's achievement in academic equivalency in L2 and on average takes five to seven years and up to nine years. The challenge is that once a student sounds fluent, expectations are that they will be able to perform at the same level as a native speaker. When this does not occur, then assumptions can be made regarding intelligence or overall ability to perform well. L2 students will continue to need accommodation and support to get to the CALP level. CCKs students without sufficient resources for additional language training and support can struggle for many years with language. Accommodations can be an important support for these second language learners. Sweden has taken specific steps to address these concerns and offers the following language support for all immigrant students:

1. Immigrant students received additional support for learning Swedish;
2. Immigrant students also receive mother tongue instruction (*hemspråksundervisning*) in school;
3. Students who spoke Swedish as a second language (Svenska som andraspråk) were graded with a different rubrik than native Swedish speakers allowing them to achieve high marks as well as the necessary qualifications for further studies (Kava, 2019).

Although Italy does provide high functioning systems of accommodations for students with learning disorders and at-risk, nevertheless they are not always culturally sensitive. These accommodations include (Cottini, 2017):

1. Specialized tutoring and guidance during the transition from secondary school to university;
2. Multiprofessional teams in cooperation with families and parents to identify and plan any help which may be necessary to enable each student to successfully follow his/her path;
3. Contacts with local public and private institutions that may contribute to the school services for disabled students;
4. Specialized and certified teachers for special education with specific technical competencies and certifications;
5. Extra time for tests and homework;
6. VOCA, Symwriters, CAA systems, app and technological devices to support the learning process.

However, despite these strategies being available for all students in Italian schools, they do not specifically address the cultural or linguistic issues specific to CCK students.

Pedagogical strategies for fostering cultural humility in the classroom

The Council of Europe, in the paper entitled "Plurilingual and intercultural education as a project" (2009) affirms that intercultural education should promote intercultural competence as much as plurilingual competence:

● Plurilingual competences: ability to acquire and use successfully different competences in diverse languages for different functions;
● Intercultural competences: combination of knowledge, abilities, attitudes and behaviors that allow one to recognize, understand, interpret and accept other ways of living and thinking beyond one's own culture.

Intercultural education considers the sociolinguistic and sociocultural reality that exists in the context as well as the linguistic diversity.

The education based on plurilingual competences is a new perspective that considers the languages of the students in all the subjects with an integral perspective. According to our framework, cultural humility starts from cultivating these abilities.

Fig. 3: The Cultural Humility Conceptual Framework (Source: original elaboration of the Authors)

These can help to frame cultural competency: we can become culturally competent by saying that we are *not* culturally competent and that we are learners and want to value, know, and understand. Cultural humility is the key to having the right mindset to engage appropriately with other cultures.

Darder (2015) suggests that national school education perpetuates the hierarchical social structure and thus reinforces the asymmetries of power against CCKs and marginalized students. This results in students from the dominant culture retaining their place at the top of the hierarchy while marginalized students remain at the bottom. One reason for this is that students do not "learn about their environment from the perspective of their own reality, but from the white wealthy view. Thus, poverty, drug addiction, and crime are an individual failing rather than the result of an inequitable and racist economy; children are taught to compete for the limited "top" positions in society rather than working together to improve their collective condition" (Carnoy, 1974, p. 366). This emphasis on individual responsibility to perform well within an oppressive school system is a form of colonization.

When a student underperforms, it is seen as an individual weakness and not attributed to either the student's particular challenges or the school failing to support the disadvantaged student adequately.

Darder (2015) also calls for biculturalism where students learn to function in two distinct sociocultural environments – their primary culture and that of the dominant mainstream culture in which they live. Far too often, teaching tolerance becomes the focus of multicultural education at the cost of mutual respect including both racial and cultural solidarity (Darder, 2015). This emphasis on tolerance neglects to consider the problem of power and privilege and allows the majority culture to casually lay aside the critical issues of inequity, race, ethics. Transformative multicultural education leading to true and humane education needs to engage these issues and power differentials and go further than merely accepting and tolerating other cultures to celebrate them. To this end, teachers in a multicultural classroom must honor, respect and value all students and treat them equally with dignity and respect (Darder, 2015).

How can a teacher learn to value, honor, and respect all of their students equally? Informing the mainstream culture about the benefits of CCKs or countering their incorrect beliefs about what is perceived as diverse culture has not proven to be effective in reducing discrimination (Dempster & Hargrave, 2017). Rather, a better way is for all cultures to get to know each other and interact together on a personal level (Pettigrew & Tropp, 2008). Learning to share and tell one's story is a practice of transformative learning that can assist in processing disorienting dilemmas connected to the experience of the CCKs (Catalano & Hamann, 2016). Those emancipatory practices are rooted in Freire's (1970) pedagogy of liberating the oppressed. It is particularly appropriate for the CCKs as it supports the shift from students as passive objects accepting the world as it is to subjects actively engaged in changing both themselves and existing social structures (Taylor, 1998). As this acculturating personal paradigm shift happens, CCKs students can begin to assume authority over their lives and become more proactive, autonomous thinkers (Mezirow, 1997).

With the intent to advance mutual understanding and improve students' interactions, the construct of cultural humility offers a trajectory to guide teachers and other professions on how to rethink the pedagogical curriculum to appreciate diversity and apply inclusive methods. With the vision of creating more open-minded and flexible students among diverse schools, educators should emphasize the need for self-reflection and the ability to view situations from multiple perspectives and lenses.

Teachers assume the posture of cultural humility toward their students through:

Fig. 4 - Tips for fostering cultural humility in multiethnic classroom (Source: original elaboration of the Authors)

Tips for cultural humility toward students in multiethnic classroom

1. Check for bias/prejudice
2. Ask for student's stories at beginning of the year
3. Give students opportunities to teach you
4. Invite feedback and correction
5. Proactively and regularly ask where you have been offensive
6. Provide opportunities for students to be successful--watch against structural racism in the classroom
7. Watch students interactions with each other. Immediately address bullying.
8. Provide social opportunities outside of the classroom (recess, lunch, weekends) for interaction

The adoption of cultural narratives in multiethnic classrooms may facilitate processes of developing cultural awareness. Cultural narratives are stories that act as frameworks from which people construct their own personal stories, and how we imagine the lives of others. Such frameworks are moral and evaluative (Fivush, 2010).

Table 2 offers a short instructor's guide for using cultural narrative in the classroom. When possible, allow CCK students to use representative literature from countries represented in the classroom.

Table 2 - Cultural narrative in multiethnic classroom (Inspired to Ken-Walsh, & Binger, 2018)

Goals and purpose	Set of Questions
Subverting the hidden power of the monocultural curriculum	Question 1: Would you please teach us more about your country you came from? How many people live there? What is the geographical, political, religious setting? What do you miss most about your home? What do you wish you could have brought with you here?
Reflect on own assumptions and multicultural experience	Questions 2: Please describe your cultural background and some of the values, beliefs, and behaviors you held or still hold regarding how you interacted or still interact with people and places new to you prior to your school experience

	For younger students: What are customs you have in your home that are different to what you see in this country? Do you follow any spiritual practices? What traditions or customs do you do daily or weekly or yearly? Possibly do a simple values clarification exercise with the class and have students compare their answers with each other to uncover hidden values.
Validating schemes and cultural perspectives	Question 3: Please describe one of your most memorable (or challenging?) cross-cultural experiences you have had since you started at this school. Are you aware of ways this experience has informed your understanding of culture and the way it informs beliefs, values, and actions? Can you tell us about it? For younger students: When have you felt you belonged at this school? What made you feel this way?
Learning through experiencing multiethnicity	Question 4: Describe how your cultural awareness and perspectives have evolved since your experience here in this classroom. These questions can also be reframed for the majority culture students after the minority culture student has shared this with the class. For younger kids: If you were to visit your home today, would your friends say you were the same or you had changed? If you have changed, how and why? What parts of your host country do you think your friends at home would like? Write a letter and tell them this.

When the cultural narratives were placed on a continuum from those who reported having had a 'very happy' childhood to those having had a 'very challenging' one, one essential distinction emerged. The more challenging a childhood was experienced, the more the informant described a discrepancy between expectations on emotions and emotional experiences. The cultural narratives show a chasm between what was told or assumed about their childhood, and how they experienced it. The painful experience of being an outsider is not necessarily just a transitional phase. It can lead to many years of "encapsulated marginality" (Killguss, 2008, p. 144), as Nina, aged 10, explains:

From being well liked and quite popular in Dhaka, I was placed in no man's land in Italy. I didn't know anyone. I had trouble making friends [. . .]. I didn't know what I was supposed to talk about, or how I was supposed to act in an Italian social context. We had few common references. I came from a whole other planet that no one else could imagine what was like. In primary school, I gradually pulled myself away from everyone around me (interview from the web).

Transformative learning theory encourages teachers to develop a deep authentic relationship with their learners – supportive, nurturing, genuine – which contributes to the development of community in the multiethnic multicultural classroom (Cranton, 2001; Brookfield, 2017). Processing cross-cultural transitions as well as their ensuing grief can provide rich opportunities for increasing rational dialogue in multicultural classrooms.

Rational discourse, the catalyst for transformation through depth of discussion about various world-views with others, is a critical component to an informed multimodal curriculum deeply impacting and transforming learners' cultural perspective (Kumagai & Lypson, 2009). A safe and comfortable setting typically in small groups is essential to ensure discourse.

Table 3 - Technique for inclusive dialogue in classroom (Source: original elaboration of the Authors)

Teachers' Instructions
We are an international community representing the global world. How many countries (passport country or lived longer than 2 years) are represented in this class? There are students from different countries and different cultures. We can group together and form groups with four or five children per each group.
We want to learn more about the different cultures represented in our classroom. We are curious to learn more about different languages and values. Working in groups, could each group learn about one of the cultures in this class (with the representing student guiding the learning) and present this culture to the class?
We all are invited to keep listening to each other authentically and empathetically. As an inclusive community, acquiring respect and appreciation for diversity are the goals we aspire to. Students will work in pairs and engage in active listening to each other by sharing stories about their passport country and culture (in response to question prompts).

Teachers who create a safe community and respect the heritage languages and cultures of their learners can help mitigate psychological stressors and support the development of resilience.

Both students and teachers would benefit by implementing practices of cultural humility in multiethnic multicultural classrooms. Teachers can be equipped in being attentive to these unseen needs and can create a safe and supportive atmosphere honoring the cultural values and heritage languages CCKs bring to the classroom. Through this nurturing community as well as supportive linguistic instruction, CCKs have a greater possibility for positive transformation that will ease and facilitate the stages of inclusion into this new culture. This is not only a matter of changing curriculum, but both an

attitudinal and organizational change for the teacher and administration that will impact the entire school. This is especially true in the country of Italy, where the formal curriculum needs to be balanced with the desire for inclusion for the ever-growing multiethnic multicultural population.

This framework outlined here allows us to present an experience-based taxonomy of the educational strategies for teachers to use and adopt both cultural humility and safety as a model of inclusion for the classroom. For more details, see Figure 5 and Table 4 below.

Fig. 5 - Educational strategies for fostering cultural humility in the classroom (Source: original elaboration of the Authors)
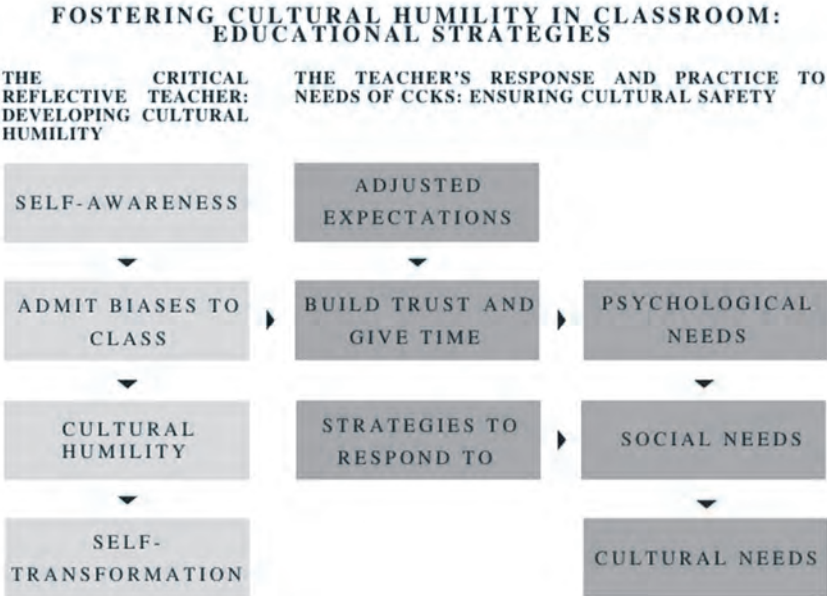

FOSTERING CULTURAL HUMILITY IN CLASSROOM: EDUCATIONAL STRATEGIES

Table 4 - Taxonomy of educational strategies for fostering cultural humility in classroom (Source: personal elaboration of the Author)

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1. *The Critical Reflective Teacher: Developing Cultural Humility*
   a. Self-awareness:
      i. *Developing cultural humility* is a process that begins with the person of a teacher. Cranton (2001) asks teachers to consider critical incidents in their lives and examine them for underlying values that both shaped and formed these incidents. These underlying values, both conscious and unconscious, may reveal both assumptions and blind spots that teachers have. Yan & Wong (2005) consider self-awareness within the context of culture and view it as part of a dialogical process where culture is both fluid and changing. Both parties "negotiate and communicate to co-create new meanings and relationships" (p. 187). This is not

an isolated event but is an ongoing practice that requires being open to another worldview while engaging in cross-cultural practice within a safe space.

b. Admit biases to class (Peterson & Brookfield, 2007):
   i. *Transform yourself in order to be transformative*: The teacher must first look beyond themselves to be transformed. They need to see beyond the students to their individual stories. Fleming et al. (2019) contends that transformation requires the ability to perceive the world as personal, political, and social and to make connections between one's own problems and the social problems of the surrounding community, i.e. "one does not understand the world correctly or in a transformative way without personal and social insights" (p. 39).

c. Humility:
   i. *Do not take remarks personally*: Many young students from other countries tend to use language that can be perceived as direct, abrupt, or even rude by their communication partners. Although they don't intend to be impolite, they are often misunderstood. Even though it can be difficult at times, try not to take such comments/remarks personally. Modeling socially appropriate language and setting clear expectations regarding classroom communication can be excellent strategies in these situations. Also be ready to address any inappropriate or unkind comments from classmates.
   ii. *Be willing to be corrected or apologize*. Example of teaching English in a German setting: "*I need to speak German occasionally to my students and make some errors in German. My students are always allowed to correct my mistakes which evens the power differential between us when I correct their English.*"

d. Learning as teacher, Teacher as learner (Freire, 1970):
   i. *Add more structure*: This is for both course design and delivery. For example, start each class by giving a written agenda for the various topics and activities that will be covered during class time. Predictable schedules and routines help reduce student anxiety and encourage CCKs students to engage in novel tasks.
   ii. *Actively seek feedback both positive and negative, and be explicit:* Providing written instructions, diagrams, or graphic organizers in addition to verbal instructions can be helpful for all learners specifically for second language learners. Avoid implying, hinting, or suggesting changes without concrete examples. Provide models and illustrations when possible.
   iii. *Make adjustments in light of applicable feedback and allow multiple ways to respond and engage*: Encourage students to respond by speaking, typing, illustrating, using note cards, or other non-verbal methods. These alternative response formats encourage CCKs students to engage more in the classroom and do so with more confidence. Allow second language learners different ways to communicate with teachers (non-verbal ways to show that they do not understand something, etc.).

e. Self-transformation -- (Fleming et al., 2019):
   i. *Explain the "why"*: Begin each class with an explanation of "why" we are discussing this topic and "how" it relates to real-world applications or future learning. Understanding the rationale/purpose helps increase motivation and the desire to learn.

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2. *The Teacher's Response and Practice in light of the Needs of CCKs: Ensuring Cultural Safety*

   a.   Adjusted expectations:

      i.   CCKs may have widely different values related to class discussion, the role of the teacher, engagement, etc. Seek to learn what these are and where possible to make accommodations (some are suggested below).

     ii.   *Allow sufficient response time*: We process information differently, and differ in the amount of time we need to respond to both familiar and novel content. The 15-second wait time (as a rule of thumb) is ideal for responding to questions or initiating an activity. Allowing sufficient response time helps reduce anxiety and encourages students to talk more in class.

   b.   Cultural Needs

      i.   *Intentionally ask minority students to give input* or even teach about an area/subject that they know well. This will not work with all subjects but will fit in naturally in many subjects. For example, in Geography, CCK students should share about their home countries; in Religion Studies, they can share about their religion, in Music, they can share music from their culture, in Math class, they can share how they learned Math in their culture, since Math is often taught very culturally.

     ii.   *Use real-life examples* that are representative of the cultures in the classroom. Students should be encouraged to bring in literature from their home country. This can be used for translanguaging or for translating into L2.

   c.   Psychological Needs (Emotional; Grief; Loss)

      i.   *Allow space to acknowledge both loss and grief*: Boyd & Myers (1998, p. 280) recognize the value of "grieving as a critical condition for the possibility of personal transformation." By teachers supporting the student's emotions in the classroom, CCKs have the opportunity to share their feelings and struggles which are a part of the initial steps of emotional transformation.

     ii.   *Build trust*: Try to find a way to connect with the student through a common topic of interest or a shared goal. Be willing to share both your success and difficult experiences from when you were a student as well as your professional journey. When we demonstrate to the student that we are not embarrassed by our challenges or failures, it creates an atmosphere of openness and approachability for the student and encourages them to share their difficulties as well. In addition, they understand that everyone faces challenges in their education/academic experience. Trusting teachers is often a necessary precondition for students to speak up (Brookfield, 2017). This trust only comes with time as teachers are seen to be consistent, honest and fair.

     iii.   *Build and practice inclusivity in the classroom*: Encourage students to support and mentor each other in classroom activities. Arrange partner work so as to maximize interaction between cultures. Intentionally use social emotional learning to build empathy in the classroom as it will also boost academic achievement by 11 percent (Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011).

     iv.   *Practice relaxation*: Many young students from other countries experience anxiety. By practicing relaxation techniques such as breathing exercises, physical activity, or humor in class, we help reduce students' anxiety.

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    v.   *Class Hour*--Take one hour a week for students to meet and discuss how they are feeling. Use this time to settle disputes within the class. This is a typical practice in many Nordic schools that facilitates the student's healthy social interactions while developing greater empathy in each student (Morning Future, 2019).

   d. Social Needs
      i.   *Give breaks*: Use breaks to reset the brain for further learning. Use these times intentionally to develop relationships among students. We all need a break during a lecture or when we are engaged in learning a large amount of information. Breaks are helpful to increase attention and motivation, and help us stay focused. Provide a 3-5-minute break for every 60-minutes of class time.
     ii.   *Watch carefully for subtle exclusion:* This can be both in and out of the class. Intentionally provide mentors for new students. Train them to be peer mediators. Organize out-of-school activities that support multiethnic multicultural relationships. Each school should have a clear anti-bullying policy where bullying is immediately addressed.

Our research into the needs of CCK refugees shows the importance of producing supportive training for teachers, scholars and policymakers in order to co-design and produce informed cross-cultural curriculum and practices for multiethnic classrooms using the constructs of cultural humility and safety. This contribution addresses the current problem of teachers entering jobs with limited cross-cultural knowledge and self-awareness (Cushner, 2007) by providing a framework of cultural humility and safety to support multicultural learning. By following this, teachers could be attitudinally and emotionally prepared to engage and support those crossing cultures in dire need of finding belonging and safety in multiethnic classrooms. Teachers' reflective practice and self-awareness coupled with cultural humility and safety are essential to preparing "students for the challenges of work, life, and citizenship in the 21st century and beyond as well as ensuring ongoing innovations in our economy and the health of our democracy" (Battelle for Kids, 2018, p. 1).

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The present contribution draws on the framework offered by the three-year research project called F.O.R.w.A.R.D. (*Training, Research and Development of "community-based" strategies to support practices of living together in multi-ethnic contexts*) held by the Department of Education at the University of Siena (Italy). The F.O.R.w.A.R.D. project is funded by the Italian Ministry of Education, University and Research (MIUR, Italian Ministry of University and Research). It is promoted by the University of

Siena (Italy) in partnership with the Al-Quaraouiyine University (Fès), the Al Akhawayn University (Ifrane), and University for Foreigners of Siena - International University (Italy). The F.O.R.w.A.R.D. project aims to identify constructs and practices that help to gain a better understanding of the phenomena of cultural and ideological radicalization. The overall priority is to share repertoires of interventions effective for building practices of inclusion within multiethnic multicultural communities.

The F.O.R.w.A.R.D. activities seek to address the following research questions.

Fig. 6. Research questions in the F.O.R.w.A.R.D. project (Source: original elaboration of the Author)

Aligned with those questions, the F.O.R.w.A.R.D. project runs along three trajectories that belong to the same transformative path:

(a) the collaborative construction of a network composed by experts, researchers and professionals, coming from international contexts, to allow to circulate and adopt a multi-methodological perspective to the different experiences of multiethnic pluralism;

(b) the co-design and implementation of training courses addressed to professionals in order to make them able and well-equipped to work in multiethnic contexts;

(c) the development of an institutional curriculum for the three-year degree in Education Sciences at the University of Siena with professional teaching classes including: Pedagogy of De-radicalization, Psychology of Radicalism, Sociology of Migration, Philosophical Practices for the Prevention of Radicalisms, Psychology of Multicultural Processes, European Immigration Law, Cross-cultural Pedagogy, Philosophy of

Intercultural Education, Intervention Methodologies and Tools for Inclusion in Jail.

Within the F.O.R.w.A.R.D. project, and according to its research trajectories, we offer a brief overview of the concept of Cross Culture Kids and suggestions from this research regarding this unique group of children. We aimed to contribute to the training, research and development of the Project by providing key information and reflection about the particular needs of CCKs regarding their identity construction and ways to promote cultural humility and safety among teachers of multiethnic multicultural classrooms.

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The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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