INTERNATIONAL SCHOOLS AND THIRD CULTURE KIDS IDENTITY DEVELOPMENT

A QUALITATIVE MULTI-CASE STUDY

by

Jacob Daniel Huff

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

The purpose of the qualitative multi-case study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' (TCK) identity construction in Asia. The theory guiding this study is place identity construction theory regarding the need for third culture kids to develop a personal identity in an international context. The central question is, How do educators and schools meet the identity construction needs of TCKs in international schools? The study's participant pool involved two international schools in South East Asia. It included each school's teachers and administrators. The data collection for two research sites involved semi-structured interviews with international schoolteachers and at least one administrator per case, a focus group of educators who all work in the same school, direct observations, archival records, and documents about the school's programmatic elements designed to meet the needs of TCKs. After the data collection in the study, the data analysis occurred using Yin's five-step model for data analysis. Five predominant themes emerged from the analysis: (a) TCK needs, (b) meaning of home, (c) sense of cultural mastery, (d) international school community, and (e) inclusion and representation. While the participants shed substantial light on inclusion and representation, a similarly designed study, which specifically targets inclusion and representation as to the purpose of the study, would likely gain even richer data and find deeper meanings. In addition, two outliers emerged in the findings: neocolonialism and translanguaging. Finally, an examination of the study's limitations related to the participants, research design, data collection plan, data analysis, and procedures is presented in the document.

Keywords: Third Culture Kids, international schools, case studies, place identity construction theory, and international mobility.

Copyright Page

Dedication

To my daughter Selah who is growing up as a TCK of a TCK. I hope this work helps us understand each other.

Acknowledgments

I would very much like to acknowledge my loving wife, Lee Hye Jung Huff, who took care of me when I needed it and pushed when I needed it more. I would also like to thank the many members of FIGT for their encouragement throughout this project, particularly Anastasia Lijadi, whose work has inspired me and has made numerous contributions in my research journey.

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List of Abbreviations

The following are terms with abbreviations found in the text.

Third Culture Kid (TCK)

Adult Third Culture Kid (ATCK)

Accrediting Commission for Schools Western Association of Schools and Colleges (ACS WASC)

The Council of International Schools (CIS)

Institutional Review Board (IRB)

CHAPTER ONE: INTRODUCTION

Overview

A growing number of students qualify as what is known as Third Culture Kids (TCKs) (Schaetti, 2006). These students lack emplacement in which to root their identity development (Lijadi, 2018). More research is needed in understanding Third Culture Kids' identity construction needs in their third culture environment (Lijadi, 2018). This study aims to extend the understanding of TCK identity construction and what the role of international schools can be in this process. This research study focused on finding out how educators and schools meet the identity construction needs of TCKs in international schools. The background for the study of TCKs is explored along with the theoretical underpinnings of TCK studies. This chapter contains discussions on the purpose and rationale for this study, its significance, and the guiding research questions.

Background

Research into the concept of Third Culture Kids started in the 1950s. The term was first coined by Dr. R. H. Useem when researching expatriates' children in India (Useem, 1966). Dr. J. Useem and Dr. R. H. Useem, a married research team, had previously identified the idea of a Third Culture in expatriate adults by studying Americans working in India. When Dr. Useem identified a related pattern in students, Dr. Useem began to publish research about this group (Useem, 1999). Since then, there has been growing interest in studying the phenomenon; over time, the definitions have shifted from a narrower focus to a broader context (Pollock et al., 2017).

Historical Context

There are many definitions for the term Third Culture Kid that have been used over the years. However, Pollock and Van Reken (2001) provided a robust definition for the Third Culture Kid, which is commonly cited in TCK literature:

> A person who has spent a significant part of his or her developmental years outside the parents' culture. The Third Culture Kid builds relationships with all the cultures while not having full ownership in any. Although elements from each culture are assimilated into the Third Culture Kid's life experience, the sense of belonging is in relationship to others of similar background. (p. 19)

While this is an often-cited definition, it is also a rather inclusive definition because traditionally, the term TCK was reserved for children of “expatriate parents with occupations such as diplomats, members of the military, missionaries, journalists, and international NGO workers from relatively high socioeconomic groups" (Kwon, 2019. p. 114). The most significant part of the traditional definition not included in Pollock and Van Reken’s (2017) definition is the idea of the temporary nature of TCK life. TCKs are not traditionally seen as immigrants because they are not permanently attached to the new place and seldom intend to change their citizenship to the nation they live in or permanently live there. They are not citizens, nor are they working toward this goal. They are transient by nature, seldom become lifelong residents and, because the immigration laws of many nations do not make gaining citizenship accessible to people who do not have a heritage from that nation, often could not become a citizen if they wanted to do so (Pollock et al., 2017). The definition represents a growing understanding of a greater nuance in who should be included in the term.

In the 1950s, the husband-and-wife research team, Dr. J. Useem and Dr. R. H. Useem, began to study Americans working in India. They found that the Americans working with their Indian counterparts began developing a *third culture* (Useem, 1999). They defined this as "the behavior patterns created, shared, and learned by men of different societies who are in the process of relating their societies, or sections thereof, to each other" (Useem et al., 1963, p. 169). At this point in the study's evolution, the Useems identified a culture that developed between expatriates working in India and the locals who worked with them.

In her later work, R. H. Useem began to observe these expatriates' children and extended the idea to them as Third Culture Kids (Cottrell & Downie, 2012). The study had drastically shifted at this point, and R. H. Useem identified a developing culture with children raised in an international context. Traditionally, the most likely groups to comprise the TCK community were missionaries, Non-Government Organizations (NGOs), international business, foreign government service, and the military. However, this definition has become more inclusive over the decades, and now non-sponsored families are also considered part of the TCK community.

Research has shown that numerous negative impacts of international mobility can occur for Third Culture Kids (Bagnall, 2015; Fail et al., 2004; Greenholtz & Kim, 2009; Schaetti, 2000). Students may have social and emotional problems that occur and may have issues with academic achievement and lowered relational outcomes (Ruff & Keim, 2014). They may also have issues developing a stable sense of personal identity and belonging (Fail et al., 2004; Lijadi, 2015). TCK grief caused by rootlessness may lead students to suffer from delayed identity development, causing extended adolescence (Gilbert, 2008). All of this means that interventions need to be developed, and training needs to happen on meeting TCKs' social, emotional, and educational needs (Ruff & Keim, 2014).

Social Context

While no list of descriptions of characteristics for TCKs would be true of every group member, the following are some TCKs' features that have been identified as common. One feature is that Third Culture Kids tend to be very high in intercultural competence. Intercultural competence is defined as possessing the cultural knowledge and skills to understand cultural differences to effectively interact with people from different cultures (Morales, 2017). One aspect of this is that TCKs tend to have respect for all religions. One study found that TCKs from missionary families (a TCK subgroup) accept all religions but are highly committed to their own (Melles & Frey, 2017). It also found that compared with non-TCK peers, they tend to want to see all religions treated with fairness, dignity, and respect. In recent research on TCKs, Kwon (2019) found four main themes that her subjects shared. These are a multicultural sense of belonging, multilingual competence and cultural understanding, a desire to maintain high mobility, and a tendency to create a third culture enclave everywhere they go (Kwon, 2019).

Morales (2017) found that international school students were more interculturally sensitive than their nonmobile peers and found no statistically valid difference between males and females on this measure. Other elements of the TCK profile that have been supported by research include adaptability (Ruff & Keim, 2014), flexibility, confidence in change, and strong family relationships (Lam & Selmer, 2004). However, TCKs also experience struggle with commitment (Lijadi & van Schalkwyk, 2014), are geographically rootless (Lijadi & van Schalkwyk, 2017), and sometimes display a negative migratory instinct (Kwon, 2019). This list gives a window into who the TCK is.

The most important difference between TCKs and stationary students is that they have different modes of understanding, developing, and expressing identity (Kwon, 2019). One of the

most common questions people ask others when they first meet is, "where are you from?" For stationary students, there will be an almost immediate answer that requires little to no thought. However, one of the easiest ways to find a TCK is to ask this question because the answer is never easy.

This question is hard for TCKs because they often feel it forces them to choose a piece of their life and exclude the rest. One TCK that publishes a blog on the subject wrote one of the best short descriptions of what TCKs feel when they are asked "the question" ("Expat with Kids", 2013). Two examples of the answers she gave are, "Do you want the long version or the short version?" and "Are you asking where I was born, where I grew up, where my parents are from, or what kind of passport I have?" ("Expat with Kids", 2013).

Understanding the TCK response to this question is one of the best gateways to understanding this group. TCKs are a group of people from everywhere and nowhere at the same time; they love the cultural diversity and experiences that come with it, but can often feel it is difficult to find a sense of belonging in just one culture or place (Fail et al., 2004). TCKs often report that this question is the hardest part of being in their passport country because it can cause such anxiety. In the latest edition of *Third Culture Kids: The Experience of Growing Up Among Worlds*, the seminal book on the topic, the authors added a new section to the book devoted to how TCKs can answer this question to alleviate some of the inherently associated stress (Pollock et al., 2017).

TCK life challenges can be both subtle and profound; this can express itself in many ways. Globally, mobile students tend to have significant difficulties in developing a full understanding of their self-identity. This lack of identity can cause problems for students as they return to their passport country because they often feel that they lack a significant connection to

their home culture (Bracke, 2016; Gilbert, 2008) and may lead to a "loss of security in their personal identity" (Gilbert, 2008, p. 105). As the world rapidly globalizes, the number of TCKs will continue to rise, leading to a dramatic rise in the need to understand better the issues facing globally nomadic students and what schools, parents, and organizations can do to help meet their needs.

Theoretical Context

The key theory informing this study is place identity construction theory (Lijadi & van Schalkwyk, 2017). This theory provides a framework for understanding how TCKs construct their personal identity and how mobility affects this development. Place-identity theory is a different theory that predates place identity construction theory; however, it helps to inform place identity construction theory's research foundation.

Place-identity theory proposes that identity is highly influenced by the physical location of one's upbringing. This includes the places, people, environment, and memories established in and with these locations (Proshansky et al., 1983). A key to this theory is that self-identity is not static, but rather a growing concept as people move through their lives and that places and experiences affect this physiological growth. Proshansky et al. call this a "potpourri of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings as well as types of settings" (p. 60). While self-conception constantly changes during one's life, place identity is both a changing and enduring structure (Proshansky et al., 1983). However, two important factors are overlooked in this theory: (a) the mechanisms of the growth of identity and (b) how children develop identity if they experience mobility.

Place identity construction theory was created by doctors Lijadi and van Schalkwyk. While it is grounded in place-identity theory (Proshansky et al., 1983), the authors use this theory

to explain how Third Culture Kids create identity though they lack a grounded location in which to root it. The authors do this by proposing three enabling modularities that must occur to allow the child to create a sense of self (Lijadi & van Schalkwyk, 2017). Lijadi (2018) continued this research and extended the modularities needed for TCKs to develop place identity through adulthood, extending the theory from three modularities to five. These five are a sense of stability, a sense of belonging, a sense of direction, a sense of connectedness, and a sense of community. This study's greatest implication for educators is developing processes to help TCKs develop these skills (Lijadi, 2018). For this study, the latter study will be referenced. However, only a sense of stability, belonging, and direction will be explored because they deal with elementary and secondary schooling's developmental stages.

Situation to Self

Before discussing the research problem, it is important to explore my rationale for researching this topic and why I chose to do a multi-case study for this research. I am an Adult Third Culture Kid who has lived overseas for much of my life and has experienced many identity construction issues common to TCKs. As an educator who works with TCKs every day and the father of a TCK, I have deep and multilayered interests and experiences with the Third Culture community.

This research delved deeply into TCK's personal identity and how schools can affect students' identity development. The social constructivist interpretive framework will help construct meaning from others' lives, experiences, and actions. In this multi-case study, I sought to find meaning in my experiences through direct observation and interviews. The case study approach has a deep connection to the constructivist framework because it is a way to look

deeply into a case, see multiple perspectives and then create meaning after gaining a close inside view of the phenomenon (Bhatta, 2018).

In looking at this study's philosophical assumptions, it is important to understand the ontological assumptions used in this study. Ontology is the study of being, and it helps us understand the world that we live in (Crotty, 2003). Through this ontological outlook, I can find and understand the nature of the world. Epistemology deals with the nature of knowledge and truth (Crotty, 2003). In the context of this study, it is most useful to utilize a constructivist epistemology as the person constructs identity development in interaction with outside forces. Likewise, the researcher's viewpoints and beliefs help shape the reality of the interpretation of the study and, therefore, must be taken into account. In this study, I accept that identity development is a subjective process that can only be understood by developing that identity through the individual's eyes. This study's observations are meant to look into educators' multiple perspectives regarding understanding their role in assisting students in this process.

Likewise, the axiological assumptions must be considered in light of three main thoughts: the possible harm of the study, how those possible harms are mitigated, and what value is there in the study (Kivunja, & Kuyini, 2017). With these concepts in mind, I have carefully constructed a study that deals only with a population that is not at risk of experiencing a power differential between myself as the researcher and the participants as they are working professionals in their field. The possible damage to the participants is slight and mitigated by using pseudonyms for both the participants and the schools involved. This risk is balanced by the possibility to gain a greater understanding of the effects of the beliefs and attitudes of international schoolteachers and how educators and schools meet the identity construction needs of TCKs in international schools.

Problem Statement

In 2017, 258 million people lived outside their countries of origin (United Nations Department of Economics and Social Affairs Population Division, 2017). This was up 49% from the year 2000. While official statistics on the number of TCKs globally do not exist, this data supports the idea that there are many TCKs, and the number is growing. Research on TCKs suggests that while more is now known about TCKs (Morales, 2015), it is still necessary to understand how their transient lives affect their developments and futures.

TCKs often lack the emplacement necessary to develop identity smoothly in their developmental years (Lijadi, 2018). This lack of emplacement is likely to interfere with developmentally appropriate identity development (Fail et al., 2004). However, researchers do not yet have a full picture of how TCKs develop a sense of stability, belonging, and direction. The problem is that because of their lack of emplacement, TCKs will struggle with identity development if they do not have schools and teachers who understand how to help them to grow in this area.

Purpose Statement

The purpose of this qualitative multi-case study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. TCK identity construction will generally be defined as how Third Culture Kids create identity in their international mobile lives at this stage in the research. The theory guiding this study is place identity construction theory (Lijadi & van Schalkwyk, 2017). This theory provides a lens to examine the need for TCKs to develop a personal identity in an international context.

Significance of the Study

As the world grows more interconnected and international, the number of TCKs is only likely to grow. This study will help develop a greater understanding of how international schools and educators affect TCKs' identity development. In the following section, the rationale for the need for this study is presented.

This research is important because students need to have a full and developmentally appropriate understanding of their personal identity to maximize their potential as learners and growth as a person. As an international educator and particularly an administrator, this researcher wanted to study how teachers see their role in TCK identity development so that administrators can help lead them to make a difference in the lives of the TCKs served. This research is intended to be useful in all schools that serve the needs of TCK populations.

Empirical

This study enhances the empirical understanding of identity development by further developing the literature in the study of TCKs. It also provides a framework for schools, families, and organizations to help TCK students develop their sense of identity. While many organizations work to develop assistance for their TCK students, understanding the educator's role in this process will help develop better training. This research is important because not developing a sense of belonging and personal identity would harm TCK students as they enter adulthood (Lijadi, 2018).

Theoretical

There has been significant research into this issue, largely identifying the group's traits and identifying how students can develop identity. The key theory to be dealt with in this area is place identity construction theory (Lijadi & van Schalkwyk, 2017). This theory suggests that

Third Culture Kids have three, later expanded to five, developmental milestones that they need to achieve to construct an appropriate identity for themselves. This research will build upon the work done by Lijadi and van Schalkwyk in determining areas of growth needed for TCKs and attempt to find methods for developing identity (Lijadi & van Schalkwyk, 2017). Furthermore, developing this work in the school setting will help set a foundation for further growth of programmatic approaches to addressing identity development needs.

Practical

This study addresses the need for TCKs to develop an identity in their globally mobile lives. This is a problem faced by all mobile student groups, but can be drastic in this subgroup (Colomer, 2018). TCKs, international schools, schools with international populations, families of TCKs, and other stakeholders will benefit from this research by advancing their ability to meet the developmental needs of TCKs. International schools and schools with international populations may benefit from this research by utilizing it in the school programs. Families of TCKs are likely to understand better what their TCK members are experiencing and how the family can help them healthfully develop personal identity.

Research Questions

Central Research Question

How do educators and schools meet the identity construction needs of TCKs in international schools?

Many studies establish the importance of teacher beliefs and perspectives regarding student outcomes. While some researchers found teachers' beliefs and behaviors affect student learning as a process of cultural transformation (Rossman et al., 1985), others found that they affect instruction (Schoenfeld, 2016). Still, other researchers suggest that teachers' beliefs affect

their ways of teaching (Er, 2013). While there is currently no research on teachers' beliefs toward TCK identity development, there is strong evidence that these teacher beliefs will affect learning. Additionally, the school is a highly influential structure for student development, and the school's role in identity development should be explored (Lijadi & van Schalkwyk, 2017).

Sub-question 1

What are K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia?

Teacher perception affects student performance (Firat, 2020; Hardre et al., 2008; Rosli et al., 2020). While there is research about the effect of the third culture experience on students and research into programs that schools have developed to help students transition, there is little understanding of educator perspectives on identity construction. This question gets to the heart of the issue by deeply understanding the educators' perspectives on dealing with these students. This should lead to the opportunity to gain a perspective on how these perspectives affect students.

Sub-question 2

How do educators in international schools help TCKs construct their sense of place identity?

Place is an important element of identity development and helps ground students' personal identity as they grow (Proshansky et al., 1983). The lack of this emplacement can cause issues meeting developmental stages (Lijadi & van Schalkwyk, 2017). This question reaches into this issue and asks how schools develop a personal identity for TCKs.

Sub-question 3

How do educators at international schools help TCK students understand what home means in their internationally mobile context?

The concept of "home" is complex in TCKs' lives (Gilbert, 2008). They are often presented with many different visions of home and what it means to be from a place. They may experience homesickness and not have a way to sort through those feelings (Lashari et al., 2018). Home is a place of great importance to growth; however, this "place" might be many physical places or no specific place at all (Colomer, 2018). This question was used to guide discussions around this topic and how TCKs experience the concept.

Sub-question 4

How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?

TCKs must navigate a complex world of cultural and social expectations. They are often quite adept (Kwon, 2019; Poonoosamy, 2018) and lack the necessary background to succeed (Colomer, 2018; Naseri, 2018; Kwon, 2019). This question addresses schools' need to prepare TCKs for their unique experiences and help them develop in this area.

Definitions

1. *Intercultural competence*: Possessing cultural knowledge and skills to understand cultural differences to interact effectively with people from different cultures (Kwon, 2019).
2. *International School*: An international school has at least three following factors: a multinational and multilingual student body, an international curriculum, and

international accreditation or a collaboration with an international body (Nagrath, 2011).

3. *International student*: An international student is one attending an international school (Nagrath, 2011).
4. *Student mobility*: Occurs when a student moves from place to place (also known as student transients) (Ruff & Keim, 2014).
5. *Third Culture Kid (TCK)*: Children raised outside of their "home" culture for a significant portion of their developmental years (Pollock & Van Reken, 2001).
6. *Adult Third Culture Kid (ATCK):* An adult who was a TCK (Pollock & Van Reken, 2001).
7. *Place identity construction theory*: TCKs have three enabling modalities that are needed for normal identity construction. These are a sense of stability for young children; a sense of belonging for middle childhood; and a sense of direction for adolescent TCKs (Lijadi & van Schalkwyk, 2017). ATCKs have a further two enabling modalities that are needed for normal identity construction needed in early adulthood. These are a sense of connectedness and a sense of community (Lijadi, 2018).
8. *Place-identity theory*: the places that a child grows up contribute to the self-identity (Proshansky et al., 1983)
9. *Sense of Stability:* The second milestone in TCK development occurs between 7-9 years of age. During this milestone, children need to have stability created by their home environment and the consistency of their lives (Lijadi & van Schalkwyk, 2017).

10. *Sense of Belonging*: The second milestone in TCK development occurs between 10–12 years of age. During this milestone, TCKs search to find a cultural space for the TCK to understand themselves (Lijadi & van Schalkwyk, 2017).
11. *Sense of Direction*: The third milestone for TCKs' development occurs between 12-18 years of age. At this stage, adolescents begin to find a sense of meaning, but make decisions about their future and work toward those goals (Lijadi & van Schalkwyk, 2017).
12. *Sense of Connectedness*: The first milestone occurs in adulthood when the ATCK is in emerging adult years from the ages of 19-29, at which time, the ATCK is trying to seek out social relationships (Lijadi, 2018).
13. *Sense of Community*: The final milestone occurs in adulthood when the ATCK is 30 years old and above, at which time the ATCK is making connections to be part of a community with which they can fully engage (Lijadi, 2018).

Summary

As the world quickly globalizes, the need to understand and meet TCKs' needs will only grow. There are a growing number of students who would qualify as TCKs. These students lack the stability necessary to root their identity development. More research is needed to understand and alleviate this issue (Lijadi & van Schalkwyk, 2017). The purpose of this multi-case case study is to describe the practices in meeting Third Culture Kids' identity construction needs in their third culture environment within international schools in Asia. The problem is that because of their lack of emplacement, TCKs will struggle with identity development if they do not have schools and teachers who understand how to help them to grow in this area.

The guiding theory of this study is place identity construction theory (Lijadi & van Schalkwyk, 2017). Place identity construction theory is used to understand the developmental stages experienced by international school students. Lijadi and van Schalkwyk (2017) propose that TCKs often struggle with identity development and need to find enabling modalities within their internationally mobile lives. These enabling modalities are a sense of stability, a sense of belonging, and a sense of direction.

The central question has been developed to delve into the issue. This question is: How do educators and schools meet the identity construction needs of TCKs in international schools? With the interconnectedness of the modern world only growing, the significance of studying and understanding how Third Culture Kids construct their identity and what schools can do to assist in this will only increase.

CHAPTER TWO: LITERATURE REVIEW

Overview

Globally, international migration is on the rise (International Migration - United Nations Population Division, 2013). This trend has led to a corresponding rise in internationally mobile children (Schaetti, 2006). In this literature review, one subgroup of internationally mobile children, the Third Culture Kid or TCK will be introduced and explained, and what is known about how they develop a sense of identity within their globally nomadic lives will be investigated. Additionally, a need for more research on international teacher understanding of TCK identity development will be established. The three sections of this literature review include the theoretical framing for forming an identity for TCKs, a synthesis of the recent literature on TCKs, and a chapter summary.

Theoretical Framework

The theoretical basis for the Third Culture Kid is rooted in the research by Useem and Useem (1955), who created the first working definition of the phenomenon, which was "children who accompany their parents into another culture" (Cottrell, & Downie, 2012). However, while they identified that this phenomenon occurred, Useems' work mostly revolved around discovering and defining and did not include a theory for why children growing up internationally in many different nations would develop similar characteristics (Pollock et al., 2017). Still, recent research by Lijadi and van Schalkwyk (2017) has given the field a much-needed framework for understanding the development of identity construction in third culture children using their place identity construction theory. Even with this work, a greater theoretical understanding of the TCK experience is needed.

Place Identity Construction Theory

One of the most important recent theories to understand identity development in third culture kids is place identity construction theory (Lijadi & van Schalkwyk, 2017). This theory, which extends the ideas of place-identity theory (Proshansky et al., 1983), was created by Lijadi and van Schalkwyk (2017) as a theoretical framework to address this issue. Place identity construction theory explains how TCKs can create a sense of personal identity even though they lack a grounded location to anchor their experience. Several different milestones are needed for TCKs, at developmentally appropriate times, to develop personal identity normally (Lijadi & van Schalkwyk, 2017). They called these milestones modalities; the first three were proposed in their 2017 work, and the latter two were proposed in a solo study by Lijadi (2018). The first three milestones are (a) a sense of stability, (b) a sense of belonging, and (c) a sense of direction. These should all be achieved by the end of childhood (Lijadi & van Schalkwyk, 2017). The next two milestones are a sense of connectedness and a sense of community. These should be achieved in adolescents and young adulthood, respectively (Lijadi, 2018). According to this theory, those who work with TCKs, particularly educators, need to develop methods to assist them in developing these areas for appropriate identity construction to occur (Lijadi, 2018).

According to place identity construction theory, a child of international mobility will need to develop the first three areas (a sense of stability, a sense of belonging, and a sense of direction) to have normal development without a stationary place to develop their identity within (Lijadi & van Schalkwyk, 2017). To be well adjusted as an adult, they will need to develop the latter two (a sense of connectedness and community) as they enter adolescence and leave young adulthood. For TCKs, a sense of connectedness and a sense of community are two areas that may need to be addressed in a programmatic way to assist these mobile students in developing to the

extent that non-TCKs would with little to no help (Lijadi & van Schalkwyk, 2017). While further research could find it useful to other categories of student mobility, this theory is only intended to explain identity construction in Third Culture Kids.

The Five Milestones of Place Identity Construction Theory

Place Identity Construction theory is the grounding theory for this study; therefore, it is useful to look at the history of the theory and definitions for each of the five milestones. The genesis of the theory was first published in the dissertation of Lijadi (2015). In this doctoral work, Lijadi identified the five modularities, here referred to as milestones. This research was later further analyzed in conjunction with G. J. van Schalkwyk in a more refined form for the first three milestones: a sense of stability, a sense of belonging, and a sense of direction (2017). Lijadi returned to the theory and refined the last two milestones: a sense of connectedness and community (2018).

A Sense of Stability

The age band for this milestone is defined as ages 7-9. At this age, children understand the world primarily through the routines, parents, and norms provided by their parents as caregivers (Lijadi, 2015). Children at this age need a sense of stability created by their home environment and the consistency of their lives; this can be complicated by a life of mobility that forces children to adapt to different cultures, schools, and routines. When a sense of stability is not archived, it "can lead to frustration such that the TCKs feel nostalgic about the previous place(s) they lived" (Lijadi, 2015. p. 222). The school setting can also be a major factor in developing a sense of stability as internationally mobile students commonly change schools one or more times during this period. The educational environment can differ substantially across moves (Lijadi, & van Schalkwyk, 2017).

A Sense of Belonging

The second milestone in TCK development is a sense of belonging. This milestone was originally defined as pre-adolescent years, but later clarified to be ages 10–12 years. Children at this age need to find a touchstone of belonging such as a culture, nation, language, or even a parent's career (or sponsoring agency) (Lijadi, 2015). This can be a complex state for TCKs because of the international mobility that they experience. They might find that they have experience with multiple nations, such as their passport nation and different nations where they have resided. These factors can be exacerbated when the TCK has a multi-ethnic background or has a non-majority ethnicity in his or her passport nation (Lijadi, & van Schalkwyk, 2017). The key to understanding this milestone is that it is a search to find a cultural space for the TCKs to understand themselves.

A Sense of Direction

The third milestone, sense of direction, is the last that can truly be called a TCK milestone because it is defined as applying to adolescent TCKs ages 12-18 years. After this point, the developmental stages are most correctly applied to Adult Third Culture Kids, ATCKs. Adolescents begin to find a sense of meaning at this stage, but make decisions about their future and work toward these goals. This element could be considered "a sense of direction and guidance for the future" (Lijadi, 2015. p. 225). One element of this is the development of a personal ideology, or an understanding of the world, their place in it, and what commitments they will make in life. At this point, parents, schools, and organizations that work with TCKs can help them make choices about future commitments such as school, career, relationships, beliefs, etc. (Lijadi, & van Schalkwyk, 2017). International mobility can make these decisions particularly difficult and confusing.

A Sense of Connectedness

The first of the two milestones that are reached in adulthood is a sense of connectedness. This first milestone is achieved in the emerging adult years from the ages of 19-29. There is a need for ATCKs to feel "they are part of social relationships as well as their making an effort to seek out social relationships" (Lijadi, 2015. p. 226). They can achieve this by seeking out or maintaining social relationships that connect to their adult lives (Lijadi, 2018).

A Sense of Community

The final milestone occurs in adulthood when the ATCK is 30 years old and above. At this stage, the ATCK is making connections to be part of a fully engaged community. For many ATCKs, this might mean finding work outside their passport country to join an expatriate community, which might mean finding an international community within their passport country. Still, others will integrate with the non-mobile community in their passport country. Forming a sense of community is about partaking in "the daily customs, values and traditions" of a group, whether domestic or international (Lijadi, 2018).

Timeline

When looking at these five milestones, it is important to remember that they do not necessarily happen in exactly the time frame as predicted or even in the order presented here. The ages for each should be seen as a guideline, not an exact point in time. Each TCK and ATCK has its complex history and intersectional influences, which would affect how and when these milestones would be appropriate. Additionally, TCKs and ATCKs often need to go through each of these stages after each move (Lijadi, & van Schalkwyk, 2017). In each move, a TCK or ATCK will need to be helped through the prior milestones as stages to acclimate to their new surroundings fully.

Mirrors and Anchors

One model for understanding children's developmental needs for creating a personal sense of identity is the double metaphor of mirrors and anchors (Tomer, 2020). As Knuckles (Pollock et al., 2017) created, this model is particularly useful for understanding third culture kids because of the disruptions in their growth, as seen through the model's lens. According to the mirrors and anchors model, children and adolescents develop a deep linkage between their understanding of the world through three key points: family, community, and place, by finding grounding in each and seeing themselves through these points. These three points are the child's connection to their family, their ties to their community, and a grounding in their raised place.

The first part of the dual metaphor is the use of their family, their community, and their place as an anchor. Children and adolescents can find an anchor in their families by looking to the culture and family structure to understand self; this may include social group, religious orientation, political understandings, societal understandings, and many more. They use the community in a very similar way as they learn the structure of their lives through the lives of those around them. Finally, they find a place to be an anchor as the area in which they reside. Proshansky et al. (1983) determined, place functions to “engender a sense of belonging and attachment” (p. 61). This functions to deepen the concept that place is an important anchor for identity development.

In the second part of the metaphor, the children and adolescents use their family, community, and physical place as the mirror to understand themselves. Therefore, this is a threefold formation in which children find their personal identity by seeing themselves mirrored in their family, community, and place. These reflections allow the connection or anchors to grow into an understanding of self. When there is a disruption in one of these mirrors, this can cause

children to disrupt the formation of anchors. Thus there is a cycle of anchors becoming mirrors and mirrors strengthening anchors (Pollock et al., 2017).

When families experience international mobility, there is a disruption in the physical surroundings and the people surrounding the children. This experience is likely to cause disruptions to the anchors of family, community, and place. The family is often the only constant, as international moves significantly change the child's life's community and palace elements. The effect on the use of place as an anchor can be the most profound as, by definition, this anchor will shift in every move, sometimes in profound ways. Likewise, children will find themselves in a different community after each move, though international communities often resemble one another. This understanding only serves to increase the need to understand the effect of place in identity development.

For TCKs growing up in cultures other than their home culture, the concept of community mirrors may extend to intercultural mirrors as life between cultures may also affect them (Kraven, 2019). For globally mobile persons, they are likely to face these intercultural mirrors as "they move from their home country to another country for a long-term stay" (Kraven, 2019. p. 6), as they encounter peoples that are of a significantly different cultural and ethnic identity than themselves. These encounters can lead to important questions of one's own identity when strangers and acquaintances question where they are from or even their cultural identity directly. The concept of physical mirrors affecting children in early developmental stages as they develop their identity is explored by Lacan's (1977) mirror stage. Infants seeing themselves in mirrors helps them go through identity crystallization. The idea can be reexplored in the context of metamorphic mirrors as TCKs face the need to find new ways to reflect themselves in an international context each time they move transnationally or interculturally.

Related Literature

In the 1950s, the research team, J. Useem and R. H. Useem identified the Third Culture's cultural idea. This cultural expression was developed between nationals and Americans who worked together on projects in India (Useem & Useem, 1955). This third culture was a distinct blend that developed between the two groups that were neither Indian nor American. The Useems defined the first culture as one of the expatriates living in a foreign country, India in that case, the second culture as the one of the host nation, and the third culture as the one that developed between these two groups (Useem et al., 1963). It was something of a transcultural or international culture. This early research used qualitative methods with small sample sizes. The study of Third Culture Kid issues tends to lend itself to qualitative methods as large sample sizes are difficult to obtain with this group.

After their first study, R. H. Useem began to work with a newly established American school in India and observe its students (Useem, 1966). Useem observed the development of unique cultural traits in these students, which prompted her to study these children as she noted cultural elements developing in these globally mobile students. Useem eventually extended the language of the prior work and called these students Third Culture Kids. As in the prior research, what had been identified as a transcultural or international culture, but in the case of TCKs, this way defined the children themselves, not something external to the expatriate or local worker. R. H. Useem is widely acknowledged as the originator of the Third Culture Kid concept and the most important early proponent of the concept (Pollock et al., 2017; Useem, 1999).

Useem only looked at TCKs in the context of children accompanying parents in overseas postings with sponsoring organizations such as the embassy, military, international corporations, and mission organizations (Pollock et al., 2017). While these are important categories for TCKs,

later researchers have looked at both sponsored and unsponsored TCKs, and researchers now make little to no distinction between the two (Pollock et al., 2017). The older, more limited understanding of the concept has given a broader understanding of the phenomenon.

While the work of the Useems forms the foundation of the field, there is one book that has had more impact than any other. The first edition of *Third Culture Kids: Growing Up Among Worlds* was published in 1999 (Pollock & Van Reken, 1999). It has since had three more additions as the field of study has grown. This book is often seen as the seminal work on the topic. When researching Third Culture Kids, and many other related topics, this book is by far the most cited, and it is unlikely that any given research would not include it.

TCKs Defined

Traditionally, the term Third Culture Kid has been reserved for sponsored families such as diplomats, military, missionaries, journalists, and NGOs (Kwon, 2019). When reviewing the literature, there are numerous definitions of TCKs, but the most commonly used definition comes from David C. Pollock. His definition has three key elements (Pollock & Van Reken, 1999). First, TCKs have spent a significant part of the years in which their identity develops outside their home or parent culture. This element is often seen as beginning around school age and continuing to the end of the teen years. Second, TCKs have a bond or relationship to their home and host cultures, but do not feel they have "full ownership" of either. The final element is that they will have absorbed parts of the varying cultures around them, but they will have the highest affinity for other cross-cultural people.

One element of the Pollock (2017) definition that does not address the more traditional definition is that the nature of Third Culture life is not sedentary by nature and is generally temporary (Kortegast & Yount, 2016). This non-permanence is one reason TCKs are not

generally looked at together with other categories of immigrants. They are generally only in an area for a relatively short period of months or years before moving on or returning to their passport country.

One of Third Culture Kids' features is that the counties they live in are seldom permanent attachments. TCKs live in a nation where they are not citizens and are not likely to become citizens or permanent residents. In fact, according to the UN (2018), 41% of nations have no policies that encourage permanent immigration. It is often the case that lifelong residency and citizenship are not even an option for a person who does not have ethnic or historical ties to the country.

Characteristic of TCKs

In any culture or sub-culture, it would be difficult to create a definition that would be true for every group member. Due to the nature and intrinsic diversity of the Third Culture community, this is abundantly true of TCKs. However, many similarities and traits are found in significant community portions, even when the members hail from significantly different passport cultures. One such similarity is that TCKs tend to have a higher level of intercultural competence than their non-TCK peers (Melles & Frey, 2017; Poonoosamy, 2018). Intercultural competence is understanding and dealing with cultural differences and interacting with and understanding people from different cultures (Morales, 2017). It is the ability to move through and between cultures to function in more than one culture effectively. It was also shown that TCKs are interested in having all religions treated with dignity, shown respect, and given fair treatment (Melles & Frey, 2017). Intercultural sensitivity is another area where studies have found international school students to score more highly than their non-mobile peers;

interestingly, there was no discernible difference between male and female students in this area (Morales, 2017).

Kwon (2019) conducted a study with TCKs in which it was found that there were four topics that Adult Third Culture Kids (ATCK) respondents tended to share. These were that they (a) had or felt a sense of belonging in a multicultural context, (b) tend to be multilingual and have a high level of cultural understanding and competence, (c) tend to want to remain mobile, and (d) tend to seek out a third culture community wherever they go (Kwon, 2019). These topics give insight into the mindset and personal identity of such students as they enter into adulthood.

Adaptability

In adulthood, the sense of community that ATCKs get in a community of transnational migrants is somewhat based on their self-defined understanding of the community (Colomer, 2018). Given the frequent changes in their lives, TCKs may see themselves like a chameleon, always changing to meet their environment's needs and staying the same on the inside (Trąbka, 2014). It can be a challenge for TCKs to always change and adapt to new surroundings and contexts. TCKs are a highly adaptable group that often feel like they come from everywhere and, at the same time, nowhere. They highly value cultural diversity while always seeking out experiences and opportunities to learn and experience more places.

The Question

One question that is so notoriously difficult for TCKs to answer is called "the question" by many. The question is, "where are you from?" (Gilbert, 2008; Trąbka, 2014); this is an easy question in stationary society, but among TCKs, it can lead to feelings of dread. For a TCK, the answer to “where are you from?” is seldom easy. Frequently, TCKs struggle to answer this question because there is no quick answer that would suffice to tell the story of who they are.

There is a feeling that a quick answer would deny part of themselves because this question can have many root meanings such as, what is your heritage, where do you live, where were you born, what place do you most identify with, and others (Trąbka, 2014).

Understanding the complexity and myriad feelings of TCKs when asked, "Where are you from?" is one way to delve into the psychological intricacies of the third culture kid experience and delve into TCKs' complex identity. This question's deeper meanings are seldom thought about by stationary people, but often give a great deal of analysis by the mobility of people. One TCK who publishes a blog on TCK issues wrote a powerful description of TCKs' feelings when they are asked "the question." Two examples of the twenty answers given in the post are, "Do you want the long version or the short version?" and, "Are you asking where I was born, where I grew up, where my parents are from, or what kind of passport I have?" ("Expat with Kids", 2013).

When tackling this essential question, the latest version of Pollock et al. (2017) recommended that TCKs develop a 5/15/coffee answer. They suggest that TCKs pre-rehearse three versions of their answer to be prepared to answer in a way that stays true to themselves while helping others to understand them without discomfort. The first version is a quick basic answer: "I was born in Missouri, raised in Arkansas, and grew up in Vietnam" for the five-second answer; this allows the TCK to give an answer that is socially acceptable and gives the asker the ability to move on with the conversation naturally.

If the listener shows interest in the topic then or asks a question in response, this can be followed up by a 15-second version, which can be more in-depth but still brief. The "coffee" answer is saved for people who are genuinely interested in learning more about the TCKs and are

interested in understanding their life stories. This approach allows TCKs to be confident in their answers without stumbling or denying large pieces of their story and personal identity.

Hidden Immigrant

One frustration, which can be related to the issues the TCKs can have with answering "the question," is that TCKs can experience a phenomenon often referred to as being a hidden immigrant (Wasner, 2013). The term refers to when a TCK can blend into the culture or country of their passport home. Many TCKs visibly blend into their passport nation with no obvious signs of foreignness. Being a hidden immigrant often arises because those around them do not recognize them as TCKs, which is exasperated by a lack of others understanding the existence of this identity (Trąbka, 2014). Non-mobile people will often only see the outward appearance and not see the hidden diversity. This experience can lead to the TCKs having a crisis of identity, often driving them to seek out international communities. The impact of the "hidden immigrant" experience can lead to TCKs feeling marginalized and heighten many of the negative impacts of a TCK's life. TCKs in this situation may benefit from the support and validation they find in a community of people with similar or other international backgrounds because it can help them to "cope with psychological crises, build an identity, and offer them social support and validation" (Trąbka, 2014, p. 99).

Negative Impacts

Lacking a physical location to point to as home is one of the features of TCK life (Trąbka, 2014). This element means that globally mobile students are not likely to use a single location to attach identity and place. It can be difficult for TCKs and ATCKs to control their life stories. A lack of continuity in physical space can cause issues with developing and maintaining a stable identity and maintaining social relationships (Trąbka, 2014).

One of the negative effects of student transience is the impact that it can have on family life. Highly mobile families find many situations in their family life can be disrupted, including temporary or prolonged separation from a parent or parents. Internationally mobile families will often have to leave grandparents and extended families and only see them when returning "home." This transition can even extend to having to leave pets behind in moves.

Academic achievement can be negatively impacted by transient family life for mobility people, such as military families. Due to adjustment between moves, TCKs can often struggle academically (Lijadi, 2015). It has been found that military families' mobility can lead to social-emotional problems (Ruff & Keim, 2014); this is likely to be generalizable to other TCK groups as well.

Each time that a TCK moves, there are separations of friendships and families that can cause pain. The recurrent pain of separation can have a cumulative effect and lead to difficulties with commitment in social and romantic relationships (Lijadi & van Schalkwyk, 2014). In extreme cases, this can lead to antisocial behavior as a coping mechanism or even a tendency to push others away due to a fear of attachments (Pollock et al., 2017). For ATCKs, the development of stable relationships can be the catalyst for settling down and leaving the life of international mobility (Trąbka, 2014).

Continued Mobility

A common response for TCKs to growing up internationally mobile is that they continue the lifestyle of mobility into their adulthood. Continued interest in mobility could take the form of seeking an international job. It can also commonly lead to a feeling of needing to move every few years for no other reason than that they internally need to do so, often called the *moving bug* or *itchy feet*; these reactions can make settling down very difficult (Kwon, 2019). Colomer

(2018) reported that this call to move is partial because TCKs often only feel a true sense of stillness when they are on the move. Many have reported that they only find peace when traveling and find airports a place of stillness; this leads to frequent traveling and the need to move every few years.

Meeting the Developmental Needs of TCKs

While there are many areas that internationally mobile students struggle to develop their identity, one of the areas is in the concept of home. Repeated moves and life outside of one's passport country can lead to difficulty for TCKs that might cause them to have an ability to create a place that they are fully connected with (Kwon, 2019). These moves can lead to uncertainty when finding what home and place mean for them (Lijadi, 2015). Unlike their non-TCK peers, the level of place attachment in the developmental years depends on the nature of their social relationships with others, not in the country in which they live (Lijadi & van Schalkwyk, 2017).

The TCK Transition Experience

To understand the phases TCKs go through as they migrate globally, Pollock (1990) developed a transition model to recognize the steps they often go through in this process. Five different stages were common for TCKs when they leave one environment and enter a new environment. These are involvement, leaving, transitioning, entering, and reinvolvement. This model was studied in two different mixed-method studies (Dixon & Hayden, 2008; Hill & Hayden, 2008), supporting the model's assumptions. While these stages may not always apply to every TCK transition experience, and they do not always occur in sequence, they are useful frames as they can be used by those working to assist TCKs in their transition experience.

Involvement. The first stage is involvement. This stage could be considered the starting phase for most TCKs as it is this psychological place in which they are fully inserted in their environment and at equilibrium (Sichel, 2018). The TCK would feel a sense of belonging and attachment to their physical location. It could be characterized by a sense of engagement and equilibrium (Online Counseling Program Blog, 2020). In this stage, they would be part of a community.

Leaving. Leaving is the stage where the TCK is preparing to depart from a location in which they were involved (Sichel, 2018). There can be many different elements, but they often feel detached from those around them and experience grief. For the TCK, this is a very vulnerable stage in the transition because they are still physically in the environment where they live. Still, they begin to psychologically and emotionally pull away. They may go through a mourning period as they begin to leave behind places, people, and things that they love (Sichel, 2018).

Transition. Immediately following leaving is the beginning of the transition phase. This event occurs after TCKs physically enter the new environment but before they have had an opportunity to adapt. This time can be very hard for TCKs' self-esteem because they leave a place where they understood the cultural norms of their previous environment and have yet to adapt to their new environment. They are likely to experience a state of cultural misunderstanding. They may disengage from social connections as a way to protect themselves (Washington & Gadikar, 2016).

Entering. For TCKs, the entering phase is a period of restabilization. They will often begin to feel more comfortable and at home during this time. An adaption typically characterizes it to the new environment, bringing excitement and a more positive outlook. The outward

expression of personality may be exaggerated as they adjust to the new environment and culture (Online Counseling Program Blog, 2020). New social networks are often formed at this time (Purnell & Hoban, 2014).

Reinvolvement. In this model's reinvolvement stage, the strengths often identified in TCKs begin to come into play. They have often developed coping mechanisms, which allow them to transition into new environments (Bracke, 2016). At this point, they are creating new connections with new communities and can settle into their new environment. They learn the cultural skills to succeed in their new place and connect with a new community and location.

Traditional TCK Groups

Traditionally, there are four groups of Third Culture Kids based on their parent's status: business, military, diplomat, and missionary ("What is a TCK?", n.d). While any of these may share the same effect of rootlessness, and each will have its idiosyncratic natures, a brief overview of each will be worthwhile within the context of this chapter.

Business TCKs

Classically defined, business TCKs would be the children of workers sent to a country other than their passport nation in a sponsored capacity with a multinational corporation or a smaller organization trying to establish a presence in a given market (Sichel, 2018). This element would generally consist of the parent receiving an expatriate remuneration package. These TCKs generally live an economically privileged lifestyle that commonly includes housing, private school tuition and often includes drivers, maids, and frequent international travel.

Considerations

While these privileges make for a comfortable life, this group has many negatives. They are often cut off from the local community due to their housing and security concerns, and their

parents' companies tend to move them frequently (Sichel, 2018). These two elements can lead to attachment issues for business TCKs. These frequent moves also lead to students having multiple transitions during their schooling years.

Military Dependents

This section will explore the nature of Military TCKs. Military dependents are defined as (a) the spouse, (b) unmarried child under 21 years of age, (c) unmarried child over the age of 21 and under the age of 23 who is enrolled in a full-time course of studies, (d) an unmarried child of any age and "incapable of self-support because of mental or physical incapacity," or (e) a parent dependent on an active uniformed service member (DoD Financial Management Regulation, n.d.). While other counties have military-dependent children, this section will focus on military-dependent children from the United States armed services.

For this description, military-dependent children would be military dependents 18 years of age or less. Military TCKs would be the subset of military-dependent children who have spent a formative amount of their life before the age of 19 with their family in overseas deployment. While all military TCKs fit into military-dependent children, only those who have lived overseas would be considered military TCKs or military brat TCKs (Baker, 2015).

Military Brats

One of the most common terms for military-dependent children is that of a military brat. While the term "brat" is usually seen as a pejorative, it is seen as a badge of honor for military-dependent children ('Military Brat:' Do You Know Where The Term Comes From?", 2017). In overall numbers, military brats are not uncommon in the United States. According to Geppert (2017), nearly 5% of Americans are military brats.

Nature

The United States Armed Services has bases in many parts of the world. After World War II, these services created schools for service members' dependent children to serve their educational needs (The Department of Defense Education Activity, 2020). These schools were organized into two branches, the Department of Defense Dependents' Schools, which ran the Pacific and European schools overseas, and the Department of Defense Domestic Dependent Elementary and Secondary Schools, which ran the United States schools. In 1994, these two organizations merged as the Department of Defense Education Activity.

Today, the Department of Defense Education Activity (DoDEA) runs 160 schools, organized into eight districts, serving the educational needs of 69,688 students. The schools have 15,000 employees and operate in 11 foreign countries, seven states, Guam, and Puerto Rico (The Department of Defense Education Activity, 2020). The organization serves a highly diverse student body in a variety of locations and scenarios. As a military-connected organization, there is a strong connection between military life's intricacies and the experiences that students have attending DoDEA schools. Life as a military brat instills a sense of respect for the military, the nation (United States), the flag, order, and discipline (Geppert, 2017).

For the context of studying Third Culture Kids, students attending DoDEA schools can be divided into two groups. The first group would only attend schools within the United States, and the second are those who attend schools outside the States. The first would not generally meet the criteria of becoming a TCK, and the latter would. From a TCK studies perspective, only students of the Pacific and European Schools would be grouped into this study field. Research indicates that while the general population of TCKs is more likely to engage in protest activities (Cottrell & Useem, n.d.), military TCKs are less likely to engage in an anti-war protest, while

TCKs are more likely to seek international occupations; only 6 percent of military TCKs join the military themselves (Cottrell & Useem, n.d.).

Struggles and Resilience

Much of the discussion surrounding the needs of military-dependent children do not differentiate whether they reside inside or outside of the United States, but has a striking resemblance to many of the positive and negative tendencies of Third Culture Kids. Military brats have been noted as being possessed with many positive benefits from their transient lives. It has been noted that they are resilient, have a notable amount of personal strength, develop into capable and independent adults, and possess a high degree of adaptability in their life (Lopez, 2019). However, along with these benefits, there are many struggles that military-dependent children face. According to Davis et al. (2012), military-dependent children must deal with many challenges such as (a) frequent geographic relocations, (b) forced adaptations to new communities and schools, (c) living in foreign countries, (d) peacetime separations, (e) remote unaccompanied assignments of parent and spouse, and (f) wartime deployments (p. S4).

Dealing with these issues is common for military brats. Upwards of 60% of military-dependent children will relocate in any given three-year period, and 47% move three or more times every five years (Davis et al., 2012). Numerous studies have found that they have elevated chances of dealing with academic challenges, mental illness, higher rates of stress factors, and emotional stress due to relocations (Fine, 2017; Williamson et al., 2018; Cunitz et al., 2019; Canon, 2017).

Diplomatic Corps Dependents

This section will explore the nature of diplomatic corps TCKs. Diplomatic corps (also known as Foreign Service) dependents are defined as the children of official government

workers in the employ of a nation's diplomatic corps (Meline, 2006). As with business TCKs, diplomatic corps dependents enjoy a high economic privilege, typically including tuition in private schools, housing benefit, and often domestic staff.

Considerations

As representatives of their passport nation, the staff and families will likely have heightened security protocols, making relationships with locals more difficult to build and maintain. Diplomatic corps dependents tend to move frequently. In the United States Foreign Service, the norm is to move to a new posting every 2-3 years (Meline, 2006). Diplomatic parents have extensive responsibilities, including social events that the children are generally not allowed to attend (U.S. Department of State, 2009). Putting together these issues can be difficult for families in transition.

Missionary Kids

Missionary kids are defined as the children of those who have moved to a new area to promote or spread religious beliefs. According to Moran (2018), this typically refers to families who have moved to a country other than one’s passport nation. Missionary TCKs fall into one of two categories: children accompanying their parents onto the field and those attending boarding schools while their parents are in the field. There are two different profiles for these TCKs. Additionally, TCKs in the field may find themselves in a homeschooling environment or a school setting. These scenarios will have challenges and benefits, but they will share TCK markers and the larger TCK community.

Educational Effects of International Mobility

Because of the nature of the third culture community, TCKs tend to live a very transient life moving in and out of schools and nations. When considering the educational needs of TCKs,

numerous factors must be addressed. The frequency by which TCKs change locations and nations can often be very high (Moran, 2018). Frequent moves can mean that students may change schools often, sometimes even more than once a year. An example of this might be a business family who works on a highway project in Africa before moving to Thailand and then Shanghai to build bridges. In this example, the family might be in three schools in three nations across two and a half school years.

Leaving friends, family, toys, and even pets behind in moves are very common for TCKs and can all be sources of feelings of loss and grief (Gilbert, 2008). While leaving can cause separation from friends, it is not always the TCK that is moving. Because they tend to be friends with other mobile students, their friends also move frequently, causing difficulties in making and keeping long-lasting friendships. The TCK community is seldom stable for long, and friendships can be in constant flux. Due to these frequent moves, TCKs can often find it hard to bring friendships deeper and less superficial (Kwon, 2019). Separation anxiety can result from moving and leaving people, pets, and things and others leaving them.

Mid-year school changes are common among TCKs and can often lead to educational gaps if the schools they leave do not align well with the new ones (Ruff & Keim, 2014). This problem can be made worse because different international schools could have a very different curriculum or systems. The International Baccalaureate programs, English National Curriculum, and American curricula are very popular in many areas (Magazine, 2019). It is very likely for highly mobile students to go to two or more of them or even national schools, depending on local availability in the areas to which they move. A lack of educational consistency can cause problems and not meet students' educational needs (Grubb & Cox, 2005). These problems will likely only increase as the amount of TCKs rise in response to a more globalized workforce.

International schools serving this population must learn to address these issues to serve the needs of their globally nomadic student bodies; it is so disruptive that this can have a great deal of effect on internationally mobile students (Lijadi & van Schalkwyk, 2018).

English Language Learners and Identity Development

Language plays an important role in the development of identity. While there are many native English speakers in international Schools, a significant portion of the student body has a home language other than English. Bilingualism can be defined as "the ability to use two languages for academic and business purposes" (Romero, 2018). Language acquisition is a significant factor in their identity development within the school context (Tedick & Cammarata, 2012).

Language is an important part of identity construction and can be hard to reconcile in a multicultural environment (Masso, 2010). Within international schools, the majority language is often seen as superior. A language hierarchy may develop in which the majority language is seen as the most important and other languages are perceived as deficient (Tanu, 2017). This can be particularly difficult for TCKs to navigate for English language learners as they must balance their heritage language with that of their adopted language (Romero, 2018). It is also not uncommon for TCKs attending an international school in a language other than their home language finding, upon repatriation, that their communication skills have suffered (Lijadi & van Schalkwyk, 2018). TCK researchers and those that work with this group should be aware of these issues so that they can be considered as they do their work.

Indigenous Learners in International Schools

For some learners, having an international school education can lead to a feeling of disconnection with students' home cultures who attend them (Fail et al., 2004). This phenomenon

was a noted point in the work of Emenike and Plowright (2017), who investigated the attitudes of indigenous learners in international schools and how an international or western curriculum affects students' attitudes toward learning and their home culture. Emenike and Plowright (2017) coined the term Third Culture Indigenous Kids (TCIKs) to explain how students from the host culture who attend international schools are influenced by studying in an international school environment. Like their TCK counterparts, indigenous learners in international schools may experience a "third space" development as they navigate the dual worlds of both an internationalized culture at school and their home culture outside and at home (Bhabha, 1994). The third space is one in which individuals confront the international culture and the home culture and create a middle ground where they can inhabit both worlds (Bhabha, 2006).

According to Emenike and Plowright (2017), Third Culture Indigenous Kids must assimilate their international school and home life's contradictions to create a space for themselves to understand this duality. There are two models for this dual identity for these students: personal conflict of not belonging and contrived belonging. A personal conflict of not belonging involves a feeling of not belonging to their native culture. This conflict often means that students who react to the third space in this way feel a greater affinity toward the international culture of international schools and global citizenship than to their native culture (Emenike & Plowright, 2017). The other reaction that Emenike and Plowright (2017) found was contrived belonging, characterized by a feeling of having a double life, one at school and one outside of school (Emenike & Plowright, 2017). When immersed in the new environment, the student acts according to the expectations and norms; it is called chameleon identity.

TCKs inhabit a third culture that combines their home culture and the collective experience of the host cultures and international communities they have lived in and often

identify as global citizens (Bagnall, 2015). For the TCIK, the third space is created by their dual lives and should be addressed by international educators as they work to meet their TCK and TCIK students' needs. While there are differences between the two phenomena, they need to reconcile conflicting worlds and develop a sense of belonging.

Alternative and Contradictory Theories to the TCK Phenomenon

While the study of Third Culture Kids goes back more than 60 years, there have been numerous competing or complementary explanations for the TCK phenomenon that have developed over time. Some are complimentary of the topic, while others are attempts to refute it or reframe the discussion. In this section, some of these competing concepts and reframing terms will be explored. Further research is suggested in studying how to address the needs of TCKs.

Antipodean Perspective. One theory that challenges the TCK phenomenon is the antipodean perspective. In the antipodean perspective, the TCK phenomenon is seen as only engaging in transcultural traffic from the point of view that Third Culture Kids leave and then return to cultural centers such as the United States and Europe (Fanning & Burns, 2017). In contrast, those experiencing the antipodean perspective come from peripheral cultures, particularly in the global south, and might find their experience as one more migration of out and back journeys. Fanning and Burns (2017) use this term as a counterpoint to the TCK phenomenon.

Researchers (e.g., Bhabha, 1994; Fanning & Burns, 2017) asserted that space or place is created when a youth moves to a new environment. Similar to the concept of a "third space" (Bhabha, 1994), Fanning and Burns (2017) viewed this as being created by both the reduction of small parts of the experience into stages and the re-assembling of relationships into larger units. Thus, according to the antipodean perspective, each move creates a unique environment for the

child's development and adds to the cumulative change that they experience. This concept of creating a unique and cumulative space with successive moves is worthy of greater study; this is an insightful concept in international mobility; however, it is also compatible with current TCKs.

Fanning and Burns (2017) conducted a case study of one internationally mobile child born in Africa who moved to four countries within his life, ending in Australia. One parent was Australian, and the other was a white African. His cultural development was seen to be created by "serial, cumulative, and multiple" (Fanning & Burns, 2017, p. 153), interaction with cultures as opposed to being created by the intersection between the home culture and the host culture.

While Fanning and Burns (2017) presented interesting points to be considered in cross-cultural studies, their perspective seems to be based on a limited understanding of modern TCK phenomenon research. For example, the study only utilizes the 1999 version of the book *The Third Culture Kid Experience: Growing Up Among Worlds* instead of the more recent editions available at the time. Fanning and Burns (2017) asserted that many early TCK studies focused on families who moved from their home culture to a distinctly different culture and then back. However, more recent research has broadened the phenomenon's scope to include multiethnic families and more diverse trajectories. This counters Fanning and Burns's core argument because of the lack of recency in research and an outdated version of the seminal work in the field.

Fanning and Burns (2017) erroneously assumed that TCK research has a singularly defined outlook on the TCKs' experience of life. In reality, TCK research has shown that there are common traits in the TCK experience, but that every TCK has a unique blend of life experience, which expresses itself in numerous ways. Because of this, many of their claims are overshadowed by a misunderstanding of modern TCK studies' broad scope.

While there are issues with the recency of research in TCK studies in this construct, there are several areas that Fanning and Burns noted that are problematic for TCK research or areas that the field would benefit from investigating further. TCK studies originated in a Western nation versus the rest of the world construct (Dillon & Ali, 2019). A false binary is created between the developed world and the developing world or the global south. Fanning and Burns called this an unacknowledged geo-political centrism. While there has been much research into non-western TCKs in recent years, this issue should be acknowledged to a higher degree. Dillon and Ali (2019) addressed this issue and warned that caution against oversimplifying was needed to avoid ignoring the complexities of TCK studies. TCK and other cross-cultural researchers must use this understanding to gain a fuller picture of global TCKs' issues and develop more robust research methods.

Another issue noted is the problematic use of the word “kid,” which has condescending elements. It has been noted that the term *kids* can cause misunderstanding of the concept, limit the study's generalizability, and have a general lack of utility when experiencing the phenomenon entering adulthood. The term is an issue that other researchers have tried to reconcile by adding the word adult at the beginning of the term, as in Adult Third Culture Kid, to denote a TCK who has entered adulthood (Colomer, 2018; Greenholtz & Kim, 2009; Kwon, 2019; Lijadi, 2018; Melles & Frey, 2014; Morales, 2017), or by using other terms such as transcultural (Willis et al., 1994), third culture individuals (Moore & Barker, 2011), or Global Nomad (Schaetti, 2006).

Lifestyle Migrants. Another concept that is presented as competing with the study of TCKs is that of lifestyle migrants. Lifestyle migrants move to another nation to experience a lifestyle they could not live in in their nation of origin (Stones et al., 2019). This behavior could be due to the availability of a subculture or way of life that they seek, due to their ability to

experience a quality of life that they could not obtain in their passport nation, or both (Eimermann & Kordel, 2018). This group might have children, and therefore is only relevant to the study of TCKs when they do.

Korpela (2016) investigated this phenomenon among lifestyle migrants in Goa, India. This group often spends only part of the year in India and the remainder back in their home nation and tends to be there for both the subculture found in Goa and the economic advantages. While Korpela mentioned TCKs numerous times, the author has a negative opinion of the phenomenon's study. Korpela seems to have only a rudimentary understanding of the group's complex nature and the research on the group; however, this does not mean that no study elements could assist the study of TCKs.

One of the major elements of studying this group that could shed light on the TCKs' study is that these families are globally mobile; however, their rationale for this mobility is not related to the parent's occupational decisions. This phenomenon raises the question of whether children of lifestyle migrants truly meet TCKs' criteria, and if not, how does their experience affect the TCK. Additionally, the question must be asked if their inclusion might bring a greater depth to the study.

Internationally Mobile Families. A related term to Third Culture Kids is internationally mobile families (IM families) (McLachlan, 2007). This term is not incompatible with TCK theory as it looks at the family unit's experience as a whole instead of the children in particular. This is particularly true as the concept is defined as families who experience frequent moves due to the parent’s international occupations. It is largely used when looking at the family group and not individuals. McLachlan (2007) surmised that members of an IM family will likely fall into the categories of TCK or Global Nomad, but that the term IM families is an “overarching label

for all globally mobile families" (McLachlan, 2007, p. 235). Taken as a group, international schools are now finding that they must work to meet the needs of IM families, not just the TCKs themselves (Lijadi, & van Schalkwyk, 2018). Like IM families, a related term is "internationally mobile global middle-class families" (Adams & Agbenyega, 2019). The only definitional difference between these two groups is that the latter specifies the family's middle-class standing while the former doesn't make a class-based differentiation. While extensive research based on Third Culture Kids is available, the deliberate and holistic study of IM families is far more lacking and worthy of further study (McLachlan, 2005).

Global Nomads. Norma McCraig coined the term "global nomad" in 1984 (Schaetti, 2006). McCraig had two main concerns with the term TCK. First, it designated that everyone who had gone through the TCK experience permanently had the kid's moniker; this was later somewhat remedied by adding the terms Adult Third Culture Kids and Third Culture Adults. Second, the definition of TCK did not specifically state that TCKs had undergone their TCK experience because of a parent's career choices, and thus feared that this would lead to a lack of distinction from other forms of international mobility (Pollock et al., 2017). For these reasons, McCraig defined the term global nomad as:

> a person of any age or nationality who has lived a significant part of his or her developmental years in one or more countries outside his or her passport country because of a parent's occupation. The term is generally used interchangeably with that of TCK. (Schaetti, 2006, p. 1)

Though it was originally intended to be a more highly targeted term than Third Culture Kids, today, the term "global nomad" is used somewhat interchangeably (Appel-Schumacher,

2015; Killguss, 2008). McCraig (2002) now uses the term as an alternative term, holding the same meaning, to Third Culture Kid.

Terms that Remove the Word *Kids* from TCK. Numerous terms, including global nomads, have surfaced over the years to designate Third Culture Kids that are no longer adolescents and others that seek not to use the word "kids" regardless of the individual's age. There are numerous reasons that some prefer these terms. The two main rationales are (a) the perceived pejorative nature of the word *kids* and (b) the confusion of referring to an adult by a term that included the word.

Third culture individuals are an alternative but interchangeable term for TCKs to avoid using the term *kids* (Moore & Barker, 2011). This phrasing allows the person to recognize the permanent nature of the TCK state and that once one becomes a TCK, they remain such for the rest of their life and do not leave this influence behind after adolescence (Lyttle et al., 2011). To qualify definitionally for this term, one must meet the criteria of spending a significant portion of one's formative years in a country other than one's passport; this would equally apply to a person of any age.

Another such term is Adult Third Culture Kids. This term is reserved for individuals who were TCKs and are now adults. This term is commonly used in TCK research for TCKs who are not adolescents (Melles, & Frey, 2014; Nash, 2020; Westropp et al., 2016). It is often used in conjunction with TCK, such as, "With the burgeoning globalization over the last century, TCKs and ATCKs are becoming more common" (Melles & Schwartz, 2013, p. 261).

Third Culture Adult. A term that is related yet significantly different than TCKs is the term "third culture adult" or "TCA." TCA refers to individuals whose international experience has profoundly changed as an adult (Schaetti, 2006). Paulette Bethel created this term at the 2001

Families in Global Transition conference. While it does not deal directly with TCK issues, it is still noteworthy as possible parallels between traditional TCKs and internationals who gained their overseas experience later in life. Additionally, it should be noted that little research can be found on this topic, which opens up the possibility for greater lessons to be learned in this area.

Cultural Hybrids. In 1928, Park defined the cultural hybrid as "a man living and sharing intimately in the cultural life and traditions of two distinct peoples" (p. 892). Later expanded upon by Stonequist (1935), this concept revolved around the "marginalized man," which referred to mixed-race people and people of minority cultures within a larger dominant culture such as ethnically Jewish minorities. Cultural hybridity was further explored by Bhabha (1994) within this context. As time and research have continued, a connection has been established between this concept and the Third Culture Kid. This definition of the cultural hybrid may predate identifying the TCK's condition, but the two have become interlinked over time. As the Park and Stonequist definition and understanding of the cultural hybrid have languished in academia (Bakker, 2016), the concept has moved into the realm of TCK studies. The term is sometimes used interchangeably with Third Culture Kids (Dillon & Ali, 2019).

Additional Terms Found in Research. There are many more terms related to, additional to, or in substitution of the term TCK. Transcultural or transnational students are long-term students in international schools (Willis et al., 1994). "Cross-Cultural Kid" is a term that includes many versions of intercultural kids; it contains TCKs but is not limited to them (Van Reken, n.d.). One more term related to TCK studies is cultural homelessness. Cultural homelessness is a state of feeling different than those around one caused by immersion in more than one culture early in one's life (Hoersting & Jenkins, 2011; Navarrete & Jenkins, 2011). This

state aligns with TCK theory and can help inform it though TCKs would not be the only category of adolescents who experience it.

School Responses to TCK Needs

Lijadi and van Schalkwyk have provided a framework through their place identity constriction theory and the five milestones of a sense of stability, a sense of belonging, a sense of direction (Lijadi & van Schalkwyk, 2017), a sense of connectedness, and a sense of community (Lijadi, 2018). Using an understanding of the five developmental milestones, schools need to think through how they will meet TCK's needs. Studies have explored the impact of international mobility of students in international schools, and researchers have sought to find what supports TCK students need to be successful within international schools (Morales, 2015; Wells, 2014). Programmatic implementation of responses to this should be used because international schools have a high level of student mobility due to the students' nature attending the school. Researchers have found that it is essential for schools to have a transition program that effectively meets the needs of the third culture students (Cockburn, 2002). Morales (2015) concluded that in “International schools, multicultural diversity requires a transitional program that will assist TCKs in addressing and adapting to the multicultural impact that is indicative of international schools” (p. 54).

The suggestions from Morales’ (2015) research fell into two different categories. Some items were designed for incoming students in this program, and items were created for departing students. Items for arriving students included: having a student involvement group, a family orientation, students who welcome and take care of new students, and ongoing support for parents. Items for the departing students include a counselor who works with departing students, a counselor who contacts with the new school to ease the transition, an artifact made by students

to give to the departing student, and a counselor who meets with the parents of the departing student (Morales, 2015).

It is important for schools that work with these students to work with their internationally mobile students in these areas and TCKs to have the opportunity to transition when moving. Children should be told about planned moves as early as is logistically and reasonably possible (Pollock et al., 2017); this leads to students being able to leave well, feel included in the decision, and feel control over their lives. Unfortunately, it is not uncommon for parents to wait until the last minute to inform students that they will be moving. Waiting to inform students about moves leads to a "traumatic transition" (Trąbka, 2014) because it does not give students the ability to find closure before departing.

Summary

The field of Third Culture Kids studies has come a long way in the decades since the Ussems first identified it. The study originated by looking at expatriates' children in sponsored positions; it has grown in its scope to include far more categories of internationally mobile children. As the research has grown, the theoretical framework for understanding the TCK phenomenon and the ability for organizations and families to meet these students' needs has also increased. Particularly, that has meant that international schools are becoming more aware of the needs of this group.

Place identity construction theory has given the study of Third Culture Kids a grounding, in theory, to help understand how students can construct their identity. It has given the field a meaningful way to see the developmental stages necessary for internationally mobile youths to grow. This theoretical framework is a groundbreaking way to establish protocols for schools and

families as they seek to meet their needs. At its core, it is a developmental theory that brings a greater understanding of how TCKs can find developmentally appropriate identity growth.

The threefold formation of mirrors and anchors for personal identity development grounded in family, community, and place is likewise essential to understand how this growth can be affected. As Third Culture Kids engage in their international lives, they can root themselves in family and understand their place in the community while sorting out physical location. This concept will be one of the foundations by which this can be achieved. Organizations and families must seek to strengthen students as they navigate intracultural and international experiences.

More large-scale studies would be warranted as international schools become more prominent and the number of internationally mobile students continues to rise. There is also a need for studies into international educators' attitudes, understandings, and knowledge of TCK identity development needs. Such studies would lead to methodological and programmatic improvements for international schools in meeting their globally nomadic students' needs. The students have both strengths and struggles that come with being part of an internationally mobile community. Further research into how students develop their identity will help them find the place and culture they can call their own.

CHAPTER THREE: METHODS

Overview

The purpose of this qualitative multi-case study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. TCK identity construction is generally defined as how Third Culture Kids create identity in their internationally mobile lives at this stage in the research. The theory guiding this study was place identity construction theory (Lijadi & van Schalkwyk, 2017). It pertains to the need for third culture kids to develop a personal identity in an international context. Procedures, research design, and analysis of the research study are presented in this chapter. In this study, how international schools contributed to the identity development of Third Culture Kids (TCKs) was investigated through interviews and focus groups with international schoolteachers and administrators and an analysis of the school's program.

This chapter will present the study design along with the research questions used to investigate the core phenomenon. This chapter also addresses the participants, the setting, the researchers' role, and the data collection procedures. Finally, the chapter includes an analysis of the data, information related to the study's trustworthiness, and the ethical considerations of the study.

Research Design

A qualitative multi-case study design was used in this study to explore the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia. Qualitative research is a method of investigating a social or human problem. Data is collected to allow for rich inductive and deductive research, illuminating meaning, patterns, and themes. The qualitative methodology utilizes interpretive and theoretical

frameworks to find meaning in research (Creswell, 2007). This study was qualitative because it relied on rich descriptive data to help understand this experience. The purpose of this study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. The school experience, teachers, administrators, and the school have a major impact on identity development in TCKs (Lijadi & van Schalkwyk, 2017). The phenomenon of identity development for TCKs was best investigated in rich depth, which was achieved by qualitative methodology.

For this research study, the intention was to analyze the practices of international educators and international school programs related to identity development in Third Culture Kids. The case study methodology was a way to describe and analyze a bounded phenomenon in a systematic and in-depth way (Creswell, 2007). As such, each school represented a bounded case to explore. Because there was greater credibility in a case study with multiple cases (Yin, 2014) instead of just one, it was important to look at two separate school cases.

A holistic multi-case study design was selected because the topic necessitates an approach that could delve deeply into understanding the phenomenon of TCK identity construction and the school’s role in it. The multiple case study design was important in this study because the cross-case analysis provided the study with more robust opportunities to deepen understanding of the phenomenon (Yin, 2014). The study was holistic because the phenomenon of K-12 international teachers’ and school administrators’ perceptions of Third Culture Kids’ identity construction in Asia was a single unit of understanding; therefore, this study was served by a holistic exploration (Yin, 2014).

Each case was bound by the school's program and context, the teachers' attitudes, practices, and beliefs, and the administrators' attitudes, practices, and beliefs in each of the two

cases. In turn, this formed a rich and meaningful understanding of the case and the context in which they taught. Theoretical replication was used for the study based on the program's efficacy aligned with place identity construction theory. Through this and two cases, the international schools' impact on identity development for Third Culture Kids became clear.

Feasibility of International Research in the Expatriate Community

In research, feasibility refers to the researcher's ability to access the data needed and their ability to devote the resources needed for the study (DeCarlo, 2018). This study took place in an international context; therefore, it was important to understand how educators and other expatriates communicated internationally and their relationship to international travel. One point concerning this research was the ubiquity of travel in the international and expatriate community and its makeup.

Within the world of the expatriate community, international travel is a common and normative occurrence. The availability of international travel while on foreign assignments is a contributing reason for many expats to take overseas assignments (Lauring et al., 2014). The expatriate community comprises of many constituent parts: the business community, international educators, diplomatic staff, missionaries, and many more. This group lives a highly mobile life, not just in the frequency of international moves, but also in international travel.

In international schools, educators travel internationally frequently during school breaks (Educators Overseas, 2020). International educators will commonly travel internationally for leisure numerous times a year and often attend international conferences. This is brought about by factors such as a need for a break from the host nation, an interest in adventure, the need to see family, and the availability of economically priced international airfare. Flights to other

countries can be as low as 30 dollars, and many countries do not require a visa for Western travelers.

In this context, doing a study that required international travel was much the same as researching an adjacent state in the United States and may have been even more accessible. The research did not find it a hardship, nor did the school being studied find it odd in any way. Additionally, video conferencing for interviews was also a norm in this environment.

Setting

This study was set in two locations. The two locations were chosen for this study to increase the transferability of the results and both were international schools with students from many national backgrounds, each in different Asian countries. Asia was chosen for this study because it is currently the fastest-growing international school market (ISC Research, 2019). Over 66% of the schools in the top ten nations for English language medium international schools are in Asia, and Asia is currently the largest area of growth in the field (ISC Research, 2019). This variety of sites contributed to a broad understanding of this phenomenon because numerous schools and countries were represented in the study. One benefit of using two case study locations was that each school had its context. Each school had a detailed history and unique structure, leading to better generalizability for the study results.

There is no definitive definition for what is or is not an international school; one definition is a draft created by the IASL. This definition has eight parts. Student education is transferable to other international schools. The student population is highly mobile. The student body is multinational and multilingual. The school used an internationally recognized curriculum (such as American, British, or IB). An international accreditation body accredits the school. The teaching body is not predominantly local, and student enrolment is non-selective. The language

of instruction is an international language, most commonly English, and another language is also taught. This list is neither definitive nor adopted by the IASL; however, it is useful to understand international schools' context. The criteria for selection of schools is that (a) the schools must be well established with at least five years of operation, (b) have at least 200 total students, (c) meet at least 4 of the International Association of School Librarianship (IASL) draft definitions for international schools (Nagrath, 2011), and (d) be accredited with the Accrediting Commission for Schools Western Association of Schools and Colleges (ACS WASC) or The Council of International Schools (CIS). The selection criteria ensured that all teachers in the study had experience working with TCKs.

International schools each have their organizational structures. They typically will have a board, ahead of school, and division principals. The method of obtaining permission for the study varied. Depending on the structure, permission for the study began with the head of school and then principals before seeking teacher participants. The schools' pseudonyms are Site A and Site B.

Site Leadership Structures and Demographics

Site A

Site A (pseudonym) was privately owned and was run by a board, head of school, a middle-high school, an elementary school principal, and assistant principals at each of these levels. They were accredited by the Council of International Schools (CIS) and Accrediting Commission for Schools Western Association of Schools and Colleges (ACS WASC), along with being a fully licensed International Baccalaureate (IB) Continuum World School. They currently had 88 teachers (ES 41/HS 47) and 12 on the leadership team. They currently had 1017

students (HS 226, MS 236, ES 555) from 50 countries. For site permission, please see Appendix G.

Site B

Site B (pseudonym) was a privately-owned Christian School. It was run by a board, headmaster, a high school, a middle school, an elementary school principal, and assistant principals at each of these levels. They operated under two boards; one was a foundation created by the government in the county in which they operated, and the other was an international organization of Christian schools. The Accrediting Commission accredited them for Schools Western Association of Schools and Colleges (ACS WASC) and the Association of Christian Schools International (ACSI). They were an American curriculum school that provided Advanced Placement (AP) courses in high school. They currently had 150 teachers (ES 47/MS 44/HS 44/multilevel 15) and 17 leadership teams. They also currently had 979 students from more than 50 countries. For site permission, please see Appendix H.

Participants

The participant pool for this study consisted of educators from accredited international schools. From this pool, international schools in Asia were utilized. The study's participant pool was from two international schools in Southeast Asia and involved each school's teachers and administrators. International schools serve students from numerous nations, use an international curriculum, and are predominantly taught in an international language (Nagrath, 2011). This study was an examination of international schools taught in an English language medium.

The targeted population was teachers and administrators from two different international schools that met the criteria for a research site, as explained in the Setting section. Each teacher had taught in an international school, as defined above, for a minimum of four years. They did

not need to have been in their current school for all of those years; they had to be in at least their second year at the research site. Administrators had to currently serve in a school leadership role in the school being studied and had to have been employed in international schools for a minimum of 4 years. Using purposive sampling, teachers were identified in each school that fit this criterion (Patton, 2015). At each site, four to six teacher participants from the school were selected based on volunteers. Where possible, this was made up of two from each of the three levels: elementary, middle, and high school, for a total of six participants. Each case had at least one administrator who volunteered to participate in the study. There were two administrators per case, with a total of 4 administrators. Finally, there was one focus group interview per case.

This structure provided 13 total participants, each with one personal interview. Additionally, there was one focus group interview per site. Hennink et al. (2017) found nine interviews were needed for code saturation, and 16-24 were needed for meaning saturation. There was a total 17 interviews across the two cases. The proposed procedures ensured code saturation and brought the total number of participants within the meaning saturation threshold.

Tables 1 and 2 show the participants in each study and their school and educational experience roles.

Table 1

Site A Educator Participants

Teacher Participant	Pseudonym	Role in school	Years in education	# of international schools	# of home nation schools	years teaching internationally	years teaching in home nation
TF-8A	Courtney	4th Grade HR	8 years	3	0	8	0
TF-25A	Lisa	MS Humanities	25 years	3	1	13	12
TF-19A	Kylie	EAL Team Leader	19 years	1	1	13	6
TF-27A	Samantha	ES EAL Teacher	27 years	6	2	20	7
TM-11A	Luka	ES EAL Teacher	11 years	5	1	9	2.5
AF-24A	Francisca	IB Diploma Coordinator	24 years	2	0	24	0
AM-29A	Robert	ES Principal	29 years	3	4	16	13

Table 2

Site B Educator Participants

Teacher Participant	Pseudonym	Role in school	Years in education	# of international schools	# of home nation schools	years teaching internationally	years teaching in home nation
TF-12B	Stephanie	4th Grade HR	12 years	3	0	12	0
TF-28B	Heather	ES ELL	28 years	4	1	21	7
TF-10B	Brittany	MS Science	10 years	1	0	10	0
TM-9B	Joshua	HS Chaplain	9 years	2	0	9	0
TF-26B	Melissa	MS ELA, YB, Drama	26 years	7	4	15	11
AM-10B	Matthew	ES Principal	10 years	2	1	9	1

Table Summery

These tables show the designators, educational area, total years of experience, number of international and non-international schools, and years of experience in international and non-international schools for each participant in the study. In site A, the teachers had an average of 20.3 years and a median of 24 years of experience in education. In site B, the teachers had an average of 13.6 years and a median of 10 years of experience in education.

Research Questions

Central Question: How do educators and schools meet the identity construction needs of TCKs in international schools?

Sub-question 1: What are K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia?

Sub-question 2: How do educators in international schools help TCKs construct their sense of place identity?

Sub-question 3: How do educators at international schools help TCK students understand what home means in their internationally mobile context?

Sub-question 4: How are TCKs developing a sense of cultural mastery and an ability to meet social expectations?

Procedures

Institutional Review Board (IRB) approval was received from Liberty University's IRB (see Appendix A). Both schools were accredited by the Accrediting Commission for Schools Western Association of Schools (ACS WASC) and the Colleges and Council of International Schools (CIS). Participants were recruited through the schools that agreed to participate in the study using a letter that each school agreed to distribute to teaching staff (See Appendix B). This document explained the study procedures, answered any prospective participants' questions, and showed informed consent was gained from all who chose to participate (see Appendix C).

It was important to have units of analysis in case studies (Yin, 2014). After gaining permission from participants and schools, travel was planned to each site, however, due to the Covid-19 pandemic, travel to and from many countries was limited by national lockdowns. Therefore, travel was not an option, and the use of video conferencing was needed for interviews. At each of the two sites, six types of data were collected. The primary data collection tool was in the form of semi-structured interviews. They were individual interviews with teachers (the target was six per school), individual interviews with administrators (1-3 per school), and focus group interviews including all participants at that site. With the COVID-19 pandemic, few in-person interviews were possible; therefore, interviews were performed by

video conference when in-person interviews could not occur. The interviews were recorded, and transcripts were made from the recordings using mobile recording software. Interviews were conducted at the convenience of the interviewee, mostly after school hours.

There were three forms of non-interview data collection to supplement understanding. Direct observations were used in the form of a school tour, which allowed for a greater understanding of the environment. Archival records were collected in statistical data for the school, namely the number of students and what countries they were from in each grade. Finally, documents about the school's programmatic elements designed to meet TCKs' needs were collected. Participant schools gave site permission (see appendixes G, H, and I).

These steps were not necessarily sequential. The questions were open-ended and designed to elicit answers about teachers' role in student identity development. Audio recordings were taken of all interviews for transcription purposes. Transcripts were provided to all participants to allow them to check for accuracy. Demographic information can be found in tables one and two.

Triangulation was used to increase the validity, depth, and thickness of the data. In triangulation, the researcher uses multiple data points to come to conclusions and generalizations from the research. Data triangulation is used to seek convergence of data (Greene et al., 1989) and increase the study's credibility (Lather, 1991). The design of the triangulation for this study was made of the following three parts: semi-structured interviews, focus groups, and three forms of data collection.

The first and primary part of the study was semi-structured interviews with international schoolteachers and at least one administrator per case. The second part was to have a focus group of educators who all work in the same school. The final part was to have three forms of data

collection to supplement understanding. These were (a) direct observations in the form of a tour of the school, which allowed a greater understanding of the environment, (b) a review of archival records in the form of statistical data for the school (e.g., number of students and what countries they were from in each grade), and (c) a review of documents on the school's programmatic elements designed to meet the needs of TCK's. These three approaches gave the researcher a clear picture of the educators' bounded unit, the school, and the context.

The Researcher's Role

The use of qualitative methodologies in studies requires researchers to explain their roles as human instruments. In such research, all data is mediated through the human instrument, meaning the researcher performs extensive data collection and analysis (Peredaryenko & Krauss, 2013). It is important to separate the researcher's experience from the research through bracketing so that the influences of the researcher can be minimized. The researcher's role as the human instrument is a profoundly self-reflective process requiring introspection, analysis, and an understanding of the phenomenon, the literature, and presuppositions.

This study was on the beliefs and understanding that international teachers have about their impact on identity development in Third Culture Kids. The topic is both personal and professional to me. I spent the last two and a half years of my high school career overseas when my family moved to southeast Asia to do faith-based humanitarian aid work. Hence, this makes me a TCK, and this has been deeply impactful in my identity development. As a career educator, I have spent the better part of my teaching and administrative life in international schools, working predominantly with students who qualify as TCKs. My background and career path made me profoundly interested in TCK issues and have given me a commitment to helping such students develop in healthy ways. As an administrator, I hoped to better understand teacher

perspectives in these areas so that international administrators could better train our teachers to meet the needs of the TCKs they serve.

I had no official or financial connection to any of the schools or individuals involved in this study. Though, in some cases, it may have been possible that there was a familiarity with institutions and individuals due to working in the same field. My role as a researcher was to conduct all relevant interviews and data analysis. I had chosen the research method to deepen the data richness due to having three overlapping data sets.

As an international educator based in Malaysia and as a TCK, I brought biases to this study that I had to overcome. The first was my understanding of the TCK experience, which came from having experienced it as a TCK. As a teacher, I had worked with TCKs, and my experiences may or may not have related to my observations. Finally, as an administrator, I had observed the need to understand TCKs better, and I had this bias. I overcame these biases through a combination of understanding and addressing these biases and letting research be my guide.

Data Collection

The purpose of the qualitative multi-case study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. TCK identity construction was generally defined as how Third Culture Kids create identity in their internationally mobile lives at this stage in the research. The theory guiding this study was place identity construction theory (Lijadi & van Schalkwyk, 2017). It pertains to the need for third culture kids to develop a personal identity in an international context. Triangulation was used to increase data validity by using three different methods of data collection. The three data sources used for triangulation were personal interviews, focus group

interviews, and campus observations. These steps were accomplished mostly using video interviews.

Due to the COVID 19 pandemic, most interviews were held using video conferencing software. Three personal interviews and one walkthrough were done in person. However, all other interviews and data collection had to be done remotely.

Semi-structured Interviews

Semi-structured interviews were the most important form of data collection. These interviews occurred with all of the study participants, both the teachers and the principals. The interviews varied in length based on the participant's answer's depth; the shortest was 35 minutes and the longest was one hour and 21 minutes (Dicicco-Bloom & Crabtree, 2006). In this section, the interviewee was invited to share personal understandings of TCK identity development that may have been very personal (Svašek & Domecka, 2014). The interview used an open format and began with the following instructions:

> In this interview, I want you to think about your role in students' personal identity development. Please start by explaining your history as an international educator and then provide your thoughts and beliefs about TCK identity and how you help shape it as a teacher and the school's role. When you are finished, I will ask you some follow-up questions based on your responses to look more deeply at the themes you mentioned and clarify your meaning.

The semi-structured interviews focused on the educator's journey as an international educator and how his or her role affected personal identity development. While the questioning was semi-structured and, therefore, could follow the participant's paths, the following questions, or some version thereof, were asked when possible. For the alignment of the interview questions

with the research questions, see Appendix D.

1. Please tell me about how you became an educator.
    a. Follow-up questions for administrators will differ from classroom teachers. While based on the responses of the interviewee, teachers would be speaking more on a classroom level, and administrators would be speaking on a more building-wide or programmatic level.
2. Please tell me the story of the progress of your career. What schools have you worked at, what positions have you held, and how long have you been at each school?
3. Please tell me about your continuing education, both in the schools you have worked in and outside of them. This could include staff development, conferences, seminars, advanced degrees, etc.
4. How long have you been teaching in international schools, and how long in non-international schools? What did you learn about how to teach TCKs in each?
5. How did your work in non-international schools prepare you to work with internationally mobile students?
6. What is your understanding of the concept of Third Culture Kids?
7. What have you learned about working with internationally mobile students since transitioning to international schools?
8. What effect do international schoolteachers have on the identity development of students?
9. Please describe your teaching practices and how you believe they affect student identity development.
10. What does *home* mean to your students?

11. Describe your interactions with parents and the school community at this school and other international schools you have worked at.
12. What is your comfort level with and knowledge of the host culture at this school and at other international schools where you have worked?
13. How are TCKs developing a sense of cultural mastery and an ability to meet social expectations? Please provide specific examples.
14. What have you learned about meeting student needs from these experiences?
15. What is the most important thing to understand about internationally mobile students?

The central question for this study was, how do educators and schools meet the identity construction needs of TCKs in international schools? While the two parts of this question certainly worked together, each was dealt with somewhat separately. The personal interviews concentrated on how educators met the identity construction needs of TCKs in international schools. The second part will be discussed in more detail in the following section on the focus groups.

Questions one and two helped establish rapport between the participants and this reseacher to respond to general questions about their lives. They were intended to be easy, approachable, and non-threatening. Question three continued from the first two questions and took the participant into deeper territory that looked at their progress as learners and educators. These questions were important because they established the educator's experience, and educational experience has been positively associated with teacher effectiveness (Podolsky et al., 2019). These three questions set the stage for exploring how the participants worked in international contexts discussed in the latter questions.

Questions four and five began the work of asking participants to think about their time as

an international educator, how their careers up to that point helped them be successful, and how their experiences had prepared and changed them. As stated above, experience correlates to effectiveness; therefore, it was important to understand both non-international experience and international experience to understand each educator as a professional. Questions four and five were additionally important because how educators thought about international mindedness was a key to understanding how they would approach education in an international setting (Hayden et al., 2000). This questioning lead the questioning into the meat of the inquiry.

Question six began this process by beginning to dig into the educator's understanding of TCKs, while questions seven, eight, and nine began to delve into the concept of how the educator saw the role of teachers in assisting students in identity development (Pollock et al., 2017). In question seven, the participant was asked to take a moment of introspection to think about what the participant had learned about internationally mobile students. The findings from the responses could lead to a better understanding of the educator's progress across the concept of identity development in TCKs. In question eight, the participant was asked how international schoolteachers were involved in this process. Then in question nine, they were asked how the practices that they used affected this development.

Question 10 opened up the conversation to the idea of Third Culture Kids. The educators would likely be familiar with this concept, but understanding their knowledge depth provided grounding for the discussion (Pollock et al., 2017). Question 11 was designed to dig into the educator's understanding of the significance of local culture and family cultures in an international context (Pollock et al., 2017).

Question 12 allowed for an examination of how educators perceived the connection between the international community and student development (Lauring et al., 2019), while

question 13 directly asked sub-question 4 to understand how TCKs were developing a sense of cultural mastery and meeting social expectations (Lijadi & van Schalkwyk, 2017). Finally, questions 14 and 15 were meant to finish the discussion by challenging the participant to dig deep into what they understood about TCKs and their identity development needs (Lijadi & van Schalkwyk, 2017).

Focus Groups

In the focus group section, all site participants were invited for a semi-structured group discussion at each site; one participant was not able to make it to the arranged meeting and therefore was not involved in the focus group. At Site A, the focus group was made up of five teachers and two administrators. At Site B, the focus group was made up of four teachers and one administrator. The use of focus groups allowed the researcher to get greater depth. This step helped to look in greater depth at how individuals and teachers collectively met TCK needs. The focus groups ran spontaneously as the moderator moved back and forth between directive and non-directive approaches as needed (Stewart et al., 2007). The questions were determined in advance (See questions below) of the session and allowed the participant responses to guide additional questioning. The focus group discussion time with Site A was 107 minutes and 85 minutes with Site B, which allowed for depth of questioning without overly imposing on the participants (Nyumba et al., 2018). The focus group interview used an open format and began with the following instructions:

> Thank you for your willingness to join this focus group, discussing how international schools, and you specifically, meet the developmental needs of Third Culture Kids. This is a semi-structured focus group which means I will ask questions from time to time. Still, I would also encourage you to fully explore any element of this discussion about

Third Culture Kids, international life, or international mobility.

This study's central question was: How do educators and schools meet the identity construction needs of TCKs in international schools? While the questioning was semi-structured and, therefore, followed the participants' paths, the following questions, or some version thereof, were asked when possible. For the alignment of the interview questions with the research questions, see Appendix E.

1. How do you think that Third Culture Kids develop a sense of identity with the place or places they live?
2. What are some of the ways that students display their sense of identity in your classroom or in the classrooms of teachers you work with?
3. Is there a program in the school that helped students in this area? Can you describe it?
4. How are students in your school developing a sense of stability, belonging, and direction?
5. Third Culture Kids often have a lack of stability in their lives; what does your school do to help them gain a sense of stability?
6. What kind of programs does your school have to help students develop a sense of belonging?
7. Can you describe any programs at the school that have helped students feel a sense of direction in life?
8. What is being done in your school to help students develop a sense of cultural mastery and an ability to meet social expectations?

The second part of the interview research in this case study was the focus group interview. All of the participants of each site came together to discuss their understanding of the

TCK phenomenon and how TCKs develop a sense of personal identity. In this interview, the participants were also given room to find new directions to take the discussion as it developed. The following is a breakdown of the purpose of each of the preplanned questions for the session.

Question one and two enabled the participants to discuss how TCKs develop an identity and how they observe this development in classrooms (Lijadi & van Schalkwyk, 2017). Questions two and six asked the participants to analyze the program at their school concerning helping students develop a sense of belonging (Lijadi & van Schalkwyk, 2017). Questions four and five focused on how students were developing a sense of stability, belonging, and direction (Lijadi & van Schalkwyk, 2017). The final two questions focused on home and the feeling of belonging inside the students' community (Lijadi & van Schalkwyk, 2017). Put together, the focus group interview was designed to bring richness to the data collected by allowing the participants to think through these elements of the TCK phenomenon and how TCKs develop a sense of personal identity as a group building off of one another.

Campus Observations

In the campus observation, this researcher toured the building with an administrator from that school and for two important reasons. Through understanding the school's physical space, the researcher gained insight into the student and educator experience at the school. The school is a physical space in which TCKs often find identity (Gilbert, 2008); therefore, it is important to observe teachers' experience with understanding student needs. Observations of physical spaces in qualitative research gave insight into the nature of the environment and how stakeholders affect and are affected by the space (Yin, 2014).

Additionally, hearing an administrator's voice can clarify the teacher's understanding of TCK identity needs. They were able speak to what the school was doing at a building level to

meet those needs. The administrator was asked to share how the school utilized its resources to meet the identity development needs of TCK students. This observation did not directly involve the administrators being interviewed, but rather and observation of the school and the environment. The interview of the administrators was a separate data collection point.

Campus observation data collection protocol. Campus observations were used as a key point of data collection. At each site, the researcher looked for the elements of the physical location to help to understand the atmosphere of the school, how the atmosphere affected the student population, and how the academic staff understood how the physical layout of the school contributed to the development of identity instruction for students. Appendix F shows what the researcher looked for at the school concerning the physical layout and alignment with the research questions.

The campus observational data was used as part of the descriptive statistics for the study (Trochim, 2020). The researcher located the following elements on the campus: bulletin boards, common spaces, areas for students to socialize, classroom layout, cafeteria lunch choices, cafeteria seating, areas in use before and after school, recess/break time spaces, and spaces in which teachers were accessible to students. Each of these elements was analyzed as descriptive statistics for the study.

Archival Records and Documents

Archival records, in the form of statistical data were requested from each school, but each site chose if they would provide this. The requested statistical data from archival records was the number of students in the school, what countries they were from in each grade, retention rates, and the average number of moves students perform in a period of five years. This information was requested to help gain a holistic understanding of the school by understanding the student

body's makeup. Archival records were used with other forms of data to inform the study better and bring greater depth (Yin, 2014). Site B chose to share this data and the other did not. In the recruitment process, it was made clear that a site may be used regardless of their willingness to share archival records. This school chose to share a nationality report. This document can be found in Appendix K.

Additionally, documentation about the school's programmatic elements designed to meet TCKs' needs was also retrieved. Relevant documentation can provide insight into the subject matter of a case study (Yin, 2014). These were in the form of descriptions of programs and procedures in place to meet TCK needs. They were found on the website. When looking at this form of data, it must be remembered that such documents were not an unbiased record and needed to be analyzed (Yin, 2014); however, these forms of documents provided a greater depth to the overall analysis.

Data Analysis

After gathering all of the data in the study, it was analyzed through the use of Yin's (2011) Five-Phase-Process: (a) compiling the data, (b) disassembling the data, (c) reassembling the data, (d) interpreting the meaning of the data, and (e) concluding the data. Yin's (2011) methods of analysis were used to facilitate the derivation of knowledge. These techniques allowed for a deep and rich understanding of the meaning of the study.

Step 1: Compiling the Data

Data compiling is the process by which all the data collected in the data collection phase of the research is pulled together and organized so that it is usable for analysis. This is essentially a process of creating a database for the information gathered (Yin, 2011). This included all

evidence collected from field notes, interviews, focus group notes, campus observations, archival records, and documents gathered.

The first step in this process was to reread field notes and work on verbatim transcriptions of interviews. Along with this, all other evidence was reviewed. The key was to use this data to truly understand the data and gain insight into the features and understandings available through the data.

The second area addressed in this step was working to create order in the records. To do this a glossary of coding terms (Appendix L) was created. There were inconsistencies that arose during the interviews and other data collection. There was an opportunity to clarify these. One way used was to build a glossary that clarified terms and redefined word usage as needed. (Appendix L). This was particularly important in this study as Computer-assisted qualitative data analysis software (CAQDAS) was used, and consistent terminology was very important to the effective use of such programs.

Step 2: Disassembling the Data

Once compiling had been completed, the data was ready to be disassembled. This process intended to break the data down and prepare it to be sorted into blocks of meaning. The two main techniques used in this were memo writing and disassembling through coding or not coding the data. Memo writing is the process by which all thoughts about the data and meanings found in them are written down as they occur (Yin, 2011). Handwritten notes were used in a notebook and on printouts of the interview questions to take memos (Appendix M). This process was useful because there was a constantly shifting data set as the research progressed through multiple forms of data collection, interviews with participants, and repeated procedures in the two cases.

The second main technique was coding and first required the decision of whether or not to code data. For this project, coding (Appendix L) was used because the collected data lent itself well to this technique. Also, new researchers often find that coding helps meaning in the data (Yin, 2011), and the advantages are likely to outweigh the disadvantages.

Step 3: Reassembling the Data

Reassembling data is the process of finding and sorting patterns in the data. According to Yin (2011), there are several methods for doing this. Three of these are the use of one's intuition, the creation of arrays, and the use of CAQDAS software. Researchers can use any combination of the three and would likely benefit from the use of all three. In Chapter Four, each case will be presented as a portrait, but the findings will be developed from cross-case analysis across the two cases.

Arrays are a way to both conceptualize information and contentions and to represent data in a meaningful way. This means that they can be useful for both helping the researcher understand the data and gain insight into it and as a way to help the reader understand the data collected. In this study, matrix-style arrays were likely to help understand the data collected. This was particularly true as there were two cases, and a matrix was useful to layout data across the two cases. This researcher created arrays on the walls of this researcher's personal office to lay out this data (Appendix N).

It was important in this step to search for bias and find methods to assure that these were minimized. One method that Yin (2011) suggested, used in this study, was rival thinking or alternative explanations for initial observations. In rival thinking, the researcher looks for propositions that would provide other explanations for the observations. These were explored

and addressed by revising propositions or stating why the chosen explanation fit the data better (Yin, 2011).

Step 4: Interpreting the Meaning of the Data

The interpreting step is the process of bringing meaning to collected data. Yin (2011) stated that there is no definitive definition for this, but that a researcher should strive to accomplish as many of the five interpretation attributes as possible. The attributes to be attained were completeness, fairness, empirical accuracy, value-added, and credibility. Completeness refers to how thoroughly the data was investigated and how skillfully the interpretations were laid out. Fairness is how well-grounded the interpretive stance was and if it had been accounted for if the stance was the best interpretation of the data available. Empirical accuracy is if the interpretive stance was a fair representation of the data. Value-added refers to if the study, and the interpretation, were new or substantial additions to the field of knowledge or body of literature. Credibility looks at if established researchers in the field would agree with the researcher's interpretation.

It is not necessary that all five of these attributes be fully justified in every study, but the greater the strength in these five areas, the greater the likeliness that the study will be well regarded in the field. The point of using these attributes was to make sure that the interpretation was deep, yet not overreaching. The quality of a study and how seriously it is taken will be heavily impacted by how well the data was presented and the quality of the interpretation.

Yin (2011) suggested three main paradigms for interpreting data: description, a call for action, and explanation. The descriptive methodology best suits this study. This is because, as a multi-case study of the perceptions of K-12 international teachers and school administrators

concerning Third Culture Kids' identity construction in Asia, the intent was to describe the attitudes and actions of the educators in these schools.

Step 5: Concluding the Data

Each case study is unique, and therefore, the methods the researcher may choose to conclude their data analyses may vary widely. While this is true, Yin (2011) provides several examples of commonly used techniques. As the data was being analyzed, the method was based on Yin's method of interpretations (Yin, 2011, p. 223). This was because this study was based on a relatively new social theory for the development of TCK identify construction and provided data on the theory's usefulness in this field.

Triangulation

As part of the data analysis, triangulation increased the data's validity, depth, and thickness. This triangulation was done by looking at the semi-structured interviews, the focus groups, and supplemental data collection. Themes were created using these three data collection points.

Trustworthiness

In quantitative research, trustworthiness is how the study author can demonstrate that the study has been pursued in a way that shows a high level of quality in both methodology and interpretation. Trustworthiness procedures are important for creating a study that will have meaning and is worth considering by those who read the study (Connelly, 2016). While not all procedures would be used in every study, Guba and Lincoln established a set of criteria for establishing trustworthiness. These are: credibility, confirmability, dependability, transferability (Guba & Lincoln, 1985), and authenticity (Guba & Lincoln, 1986) and were used in this case

study to address the study's trustworthiness. Additionally, data triangulation was performed based on the semi-structured interviews, the focus groups, and supplemental data collection.

Credibility

Credibility was enhanced by member checking and by examining previous research study findings. Member checking was used to ensure the transcripts' accuracy before using them to analyze for meaning (Guba & Lincoln, 1986). All participants were sent verbatim transcripts of the conversations and interviews they had with the researcher. Participants were asked to check the transcript's accuracy and then be allowed to make corrections and addition after reading the transcript (Korstjens & Moser, 2018). When the transcripts were sent to the participants to do member checking, most of the participants sent feedback that improved the transcripts. In several instances, the participants also sent additional information to be added to the research. Using this feedback, the transcripts were corrected and improved so that their data was accurate. In addition to member checks, the research's credibility was enhanced by examining the findings of previous projects to see if the "results are congruent with those of past studies" (Shenton, 2004, p. 69). It is an important step in credibility to know if prior research results support the work being done.

A major aspect of ensuring transferability was accomplished through the practice of triangulation (Yin, 2014). This was done to ensure that the results of the study would be applicable in other situations. In this study, three sources of data were used to ensure triangulation. These are interviews with teachers and administrators, focus groups with all participating teachers in each site, and onsite observations, statistical documentation, and program documents. Triangulation was used across the cases.

Dependability and Confirmability

In the study, confirmability and dependability was addressed by bracketing presuppositions and keeping clear audit trials of all steps taken in the study's data collection and analysis phases. For these two, the researcher chose methods to ensure dependability was achieved by using accepted standards for the design used, and confirmability was achieved by the researcher seeking neutrality (Korstjens & Moser, 2018). According to Miles et al. (2020), an important part of confirmability is how much the researcher can separate their predispositions. One of the steps that was taken in this research was to bracket out personal beliefs on the topic to allow the research to guide interpretation. In addition, a clear and accurate audit trail was made at all research stages to keep the study's integrity and enhance its dependability and confirmability (Connelly, 2016). Notes and transcripts were kept and procedures were documented. All pertinent files and documents, such as transcripts, observations, and notes, were retained, consistent with research best practices.

Transferability

In qualitative research, the researcher determines the transferability level based on the applicability of the research to their context. The researcher's role is to present rich detail that allows the reader to distinguish (Connelly, 2016). Transferability was increased by triangulation and selecting two schools as cases for the study, each in a different country. As part of this, transferability was enhanced by the case selection. Two different schools were chosen, each an international school in a different country; this was done so that the findings could be highly transferable and not overly influenced by local considerations.

Authenticity

Authenticity is a later addition to the understanding of trustworthiness in qualitative studies. Guba & Lincoln (1986) sought to address issues of accountability. With authenticity, the researcher seeks to show participants' lives and situations in the study realistically. According to Elo et al. (2014), authentic research will fairly show the reader a detailed glimpse of the study participants.

Confidence in the study's trustworthiness can be enhanced by using strategies to enhance the authenticity of the study. It is important to be fair in presenting the facts of the study and showing a range of realities experienced by the individuals in the study (Elo et al., 2014) and what the realities are in each of the cases in the study. This is why this case study incorporated thick descriptions and the maintenance of an audit trail to provide evidence of authenticity to give the reader confidence in the study's findings (Amin et al., 2020).

Ethical Considerations

Educational research must be filtered through the double lens of need and cost. Over time, the research community has developed the three key ethical principles of (a) respect for persons, (b) beneficence, and (c) justice as a way to assure that research involving human subjects is both just justified and justifiable (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). These are serious considerations; each of these were addressed fully in the research planning and execution.

Respect for persons entails two main considerations: all persons should be treated as autonomous agents. Persons of diminished autonomy should be given additional consideration and protection (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). In this study, the second was not an issue as the subjects were all

educated adults. In the first, all respondents were provided with informed consent, all participants were entirely voluntary, and participants were able to drop out of the study for any reason at any time.

In the context of the Belmont Report, beneficence is seen as an obligation to act in a way that does not harm others and maximizes the benefits of research to others while minimizing the possibility of harm (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). Understanding what constitutes harm can be difficult at times; however, it was considerably less problematic for the research proposed in this study than in many studies. The benefit of this research was the opportunity to gain a more thorough understanding of how educators and schools meet the identity construction needs of TCKs in international schools; this would help such schools further develop their programs to meet TCKs' needs. The opportunity for harm in this study was very low, as the research was not being done on a vulnerable population. The participants suffered no negative effects if they chose not to participate or drop out of the study; the study itself was noninvasive.

Justice, as it applies to research, deals with the questions of who will benefit from research and who will bear its burdens (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1979). This study was a non-invasive study, which means that the burdens were very minimal. The research benefits were generally applicable to all schools that serve a similar student population to those the study was centered on, namely, Third Culture Kids. Additionally, schools and individuals could opt out of participation, but the results would be equally available to them whether they participated or not.

Liberty University IRB approval was obtained (see Appendix A) and followed ethical conduct best practices to avoid all participants' harm. Because protecting research participants is

of preeminent importance, all physical artifacts were securely stored, and all digital artifacts were password protected. This project's data included digital documents, observational notes, audio recordings of interviews, and transcripts from these interviews. All documentation were kept in secure digital storage using password protection.

All handwritten notes were scanned, and the digital files were added to secure digital storage. All digital storage used unique password protection, and two-factor authentication was used when available. All data for this project followed the USDHHS protocol by storing all records for a minimum of three years after publication.

Special care was taken with the identifiable information of the educator participants and the schools. Protecting the confidentiality of the participants was of great importance in the research. Hatch (2002) stated that researchers must create a means to assure the participants' confidentiality before beginning any research. The Belmont Report was created to understand the necessity of and guidelines for protecting human research participants. Respecting confidentiality is essential and falls under the Belmont categories of respect for persons and beneficence (UCI Office of Research, 2019). Respecting confidentiality can help participants and research sites minimize the possible effects of making their identities public during the study's publication.

The participants' identified risks were that they could be negatively impacted if they were identifiable in the study. Demographic identifiers were created to code results and keep the participants' privacy. An example would be T-5-1, which would denote a teacher with five years of experience who worked at the first school site. The identified risks to sites were that they could be negatively impacted if they were identifiable in the study. These could include

consequences for the reputation of the school. Pseudonyms were used for schools to avoid this. Locations for the sites were identifiable to the study participants at that site.

Summary

This holistic, multi-case study was used to investigate international school and educator practices on the phenomenon of Third Culture Kids' identity construction needs in their third culture environment. This study's central question was: How do educators and schools meet the identity construction needs of TCKs in international schools? While many different study designs could be used, the case study was best suited because it was an effective research design when the behaviors being investigated could not be manipulated by the researcher (Yin, 2014). The researcher delved into what educators were doing to meet TCKs' identity construction needs while gaining a holistic understanding of each case.

This multi-case study occurred in two Asian international schools as defined by meeting at least four parts of the International Association of School Librarianship (IASL) draft definition for international schools (Nagrath, 2011). Participants were taken from volunteers at each site and, when possible, were two from each of the three levels: elementary, middle, and high school, for a total of six. Each site had at least one administrator participate. All participants did an individual interview and were part of a focus group discussion as well. The interview and focus group numbers were designed to gain code and meaning saturation (Hennink et al., 2017). The study data was analyzed through the use of Yin's (2011) five-step model for data analysis, whereby the steps include: (a) compiling the data; (b) disassembling the data; (c) reassembling the data; (d) interpreting the meaning of the data; and (e) concluding the data.

Additionally, school-level data collection of the schools occurred. The data collection consisted of direct observations in the form of a tour of the school, archival records in the form

of statistical data for the school, and the collection of documents of the school's program. Data triangulation was used to seek convergence of data (Greene et al., 1989) and to increase credibility (Lather, 1991). Campus observations were represented using descriptive analysis (Trochim, 2020) so that the data pool would be represented in a measurable summary.

This chapter has provided a rationale for the research by which international educators' practices and the programs of schools in Asia were investigated. Future improvements can be made to the processes by which these teachers can be trained. Programs can be developed to better meet the identity development needs of Third Culture Kids in international schools. In this way, this study will help researchers and educators better understand teachers' and administrators' perspectives serving internationally mobile students.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this qualitative multi-case study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. Given the importance of the school experience, teachers, administrators, and the school have a major impact on the development of identity in TCKs (Lijadi & van Schalkwyk, 2017). In this chapter, the participants and the analysis of the findings will be described. The themes that arose in the study, as well as the outlier data, are presented. Additionally, the research questions are answered.

Application of Yin's Five-Step Model for Data Analysis

The data gathered in the study was analyzed through the use of Yin's (2011) five-step model for data analysis: (a) compiling the data (Appendix L), (b) disassembling the data (see Appendix I and J), (c) reassembling the data (see Appendix N), (d) interpreting the meaning of the data (see Appendix O), and (e) concluding the data. The first three steps are present in this chapter and are here discussed. The last two steps are discussed in Chapter Five.

Step 1: Compiling the Data

Multiple data points were collected, including field notes, interviews, focus group notes, campus observations, and archival records. Following Yin's (2011) five-step model for data analysis, the first step was to compile this data. The first part of this process was to reread field notes and create verbatim transcriptions of interviews. When the transcripts were created, the transcripts were sent to the participants to make corrections. The corrected transcripts were then redacted to remove names and sensitive information before sending them to the participants one final time to check the redactions. This step also allowed this researcher to be immersed in the

data to be ready to disassemble it. The final step in compiling was to load the interviews into the CAQDAS software that was used.

Step 2: Disassembling the Data

In the disassembling stage of the data analysis, the data was broken down in several ways. Using the CAQDAS software, the interviews were coded into 24 different codes (see Appendix I and J), which were latter combined into or subdivided into themes. Across the two cases, there were around 600 code applications (see Appendix I and J).

Step 3: Reassembling the Data

In the reassembling phase, arrays and charts were created (see Appendix N) to see connections in the data. Initially, it was felt that the CAQDAS software would be a major tool, but it was found that making charts and hanging them on walls was the best way to see connections, and this led to the use of arrays to make final theme sorts when considering results. The CAQDAS software was useful in coding, sorting data, and creating databases for each code, but the manual method of creating charts and arrays was more helpful in the resembling stage. In Chapter Five, the bias mitigation elements of this step are presented.

Participants

This study was a multi-case study involving two schools, each of which represented a bounded case. At each site, educators, both teachers and administrators, participated in two interviews. The first was a one-on-one interview, and the second was a focus group interview. Participants were recruited within the numbers expected for the study, (see Chapter Three). It was originally intended to recruit three schools for the study, but it could not happen because of the COVID 19 pandemic. However, that was considered before the IRB proposal, and Chapter Three represents this as a research study involving two cases.

At the first research site, five teachers and two administrators were recruited. They had a combined average experience of 20.3 years in education and had worked in an average of 3.3 international schools. All seven educators could meet for the one-on-one interview, but one participant was unable to join the focus group interview.

At the second research site, five teachers and one administrator were recruited. They had a combined average experience of 13.6 years in education and had worked in an average of 3.2 international schools. All six educators could meet for the one-on-one interview, but one participant was unable to join the focus group interview.

Tables 1 and 2 show the participants in each study and their school and educational experience roles.

Table 3

Site A Educator Participants

Teacher Participant	Pseudonym	Role in school	Years in education	# of international schools	# of home nation schools	years teaching internationally	years teaching in home nation
TF-8A	Courtney	4th Grade HR	8 years	3	0	8	0
TF-25A	Lisa	MS Humanities	25 years	3	1	13	12
TF-19A	Kylie	EAL Team Leader	19 years	1	1	13	6
TF-27A	Samantha	ES EAL Teacher	27 years	6	2	20	7
TM-11A	Luka	ES EAL Teacher	11 years	5	1	9	2.5
AF-24A	Francisca	IB Diploma Coordinator	24 years	2	0	24	0
AM-29A	Robert	ES Principal	29 years	3	4	16	13

Table 4

Site B Educator Participants

Teacher Participant	Pseudonym	Role in school	Years in education	# of international schools	# of home nation schools	years teaching internationally	years teaching in home nation
TF-12B	Stephanie	4th Grade HR	12 years	3	0	12	0
TF-28B	Heather	ES ELL	28 years	4	1	21	7
TF-10B	Brittany	MS Science	10 years	1	0	10	0
TM-9B	Joshua	HS Chaplain	9 years	2	0	9	0
TF-26B	Melissa	MS ELA, YB, Drama	26 years	7	4	15	11
AM-10B	Matthew	ES Principal	10 years	2	1	9	1

Table Summery

These tables show the Pseudonym designators, educational area, total years of experience, number of international and non-international schools with which teachers have worked, and years of experience in international and non-international schools for each participant in the study. In site A, the teachers had an average of 20.3 years and a median of 24 years of experience in education. In site B, the teachers had an average of 13.6 years and a median of 10 years of experience in education.

Table 5

Theme, Sub-theme, and Research Question Alignment

Theme or sub-theme	Descriptor	Research question or sub-question
Theme	**TCK Needs**	**Central Question**: *How do educators and schools meet the identity construction needs of TCKs in international schools?* **Sub-question 1**: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*
Sub-theme	*Building support structures*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Sub-theme	*Time to adjust and grieve*	**Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Sub-theme	*Creating a foundation*	**Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Sub-theme	*Creating personal identity from places*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Theme	**Meaning of Home**	**Sub-question 3**: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*
Sub-theme	*Home is Where Family is*	**Sub-question 3**: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*
Sub-theme	*Home Means Passport Country*	**Sub-question 3**: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*
Sub-theme	*Home Means a Lot of Places/Things*	**Sub-question 3**: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*
Sub-theme	*Confusing Meaning of Home for Bi-cultural TCKs*	**Sub-question 3**: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*
Theme	**Sense of cultural mastery**	**Central Question**: *How do educators and schools meet the identity construction needs of TCKs in international schools?* **Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Sub-theme	*Learning to Adapt*	**Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Sub-theme	*Effect of International School*	**Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Sub-theme	*Cultural Mastery for Passport Country*	**Sub-question 4**: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*
Theme	**International school community**	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Sub-theme	*Adaptability in the international context*	**Central Question**: *How do educators and schools meet the identity construction needs of TCKs in international schools?*
Sub-theme	*Community connection*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Sub-theme	*Students fitting into international schools*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Theme	**Inclusion and Representation**	**Sub-question 1**: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*
Sub-theme	*Curriculum representation*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*
Sub-theme	*Cultural acceptance*	**Sub-question 1**: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*
Sub-theme	*Representation in international schools*	**Sub-question 2**: *How do educators in international schools help TCKs construct their sense of place identity?*

Results

For this study, five major themes and 17 sub-themes were identified. Each grouping of themes and sub-themes were related to one or more research questions or sub-question. Many of the emerging themes were interconnected, and the connections are explored in Chapter Five. The themes are listed independently in the following sections, with their sub-themes, to simplify their presentation at this stage. It is helpful to note this fact as some themes could be aligned differently due to their interconnected nature. See Table 3 for a list of the themes and sub-themes.

TCK Needs

While all students share certain needs, some are more prominent for Third Culture Kids. When asked what TCKs need, the participants gave enlightening answers, broken down into the following sub-themes. One such answer was given, by Brittany, with great clarity, which encapsulates much of what was revealed, “acknowledge the past, live in the now, and be intentional about transitions.”

Building Support Structures

TCKs lack a stable location to connect their identity and sense of home (Qazimi, 2014). This makes support structures essential to their ability to create identity. In this study, the participants connected this to a need for a stable and supportive home life and to have adults create meaningful support structures inside and outside the home. The adults in their lives needed to be more sensitive to their identity development than they would for non-mobile students. While older TCKs can be active participants in this process, they still need the people around them to help build strong support systems.

Courtney, an adult TCK, spoke about how her parents assisted in this process after each move.

> My mom always set up [our] home within two weeks of us being in a place, you know, picture frames out with a family, all across the world, phone calls regularly. You know our favorite things were unpacked and ready to go most of the time. Because she knew that that was important to us that we had that stability in a place where so much else was unstable. Like having to form new friendships, having to start over again. So that's really important.

Time to Adjust and Grieve

The life of a TCK is often one of repeated moves. This commonly leads to a feeling of loss and causes TCKs to leave places where they have become established, forcing them into situations with which they cannot readily adapt. These feelings of loss can be persistent; therefore, families and schools need to give them time to adjust and grieve after a move (Ruff, & Keim, 2014). They need to be able to express excitement, sadness, or even pain. They will need time to adjust and connect to the new environment.

An aspect of this loss due to repeated moves is that students sometimes must leave a language environment they were comfortable with and enter one they do not yet have skills in. Heather, an ELL teacher, addressed the difficulty some of her students have had, “I think of a quote that I once heard, … ‘I used to be smart and now I'm not’. And so, I think parents need to understand that their kids are feeling like they're not smart anymore (because of language).”

Creating a Foundation

An international life can often mean a lack of rootedness (Lijadi, & van Schalkwyk, 2018). Families need to have traditions. Traditions help them have a foundation for who they are,

connects them to their cultural roots, and serves as a stabilizing agent for their lives. Luka mentioned that he "thinks the biggest thing would be some kind of strong anchor in their lives. Because they have to move and they need to break connections and establish new connections so often."

Creating Personal Identity from Places

While having a connection to their passport nation is important, it is also important to understand that TCKs are shaped by all the places they have lived and their identities are dynamic (Easthope, 2009). They need to process who they are and what to accept or reject from their home culture or from the host culture or cultures they have lived. They don't necessarily identify with one place, but tend to mix many places and cultures. They need adults around them that will help them understand that it is OK to take the best from all the places that they have been and make something unique. Lisa put it this way, "I think what's important is that they're validated for who they are. For where they're from … because of the various places they've lived and get to know where they call home."

Meaning of Home

For TCKs, the meaning of home can have many different connotations. It can be synonymous with the dreaded question, "where are you from?," but the concept of home has many rich and nuanced angles. It can mean anything from where they currently live to deep questions of identity. To begin the conversation with her students, Courtney starts every year with an activity designed to help dig into the concept of personal identity as it applies to the places that they call home.

> I do this activity at the beginning of the year where they kind of create an identity map about all the things about who they are…it's this wonderful map and everything about

> yourself. Where you've lived, what you love, who you know. And so, I always put my whole life story out there…The first time I did it my whole class was like, "oh my gosh you're like, you're just like me, you're just like me," and that connection is so special.

Home is Where my Family is

According to the study's participants, a question about where home was for many TCKs might elicit a surface-level answer of where their family was currently staying. The participants often mentioned this particularly concerning younger students. This is because "home" means family, a place where people care about them, and a place where they feel safe (Lijadi, 2015). Brittany said from a student perspective,

> Home is my immediate family. It's the place where I feel safe. It's the place where they know me. It's the place where I kind of fit. And whether my family is in Korea, or my family's in China, or my family's in the US. As long as I'm with my family, that is home.

Home Means Passport Country

Passport country and home can sometimes be used interchangeably (Hopkins, 2015). Many students would answer that their passport country is home simply because of how they feel people are leaning when they ask that question. Others would have a connection to their passport country that makes them feel like it is their home. This is particularly true for those that visit their passport country frequently or lived there during formative years. Young students might answer this way because they would say they are from wherever their parents are from. Lisa said, "it probably depends too on how strong your family is back in wherever their country of origin is. If you have loose family ties, it's maybe easier not to see that place as home."

Home Means a Lot of Places/Things

It would be impossible to make a singular definition of what "home" means to all TCKs. In this study, dozens of different answers were given, and many participants presented multiple different meanings. It is often not just one place for TCKs, but rather a layered and complex response that can often fluidly change for students over time (Colomer, 2018). To look specifically at the different places that her students thought of as home, one of the participants designed a project based on flags,

> I usually put up the flags on the wall outside of my classroom that represents my students. I ask them, "What country do you think you're from?" They will often tell me multiple countries because their parents were born in one place, but they were born in another place, now living in a third place. Then I put pictures of them on multiple flags because I think flags represent a sense of national pride whether you have lived in that culture or not. There's something about the flag that connects deeply. It's like the flag represents some part of who you are.

Confusing Meaning of Home for Bi-cultural TCKs

While the meaning of home can be complex for all TCKs, bicultural TCKs can have an even more difficult time because there may be a push and pull between the cultures of their parents (Navarrete & Jenkins, 2011). They will often have two passports and might not have lived in one or both of their parents' cultures. Lisa described this problem in one statement,

> I have other students who have moved around quite a lot, parents from different countries, or even within their same country parents from different places in that country. They're not really sure [where to call home], maybe they never had a time when they

lived there for a long period of time. They're always really aware of where their parents are from. Now, where do they call home?

Sense of Cultural Mastery

"I can mimic. I can be a changeling," stated Joshua. TCKs are often seen as masters of disguise. They learn to adapt, and they learn to understand the way to blend into their surroundings. There are many influences on these abilities, and they will express themselves in different ways depending on their situation.

Learning to Adapt

Many TCKs have to learn how to navigate multiple different countries and cultures from a very young age. This allows them to learn how to adapt to the communities that they move through. Because of these frequent moves, they must become proficient at interpreting cultural signals and adapting quickly to the social cues around them (Killguss, 2008). They often gain confidence through these international experiences, which can help define their sense of belonging, place, and community. TM-12B believes that this is "because they are exposed to so many different cultures and languages. They are more flexible, more adaptable, more tolerant, and accepting of differences. Different is normal."

Effect of International School

One of the important places students begin to develop a sense of cultural mastery is at an international school. International schools give students exposure to many different nationalities and a sense of international-mindedness and open-mindedness (Morales, 2017). Teachers can help them feel confident integrating socially in the school and the school community. Because of this, the school environment, school spirit, and school traditions can have a profound impact on their sense of belonging and shared identity. In essence, cultural mastery could be seen as a sense

of international mastery within the international school context. Robert explained it as, “I think they are able to gain that mastery because they're here because they're supported by all the teachers and adults here in terms of, hey we're all here from all different places. And that's a beautiful thing.”

Cultural Mastery for Passport Country

There are many competing ideas of what appropriate cultural mastery might mean in an expat community. One would be the ability to learn about and integrate into the local culture. Another would be to become part of the international community and understand how to fluidly move between the cultures in the international community. However, understanding one’s home or passport culture is also important. The most desired form of cultural mastery is often debated, but most would consider some mixture of the three to be optimum.

Many cultures work hard to ensure that there are opportunities to acculturate TCKs to make sure that they understand the “homeland.” This could be achieved using weekend school, language study, travel to their passport country every summer, or even specific expat bubbles (Bracke, 2016). The latter of these was mentioned as negative or even unhealthy by some of the participants. Robert shared an experience he had while working in South America,

> Some of the [country name omitted]s, that were associated with the embassy, where you'd see these people that were here in a foreign country but seemed to do everything they could to create their own little [country name omitted] bubble. So that they weren't able to get any sense of cultural mastery in Colombia, you know. So I think that you've got different levels of that where kids are [experiencing] depending on their family and depending on what they're exposed to.

International School Community

> You know when they're at school, when they're here. I think they, they're able to gain that mastery because they're supported by all the teachers and adults here in terms of, "hey we're all here from all different places," and that's a beautiful thing.

As this quote from Robert shows, the international school community is an essential element of success for TCKs. They have an incredible ability to connect and adapt, but they need support from those around them and international schools can be one of the best sources of this.

Adaptability in the International Context

In international life, students must be able to adapt and roll with whatever is given to them. It is helpful if there is no dominant group within the international school because it allows everyone to feel equal. They are exposed to many different cultures, languages, and expectations, so they need to be flexible and adaptable. Fortunately, they tend to fit in quickly and read and interpret cultural situations much better than monocultural people (Killguss, 2008). Matthew explained by saying that "they know how to play the game to fit in both norms…They just shift to fit into whatever role they're currently playing or whatever is acceptable for that conversation or for that situation." TCKs are flexible and can fit in anywhere because of all the places they've been and the communities where they have lived.

Community Connection

One important element of international schools is that they occupy a space within the international community (Bagnall, 2015). Depending on the location, they may be the center of the international community or be one part of it. Regardless, the school is a place for international students to connect with peers, teachers, and the community. The school's responsibility is to set up an atmosphere where parents from all cultures feel accepted and part of

the parent leadership. Lisa said that “it really is about the people, although it becomes also about the place.” When students feel they are part of a community, they will feel accepted, and it helps generate a feeling of belonging and stability.

Students Fitting into International Schools

International families often find cultural mastery through the school or the school community. Being around other TCKs allows them to understand each other and may lead to positive social adjustment outcomes (Szabó et al., 2020). Brittany described the feelings of TCKs as “I felt like when I got to that school, even though I didn't know anybody, there was this sense of, ‘Oh I know my place here.’ This is my family; this is how it works.” In a healthy international school, students have a sense of identity built from connection and shared values.

Inclusion and Representation

The study of Third Culture Kids began by looking at predominantly American students living in India. The origin of many of the original international schools was based on providing education to the children of Western missionaries and or providing education to Western expatriates. The study of TCKs and the history of international schools have often been criticized as ethnocentric with a preference for European and North American culture. Over time, many TCK researchers and international schools have sought to correct this imbalance through greater representation.

This topic was not initially a theme that was sought to be addressed in this research, but it arose organically and independently in both cases. The importance of inclusive international schools and balanced representation was particularly evident in the themes that arose at site A. International schools need to have an environment that appreciates diversity. Kylie said,

> Let's have those conversations and lots of conversations with parents as well, that just because you've come from Korea, China, you don't have to dump what's important to you, and come here and become like the American kid here. You're still going to be Chinese or Korean, and we can mesh those things together and support both of those sides.

Curriculum Representation

Third Culture Kids come from many different nations and have different cultural, national, ethnic, and religious influences. Healthy international school environments are characterized by a multinational student body in which no one nation or culture holds a dominant position. It is easier to create a positive school culture without one dominant culture, but teachers can seek input from all students to achieve an inclusive culture. The curriculum should present many different perspectives from many different peoples (Walker & Lee, 2018).

Even if English is the language of instruction, teachers need to make sure that it is not the dominant culture. Still, all cultures can be accommodated and taught within the lessons and curriculum; this can be achieved by choosing multicultural books that come from many different perspectives with many different points of view (Muller, 2012). The classroom becomes a safe place and inclusive of all students. Courtney works to achieve this in her classroom by:

> Choose(ing) books that are specifically very multicultural and come from a lot of different perspectives. I feel like I established enough in the room that when students enter the room it's a safe place. They know that we're going to be learning about lots of different perspectives, lots of different angles. We're going to be analyzing and sort of previewing life, all around the world, and different points of view. That is definitely massive in my book.

Cultural Acceptance

International schools, by their nature, are a collection of students and teachers from all over the globe. Unfortunately, it is not always true that international schools accept all cultures as equally valid and appreciated. Because there is a language of instruction, it is all too common for an international school to promote the language's culture as more valuable (Tanu, 2016). The participants in the study spoke at length about the importance of valuing all the cultures represented in the school. Luka stated that

> Although English is the language of instruction, it doesn't have to necessarily mean that the culture from where the language comes from needs to be the most dominant. That all cultures can be accommodated, and they can be taught in the lesson.

International teachers need to model valuing diversity in the school and the classroom.

Representation in International Schools

One of the most important ways for an international school to express cultural acceptance is to have representation in the student body, faculty, and parent leadership. Heather offered,

> I had one class that had a Hindu from India, Muslim from Oman, and Jewish person from Israel, a Muslim from Turkey. And so, I mean, you can't help but pick up different things from each of them, whether it's words or how to look at the world.

Outlier Data and Findings

During this study, there were themes of interest that arose beyond the scope of the current research. The following subheadings present these and discuss why they are worthy of attention. In both cases, they are not fully explored in this text to keep the study focused on the research questions that delineate the scope and focus of the study.

Neocolonialism

Ashcroft et al. (2006) defined neocolonialism as "the impact of advanced nations on developing areas" (p. 452). The topic is worth consideration within the international school setting as many of these schools operate in developing nations and teach from a Westernized teaching style. In this study, a great deal of attention was given to the need to be culturally inclusive in international schools and accept and celebrate all cultures; however, there were many counterexamples in evidence. One of the most emotionally impactful statements in all the interviews was made by a participant who was from a Balkan nation. Luka said,

> I know that some teachers like to impose their own home country's beliefs on students. Like they have the philosophy that they work at an American school or British school and they're training them as if they were British. It's kind of like neocolonialism.

The term "neocolonialism" was an important statement in this study, and adding it to the findings was considered. It was decided that it fit better as an outlying finding because it was not a concept that was mentioned by any other participant and was only mentioned once by Luka. It is, however, deserving of further attention and would be a worthy concept to investigate in further research because it does beg very interesting questions about the nature of international schools or possibly the dangers they could represent. Neocolonialism in international languages overriding native languages (Dillon, 2016) and the possibility of international schools overriding native culture (Emenike & Plowright, 2017) should be considered in how international schools approach educating students.

Translanguaging

Two of the EAL teachers mentioned that their program utilizes the translanguaging method within their classes during the interviews. Translanguaging is the practice of using a

student's home language to access learning in another language (Conteh, 2018; Wei, 2018). Luka, one of the teachers, described it as "when you use your mother tongue to access and process information and use another language to create a product for the research." In the context of this research, the discussion of translanguaging was limited to its application to have representation within the curriculum.

Research Question Responses

Research questions are the heart of any study. In this section, the research questions are explored.

Central Research Question

How do educators and schools meet the identity construction needs of TCKs in international schools? The interviews reveal that the international educator plays a vital role in helping students develop personal identity. They do this by helping students develop a support structure in the school, find a sense of cultural mastery, and give them the tools to adapt to their changing environments. Francisca said, "I think helping to create a feeling of belonging, that generates stability. That they belong to this community, that they are accepted, and that they can help them shine."

Sub-Question One

What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia? The construction of the Third Culture Kid identity is a complex and multi-faceted endeavor. One of the clear takeaways from the interviews is that an intricate web of influences creates their identity. It is not just the places but also the people that impact this. TCK identity construction benefits from inclusive environments where students have access to (a) many cultural influences and (b) a high degree of

cultural acceptance. Francisca thought that it is,

> So natural within the school community, because we're so diverse, and so accepting of each other that I wouldn't call it a social expectation. It just comes naturally. For an expectation, it's the way we naturally interact with each other.

Sub-Question Two

How do educators in international schools help TCKs construct their sense of place identity? Place identity is largely gained within the international community. While every TCK is unique and no one statement can encapsulate how all TCKs construct their sense of place identity, the international community, the international school, a student's peers, and the educators that serve them help TCKs develop grounding for identity. Even in mobility, the international community becomes a "place" and an anchor. Within that context, teachers and international schools assist students in gaining this kind of stability. Joshua explained this concept as,

> If they've lived in 2, 3, 5, 7, 8 countries. Or even if they've lived most of the time in one country, but their classmates or their teachers have come from all these other places. I think it creates a little bit more flexibility within the TCK identity to say, I can fit here, I can fit here.

Sub-Question Three

How do educators at international schools help TCK students understand what "home" means in their internationally mobile context? The meaning of "home" is one of the most complex concepts in the field of TCK research. While the answer is complex, this study illuminated some common themes. Home can be where a child's immediate family is currently, their passport country, a mixture of places they have lived, or where their parents are from. It is a

concept that can change over time and is often confusing. What can often bring together these ideas is that home is where they identify and feel safe. Brittany called it “the place where I feel safe. It's the place where they know me. It's the place where I kind of fit.”

Sub-Question Four

How do TCKs develop a sense of cultural mastery and an ability to meet social expectations? Adaptability is one of the key elements of the TCK profile. They experience many different situations, cultures, and places within their formative years. This leads to forming the ability to understand cultures and the norms within a given situation. They can master the cultural norms of host cultures, school cultures, and passport cultures. According to Joshua, “TCKs are better able to read, interpret, and adapt (to their surroundings). Therefore, they are better able to meet (expectations) and present themselves in a socially acceptable way.”

Summary

This multi-case study recruited 13 educators across two sites (i.e., cases) to find the perspectives of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia. While five major themes and 17 sub-themes were identified, the themes around inclusion and representation in international schools stood out as the most salient of the study. Because of their timeliness, the themes emerged organically in both cases without being originally targeted as important topics.

CHAPTER FIVE: CONCLUSION

Overview

The purpose of this study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. This chapter discusses the interpretation of findings, implications for policy and practice, theoretical and methodological implications, limitations and delimitations, and recommendations for future research.

Discussion

This study shed light on multiple educator perspectives on Third Culture Kids' identity construction in Asia. Chapter Four depicted the experiences and perspectives of international school educators through the emerging themes identified in the study. In this chapter, the meaning of these themes is analyzed.

Interpretation of Findings

The heart of the research is in finding meaning, which uncovers a phenomenon in collected data. In this study, the phenomenon in question was the creation of personal identity by Third Culture Kids. This section highlights the experiences of TCKs and how they can create their identity in their internationally mobile lives based on the perceptions of educators.

Summary of Thematic Findings

Five major themes and 17 sub-themes were identified. The major themes were TCK needs, the meaning of home, sense of cultural mastery, international school community, and inclusion and representation. In the following sections, these findings are analyzed to show the meaning and importance of each theme. Two elements of how educators perceived these concepts were the background of the educators and the make-up of the school's student body.

Because of the need to understand the student body make-up, it was important to understand the context of each of the research sites.

Site A was a school that stood apart from its host culture. It was situated in an expat enclave that interacted with but was not completely part of the local culture. The teaching body was more experienced in international settings than site B and had a more culturally, ethnic, and religious diversity. Out of seven participants at the site, there were at least seven nations, three native languages, and three different religious heritages represented. The student body at this site was also more diverse, with no dominant culture represented. It also had a less direct connection to the host culture than site B.

Site B had more of a dualistic cultural representation. While the participants had international experience, the teaching body was less experienced in international settings and had a less diverse faculty than site A. Out of six participants at the site, one nation, native language, and religious heritage were represented. The student body, while still diverse, had two dominant cultures. One was the culture represented by the staff, and the other was the host culture. It had a more direct connection to the host culture than site A. This difference likely impacted how the school, as a unit, saw itself and how the educators in the study saw the nature of identity development. Furthermore, this made distinctions in many of the themes in this study.

TCK Needs. Because TCKs often lack the emplacement necessary to develop identity smoothly in their developmental years (Lijadi, 2018), they may not experience appropriate identity development (Fail et al., 2004). This study provided an opportunity to see into the thoughts of international school educators and gain insight into how their actions met TCK needs. The themes found in this study that dealt with TCK need eventually coalesced into three

ideas: support and a foundation to build from, time to adjust and express their feelings, and the ability to use the places and cultures they had experienced to create identity.

TCKs need the support of adults around them, both parents and educators, which creates a foundation of stability to create an identity with which they can feel secure. They also need to have the space and permission to process their feelings about the transition. TCKs often feel they cannot be excited about a new place before they leave and cannot express their loss after a move. Finally, they need an environment that accepts the mélange of place and influences that make up their identity, which changes over time.

Meaning of Home. From the beginning of the study of TCKs, the concept of "home" has been both foundational and confused. An underlying idea for Third Culture Kids is that they are both part of and apart from the cultures of their families and the international context in which they live. This study revealed overlapping and sometimes contradictory concepts of home. The difference between the sites revealed how the school unit viewed itself and how the educators perceived the nature of identity development. These differences made clear distinctions in many of the themes in this study, including the concept of home. Interestingly, both sites had one adult participant who grew up as a TCK themselves, and their viewpoints, though not the same, often had overlapping ideas.

The study's findings showed that there was no one viewpoint or definition of home for TCKs. The concept is, in fact, highly individualized. This individuality was one of the defining elements of what home means to TCKs. Even so, the concepts that emerged were family, passport culture, and confusion.

The idea of home for TCKs has often been tied to the physical space where an immediate family resides. The family could present this as the anchor for the concept of home, which does

not necessarily relate to the physical space they occupy. This seems to be particularly prevalent in younger TCKs and in families who move frequently.

Similarly, home can be tied to the family's nationality, culture, or citizenship. In this case, home is once again not tied to the physical space where the TCK currently lives, but to the place where the extended family lives, the language they speak at home, or the place they return to on extended holidays. This confusion is particularly prevalent when cultural inculcation is sought through groups the family joins or is part of, home language study that they participate in, or through the family trying to stay connected to their home culture through frequent travel to see extended family.

The final concept is confusion about or multiple definitions of the meaning of home. This element of the meaning of home is, by its nature, hardest to define, but some forms are common. The two most prevalent forms are mixed feelings of home due to serial expatriation and mixed feelings of home and coming from multicultural and mixed nationality families. Both situations give TCKs many different cultures and nations that they would call home in part, but none of which can fully identify.

Sense of cultural mastery. The creation of cultural mastery is an important element of identity construction for TCKs. While cultural mastery is needed for all adolescents, it can be more important and more difficult for children of international mobility. One element of cultural mastery that became apparent in the study is a difference in what appropriate cultural mastery means. The two themes are cultural mastery as an expression of internationalism and cultural mastery as an expression of understanding one’s passport country or ethnicity. These two may or may not be contradictory.

Cultural mastery as an expression of internationalism is the idea of understanding and functioning in multiple cultural settings. An international school with a diverse body of students and faculty is a large advantage to developing this kind of cultural mastery. Cultural mastery as an expression of understanding one's passport country or ethnicity is the idea of understanding and functioning within or having knowledge of the place where the family identifies. This could be one's passport nation of one's ethnic group. Which of these is desirable or to what extent may vary substantially from family to family or school to school.

International school community. Data collection for the current research study took place in the context of interviews with international school educators. This is certainly a consideration when analyzing the study results because the lives of the participants revolved around the international school community of which they were part. Most of the participants also had children who were students in international schools.

It was clear in the interviews that the participants were passionate about making sure that students in their schools were well adjusted and that the school was meeting their needs. A large part of this revolves around students being in a school environment that allows them to connect and grow academically and socially. The other element was that students need to be able to adapt to and fit into the school.

There was a difference in how the participants at each site understood this process of adaption. Site B thought of this largely in terms of the school ethos and mission, helping students become part of the school and learn from the school's worldview. The difference is best understood in the context of the school being a Christian school. Site A thought of this more in line with the idea that the school should include all religions, nations, and cultures represented within it.

Inclusion and representation. The theme of inclusion and representation in international schools was the most important finding in this study for four reasons. This researcher was not looking for: (a) inclusion and representation, (b) a history of colonialism and ethnocentric internationalism (Ashcroft et al., 2006), (c) an increasingly international world, and (d) a need to find ways to be international which do not code words for being westernized. When this study began, this researcher wanted to analyze many areas of consideration and others were expected to arise; however, the theme of inclusion and representation in international schools was not part of what was expected as a possible emerging theme. However, in both sites, these themes organically arose. Because of this, a higher weight was given to the topic. Much of the phenomenon of international schools arose in a Western context, and many international schools exist in places with a history of Western colonialization (Bhabha, 2006). Because of this, the history of the development of international schools cannot help but include an understanding of Western ethnocentrism.

International schools are growing worldwide, and the student bodies of the international school are becoming more diverse as globalization and international mobility increase (ISC Research, 2020). One of the issues in international schools is that they are typically taught in a European language. While this is not necessarily ethnocentric, it does mean that teachers of European or North American heritage are often overrepresented in the teaching staff. This has the effect that qualified teachers from non-Western countries are less likely to be in such schools (Tanu, 2016). Numerous participants in this study talked about the need for greater diversity in representation within the school's teaching staff. While having the necessary language skills and educational background are essential elements of teaching in a school, it is important to have

representation so that being westernized is not synonymous with having an international school education (Lijadi & van Schalkwyk, 2018).

Implications for Policy or Practice

In this section, the implications of this study are presented for possible policies and practices. Within the context of this study, implications for policy or practice refer to school policies in international schools, and implications for practice refer to the practices of schools and teachers in international schools.

Implications for Policy

As private institutions, international schools often have a great deal of autonomy in developing and arranging their policies. While some are part of an international organization, most operate with less oversight than a public school would have. Regardless of organizational structure, this study has several implications of value to international schools or non-international schools with a population of students who have experienced international mobility.

First, there is both a need for and great benefit in developing a program designed to meet TCKs' needs. Such a program should concentrate on providing support for TCKS and helping build a foundation to create personal identity, provide time to adjust and express their feelings before and after transition, and use the places and cultures they have experienced to create identity. It should also be designed to help students develop a sense of cultural mastery.

Next, international schools should create a school community that allows students to connect with peers, teachers, and the school. The school should make connections so that students can grow both academically and socially. The school also needs to connect the families to the school community. These connections can help students form anchors that can help them create a sense of self in that place.

International schools tend to boast how many nations their student body represents. Still, they typically will have a far more limited representation in their staff and their teaching body. Inclusion and representation can take many forms. It includes decisions on curriculum choices, language usage, student admissions, teaching staff hiring, what job types are available to which staff, how and which parents are included in the school, and much more.

Schools' decisions in these areas make a great deal of difference in the atmosphere and community the school creates. It is important that all students feel validated and appreciated at the school and feel that all cultures are equally appreciated and valued. Three of the most important areas are curriculum, hiring, and parent involvement.

Typically, schools will have one language that is the language of instruction in most classes, and the curriculum will be based on the standards of one nation. The school must work to include different and varied people and cultures in its curriculum. The work can be done by internationalizing the standards, book choices, having text representing diverse peoples, using inclusive language policies like translanguaging in EAL, and more. While representing all nations in every class may not always be possible, the school should specifically design how to provide an inclusive curriculum to all students.

While educational credentials, pedagogical approach, and language ability are important, many international schools do not hire people who do not come from a Western nation or pay them less when they do. Often this form of racism is the dirty little secret of international schools. There can be a lot of nuance in how these policies are written or applied. Still, the fact is that other than being wrong on a moral basis, schools are losing important opportunities to validate students when hiring practices are not diverse. Students need to see mirrors of themselves in the teaching body of the school. Without this, students will often read that Western

culture is better, White people are leaders, and non-Whites are followers. It might be hard for an international school to reconsider its inclusion policies, but it is essential to create a community that values everyone.

Implications for Practice

At the most basic, the implications for practice are a need for schools and educational professionals to understand who TCKs are, their needs, and how to help them create a stable identity within the international context. The participants provided excellent examples of what teachers and schools can and are doing to help meet TCK needs. Those examples included assisting them in (a) finding a meaning of home, (b) gaining a sense of cultural mastery, (c) connecting with their international school community, and (s) making inclusion and representation a core part of the student experience.

The first implication for practice is gaining knowledge. Teachers, administrators, parents, and the school need to understand the TCK community, who they are, and what they need. On a personal level, this can be done through research, attending training, reading books and literature, or joining TCK advocacy groups, such as Families in Global Transition. Schools can achieve this through professional development, joining TCK advocacy groups, book studies, and seminars.

Next, schools need to create systems within their curriculum and school structure to make sure all students are being taught in a way that works to meet the needs of TCKs. These systems include transition programs for students entering the school, but also to help those that transition out. They need time to adjust, greave, and time to connect. Many teachers in this study shared experiences of giving students opportunities to share who they were, where they had been, and their cultural identity.

The most important implication for practice in this study is also the hardest because it may require a hard look at schools' policies around inclusion and representation. Most international schools are happy to brag about how many nations are represented in their schools; however, it is often difficult for them to break away from a monocultural representation of their curriculum. International schools need to make sure that the curriculum represents all students in their school. They also need to make sure that they are creating inclusive communities in parent leadership. Finally, they may need to look at their policies of inclusion for hiring and compensation. Each of these may be hard to address within a school; however, they all send messages to students about their value and their educators.

Theoretical and Empirical Implications

The theoretical foundation of this study is based on place identity construction theory (Lijadi & van Schalkwyk, 2017). According to this theory, several different milestones are needed for TCKs to develop personal identity normally. There are three milestones, referred to as modalities, that occur during a TCKs adolescence. These are (a) a sense of stability, (b) a sense of belonging, and (c) a sense of direction. The themes and sub-themes of this study align with place identity construction theory.

TCK Needs and the International School Community

The theme of TCK needs and particularly the sub-theme, creating a personal identity from places, and the theme of the international school community, most directly apply to the first milestone, a sense of stability. According to place identity construction theory, TCKs form a sense of stability within their home environment and the consistency of their lives (Lijadi & van Schalkwyk, 2017). The international school plays an essential role in this as well.

Meaning of Home

Related to a sense of belonging was the meaning of home and the sub-theme confusing meaning of home for bi-cultural TCKs. According to Lijadi (2015), TCKs need to find a touchstone of belonging such as a culture, a nation, a language, or even the career (or sponsoring agency) of a parent. They often have had experience with multiple nations, such as their passport nation and the different nations where have lived in the past. Finding an anchor in all of this can be a struggle, but international schools and educators can help in this area by supporting their growth and understanding of themselves.

Sense of Cultural Mastery

The theme of a sense of cultural mastery relates strongly to a sense of direction, as does the sub-themes of learning to adapt and cultural mastery for the passport country. Lijadi (2015) asserted this milestone could be thought of as "a sense of direction and guidance for the future" (p. 225). At this stage, TCKs are developing personal ideology, understanding their place in the world, and what commitments they will make in life. The idea of creating a sense of cultural mastery revolves around understanding how TCKs will be able to interact with those around them successfully and where they fit in their life.

Inclusion and Representation

This study's most important finding is the importance of inclusion and representation within the international school setting. For non-Western students, this could have a great deal of importance to developing a sense of belonging. The need for a sense of belonging is heightened for TCKs with a multi-ethnic background or those from a non-majority ethnicity in their passport nation (Lijadi, & van Schalkwyk, 2017). More research should be done in this area to better understand students who experience this reality.

Delimitations

By their nature, international schools are extremely diverse, which leads to a need for delimitations to be set on any study involving them. The differences between schools include, but are not limited to, language, curriculum, religious affiliation, location, student numbers, years in existence, and accreditation. Only English language schools were recruited for two reasons; this is the only language this researcher can speak at an academic level, and it is the predominant language of international schools.

The curriculum or religious affiliation of schools was not taken into consideration when recruiting because these differences did not affect sample sizes or access to the school. The following criteria was chosen for the selection of schools: (a) the schools had to be well established with at least five years of operation, (b) had to have at least 200 total students, (c) had to meet at least four of the International Association of School Librarianship (IASL) draft definitions for international schools (Nagrath, 2011), and (d) had to be accredited with the Accrediting Commission for Schools Western Association of Schools and Colleges (ACS WASC) or The Council of International Schools (CIS). This made sure that the study was working with educators who had experience with TCKs. The study was also limited to schools in Asia to better make the school comparable and due to this researcher's ability to access them.

Limitations

In any study, there will be limitations that will arise. In this study, several issues arose during the execution of this study which could have caused the study to have fewer rich data than it otherwise would have. Some of these issues arose due to the COVID pandemic; however, other inherent limitations of the current qualitative study need to be addressed.

Participants

The COVID pandemic affected the number of participants qualified to be part of the study at each site. Although the minimum participant sample size was met, there was hope for a larger participant pool. The lower-than-expected participant number for the study did not invalidate the results, but did limit the richness of the responses. The original plan was to have three sites instead of two, and between 6 and 9 teachers and 1 to 2 administrators per site. After contacting dozens of schools who were not willing to participate, permission was granted from two sites. After discussing the impact with the decertation chair, it was decided that this would be sufficient. At Site A, six teachers and two administrators were recruited. At Site B, five teachers and one administrator were recruited.

One of the essential elements of finding meaning in a qualitative study is finding both code and meaning saturation. Hennink et al. (2017) found nine interviews are needed for code saturation, and at least 16 are needed for meaning saturation. If this threshold is not eclipsed, it may have a detrimental impact on the ability to find meaning in the study. Between the individual interviews, school walkthroughs with administrators, and the focus group interviews, there were 17 interviews in this study. This sample size enabled criteria for code saturation and meaning saturation during data analysis.

Research Design

The current multi-case study was intended to have three sites instead of two. Still, it was difficult to get permission from schools because they felt the strain on their staff was already too great under the context of the pandemic, and they did not want to add another stress, even if it would be a participant's own decision to join. Three schools directly stated that they would not participate for that reason; however, the research study had two schools from two countries

instead of three schools from three countries, as originally planned. Like the lower participant numbers, this limited the richness of the data.

The primary method of data collection in this study was personal and focus group interviews. The secondary sources of data were the walkthroughs and documents. There are inherent limitations with this research design. The most significant of these are participant bias and researcher bias.

Researcher bias is introduced because all data is mediated through the human instrument. In this study, researcher bias was minimized by separating personal experience from the research through bracketing so that the influences of the researcher were minimized. This was done through a self-reflective process requiring introspection, analysis, and an understanding of the phenomenon, the literature, and presuppositions (Peredaryenko & Krauss, 2013). Multiple methods were used to accomplish this, including searching through data, multiple methods of manipulating data, writing summaries, and brainstorming. An example of this can be found in Appendix P.

Data Collection Plan

Another adjustment that was made to the plan was travel. This researcher originally planned to travel to each school, which meant at least two international trips. Unfortunately, this was not possible because of the stoppage on international travel in Asia. Leaving the country of residence or entering the nations where the school resided were not options.

One issue that had to be addressed in the data collection plan was participant bias and participant quality. Participant quality was addressed by selecting expert participants, or participants with “experience with the phenomena of interest” (Atieno, 2009, p. 16). For the study, experienced international teachers who each had a minimum of four years of experience in

international schools were recruited. Open-ended questions were used to address participant bias that allowed participants to carry the interview answers in any direction they chose to take them. The questions were designed to have the participants give their own opinions and narrate their educational experiences. Any questions that were “yes” or “no” choices or ones that allowed for simple agreement or disagreement with the statements were avoided. The participant’s point of view was found through their experiences (Atieno, 2009).

Procedures

Interviews were originally planned for in person and only remote when an in-person interview didn’t work for a participant’s schedule. However, due to national lockdowns barring travel, it was impossible to do all interviews in person, and almost all of the interviews had to be done remotely. In the end, defined minimums were met, and interviews were of good quality, but COVID restrictions did harm the original plans.

To ensure that the data collection was valid, it was arranged for sufficient interviews to meet the code and meaning saturation threshold. Code saturation requires at least nine interviews, and meaning saturation requires at least 16 interviews (Hennink et al., 2017). Considerably more than the required interviews for code saturation were obtained. Still, the study was on the bottom end of the needed interviews for meaning saturation, which is a clear study limitation.

Data Analysis Plan

Initially, this researcher planned to use the computer-assisted qualitative data analysis software extensively in the analysis of the data. However, due partly to personal preferences and a lack of experience with the software, it could not be used to find meaningful data and a more

manual method of visualizing the data was used. While this was still within the permitters set, it departed from how data analysis was originally planned.

One of the core limitations of data analysis in qualitative research is that the methodology usually cannot be replicated (Parno et al., 2011). This limitation occurs because of the gradual nature of explanation building (Yin, 2014). In this study, this limitation was addressed by addressing the most significant aspects of the case study, comparing it with prevailing thinking on the topic of the study, and using triangulation across the two cases and the three types of data (interviews, observations, documents) collected (Yin, 2014).

Recommendations for Future Research

As noted in this chapter, one of the major findings was the importance of inclusive practices and representation in international schools. While the participants shed substantial light on this topic, a similarly designed study, which specifically targets inclusion and representation as the purpose of the study, would likely gain even richer data and find deeper meanings. Likewise, this study brought up the issue of cross-cultural TCKs or TCKs who have parents from different cultures or nations. A study specifically designed to delve into this topic may take this topic much further than it was taken in this work.

One limitation of this study was that it only involves teachers and administrators. While this allowed the study to concentrate on educator impact on TCK identity development, a more in-depth study could include students and parents as well. A study could be designed that repeated the process with educators, but also involved current parents at each site and college age students who had attended that school. Each of the three groups could be treated as a bounded case and a multi-case study could be designed within one school thus bringing in the perspective of each of the core groups in the school community.

Conclusion

The purpose of this study was to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia. A multi-case study of two schools as bounded cases was chosen, and the methodology included one-on-one interviews and focus group interviews as the main data collection tool. Across the two sites, there were 13 participants with an average experience of 18.3 years.

The study yielded five major themes and 17 sub-themes. The five themes were TCK needs, the meaning of home, a sense of cultural mastery, the international school community, and inclusion and representation. The most important takeaways from the analysis of these themes are the need for students to develop a sense of cultural mastery and the need for schools to confront the lack of inclusion and representation.

By their nature, international schools deal with Third Culture Kids at multiple stages of development. This study delves into the developmental needs of TCKs and presents how the educators that teach them understand how to meet these needs. TCKs are a diverse population, and schools must understand how to give them the tools to grow and find ways to represent this diversity in their curriculum and their staff.

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Appendix A

Participant Consent

Participant Consent

Title of the Project: International Schools and Third Culture Kids Identity Development A Qualitative Multi-case Study

Principal Investigator: Jacob Huff, Ed.S, Doctoral Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to be a teacher participant, you must have taught in an international school for a minimum of four years. You do not need to have been in your current school for all of those years but must be in at least your second year at the research site. Administrators must currently serve in a school leadership role in the school being studied and have been employed in international schools for a min of 4 years or have other relevant administrative experience and be in at least their second year with the organization.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of this qualitative multi-case study is to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction in Asia.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Participate in one personal interview with me about your experiences with and understanding of international school students. Estimated length of interview: approximately 30 minutes to more than an hour.
2. Participate in one focus group interview with me and all other participants at your school about how international schools meet the needs of international school students. Estimated length of interview: approximately one two hours.
3. At each site one administrator must be willing to conduct a school tour.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit by participating in this study. However, your contribution to this study will assist the educational community in better understanding how international schools can meet the needs of their students.

What risks might you experience from being in this study?

The risks involved in this study include are minimal which means they are equal to the risks you would experience in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Responses and participating schools will be kept confidential through the use of pseudonyms. Interviews will be conducted in a location where others will not easily overhear the conversation.

- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic recordings will be deleted.
- Interviews/focus groups will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not receive compensation for participation in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or your school. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact me at the email mrjacobhuff.gmail.com. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study Jacob Huff. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at mrjacobhuff.gmail.com. You may also contact the researcher's faculty sponsor, Dr. Sharon Michael-Chadwell, at sdmichaelchadwell@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You may keep a digital copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record and or video-record me as part of my participation in this study.

_____ _____

Printed Subject Name Signature & Date

Appendix B
Letter to participants (both teachers and administrators)

7/12/20

(School address)

Dear potently study participant:

As a graduate student in the School Education at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction, and I am writing to invite eligible participants to join my study.

To qualify to participate in this study participants must be fully licensed educators currently serving in an accredited international school for a minimum of four years. They do not need to have been in their current school for all of those years but must be in at least their second year at the research site. This study will occur at two different schools, each of which will be a bounded case in this multi-case study. I am seeking to have 4-6 teachers and 1 or more administrators at each school in the study. Ideally the teacher participants would be evenly distributed across elementary, middle, and high school.

If willing, you will be asked to take part in one individual interview which will vary in length based on your answer's depth but can be between 30 minutes to more than an hour. You will also be asked to take part in one focus group discussion which will last 1-2 hours. For this study, in-person school visits and interviews are preferred; however, video conferencing technology may be used as needed.

In addition, one administrator at each site will be asked to participate in a tour of the school building. This is important for understanding the school's physical space and to gain insight into the student and educator experience at the school. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

In order to participate or to find out more information, please contact me at mrjacobhuff@gmail.com. A consent document will be sent to all participants and will need to be completed before they are included in any interviews. The consent document contains additional information about my research. Completing the consent form will indicate that the participant has read the consent information and would like to take part in the survey.
Participants will not receive compensation for participation in this study.

Sincerely,

Jacob Huff
Ed. S. in Curriculum and Instruction
Ed. D. Student

Appendix C
Request

Dear (school name) Administration:
As a graduate student in the School Education at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The title of my research project is International Schools and Third Culture Kids Identity Development. The purpose of my research is to explore K-12 international teachers' and school administrators' perceptions concerning Third Culture Kids' identity construction.

I am writing to request your permission to conduct my research at (school name).

To qualify to participate in this study participants must be fully licensed educators currently serving in an accredited international school for a minimum of four years. They do not need to have been in their current school for all of those years but must be in at least their second year at the research site. This study will occur at two different schools, each of which will be a bounded case in this multi-case study. I am seeking to have 4-6 teachers and 1 or more administrators at each school in the study. Ideally the teacher participants would be evenly distributed across elementary, middle, and high school.

Participants, if willing, will be asked to take part in one individual interview which will vary in length based on the participant's answer's depth but can be between 30 minutes to more than an hour. They will also be asked to take part in one focus group discussion which will last 1-2 hours. For this study, in-person school visits and interviews are preferred; however, video conferencing technology may be used as needed.

In addition, one administrator at each site will be asked to participate in a tour of the school building. This is important for understanding the school's physical space and to gain insight into the student and educator experience at the school. Each school will also be asked to provide statistical data the number of students in the school, what countries they are from in each grade, retention rates, and the average number of moves students perform in a five-year period. If some of this information is unavailable it will not affect the school's eligibility for the study. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Jacob Huff
Ed. S. in Curriculum and Instruction
Ed. D. Student

Appendix D
Interview Questions

Research Questions	**Semi-structured Interview Questions**
Questions rapport establishing	1. Please tell me about how you became an educator. 2. Please tell me the story of the progress of your career. What schools have you worked at, what positions have you held, and how long you have been at each school? 3. Please tell me about your continuing education, both in the schools, you have worked in and outside of them. This could include staff development, conferences, seminars, advanced degrees, etc.
Central Question: *How do educators and schools meet the identity construction needs of TCKs in international schools?*	14. What have you learned about meeting student needs from these experiences? 15. What is the most important thing to understand about internationally mobile students?
Sub-question 1: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*	4. How long have you been teaching in international schools and how long in non-international schools? What did you learn about how to teach TCKs in each? 5. How did your work in non-international schools prepare you to work with internationally mobile students? 6. What is your understanding of the concept of Third Culture Kids?
Sub-question 2: *How do educators in international schools help TCKs construct their sense of place identity?*	7. What have you learned about working with internationally mobile students since transitioning to international schools? 8. What effect do international schoolteachers have on the identity development of students? 9. Please describe your teaching practices and how you believe they affect student identity development?
Sub-question 3: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*	10. What does home mean to your students? 11. Describe your interactions with parents and the school community both at this school and at other international schools you have worked at.
Sub-question 4: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*	12. What is your level of comfort with and knowledge of the host culture both at this school and at other international schools you have worked at? 13. How are TCKs developing a sense of cultural mastery and an ability to meet social expectations?

Appendix E
Focus Group Questions

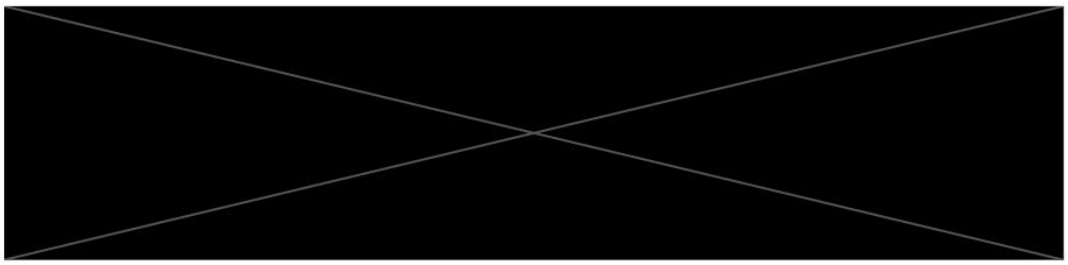
Research Questions	Focus Group Questions
Sub-question 1: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*	4. How are students in your school developing a sense of stability, belonging, and direction? 5. Third Culture Kids often have a lack of stability in their lives. What does your school do to help them gain a sense of stability?
Sub-question 2: *How do educators in international schools help TCKs construct their sense of place identity?*	3. Is there a program in the school that helped students in this area? Can you describe it? 6. What kind of programs does your school have to help students develop a sense of belonging?
Sub-question 3: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*	7. Can you describe any programs at the school that has helped students feel a sense of direction? 8. What is being done in your school to help students develop a sense of cultural mastery and an ability to meet social expectations?
Sub-question 4: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*	1. How do you think that Third Culture Kids develop a sense of identity with the place or places that they live? 2. What are some of the ways that students display their sense of identity in your classroom or in the classrooms of teachers you work with?

Appendix F
Campus Observation Data Collection Protocol

The researcher will look for the following elements of the school and note how they may affect TCK identity construction.

Research Questions	Campus Observations
Central Question: *How do educators and schools meet the identity construction needs of TCKs in international schools?*	Bulletin boards Common spaces Areas for student to socialize Classroom layout Cafeteria Lunch choices Seating Areas is use before and after school Recess/break time spaces Spaces in which teachers are accessible to students
Sub-question 1: *What are the perceptions of K-12 international teachers and school administrators concerning Third Culture Kids' identity construction in Asia?*	Areas for student to socialize Classroom layout Cafeteria: Lunch choices, Seating Areas is use before and after school Recess/break time spaces Spaces in which teachers are accessible to students
Sub-question 2: *How do educators in international schools help TCKs construct their sense of place identity?*	Bulletin boards Common spaces Areas for student to socialize Classroom layout Cafeteria: Lunch choices, Seating Areas is use before and after school Recess/break time spaces Spaces in which teachers are accessible to students
Sub-question 3: *How do educators at international schools help TCK students understand what home means in their internationally mobile context?*	Bulletin boards Common spaces Areas for student to socialize Classroom layout Cafeteria: Lunch choices, Seating Areas is use before and after school Spaces in which teachers are accessible to students
Sub-question 4: *How do TCKs develop a sense of cultural mastery and an ability to meet social expectations?*	Common spaces Areas for student to socialize Cafeteria: Lunch choices, Seating Areas is use before and after school Recess/break time spaces

Appendix G
Site Permission for Site A



December 11, 2020

Dear Jacob Huff:

After careful review of your research proposal entitled International Schools and Third Culture Kids Identity Development, we have decided to grant you permission to perform your study with our faculty/staff and invite them to participate in your study and conduct your study at Mont'Kiara International School.

Check the following boxes, as applicable:

X - The requested data WILL BE STRIPPED of all identifying information before it is provided to the researcher.

The requested data WILL NOT BE STRIPPED of identifying information before it is provided to the researcher.

X - We are requesting a copy of the results upon study completion and/or publication.

Sincerely,

ES Principal

Appendix H
Site Permission for Site B

[redacted]

Dear Jacob Huff:

After careful review of your research proposal entitled International Schools and Third Culture Kids Identity Development, our leadership team has decided to grant you permission to perform your study with our faculty/staff and invite them to participate in your study and conduct your study at [redacted].

This is on the condition of the following:

- The requested data WILL BE STRIPPED of all identifying information before it is provided to the researcher.
- We receive a copy of the results upon study completion and/or publication.]

Sincerely,

[redacted]
Elementary Principal

Appendix I
Site A Coding Sample

Media \ Codes	Community Connection	TCK needs	Cultural Acceptance	Adaptability in international context	Parent role	Attachment avoidance	Bi-cultural or bi-racial families	Cultural conflict	Cultural exclusivity	Cultural misunderstanding	Curriculum representation	Definition of TCK	Meaning of Home	Need to know host culture	Participant's Children	Peer impact on identity	Positives about international schools	Preparation for working overseas	Representation in international	Sense of cultural mastery	Students fitting into international	TCK Negatives	TCK Positives	TCK feelings about international	Teachers effect on identity	Totals
Site A Redacted Copy -		1	5		3			2	1		8		1	2			1		1	1			1		10	37
Site A Redacted Copy - TF-8A.docx		8			3		1	4	1		6	2	5	4		1	1	2	1	2	1		2	2	15	61
Site A Redacted Copy - TF-27A.docx		2	4	6	12			6	2			1	3		1	4		1		4	1	3	4		8	62
Site A Redacted Copy - TF-25A.docx		10			3	3	1	9	2	4	3	1	6	3	8	11	2	4	3	4		6	7	1	25	116
Site A Redacted Copy - TF-19A.docx	6		10	5	6	1		3	2		7	1	5	1	6	1	2	1	2		1	2	1		13	76
Site A Redacted Copy -	1	4	6		4				1			1	5	1	1	2	1	1	1	5	2				11	47
Site A Redacted Copy -	3	1	1		1			1	1		2	1	4	3		1		1		3					7	30
Site A focus group.docx	10	1	8	8	11	6	1	8	11	1	5		1	3	8	6	3		7	1	1	2	2	1	9	114
Totals	20	27	34	19	43	10	3	33	21	5	31	7	30	17	24	26	10	10	15	20	6	13	17	4	98	

Appendix J
Site B Coding Sample

Media \ Codes	Adaptability in international context	Attachment avoidance	Bi-cultural or bi-racial families	Community Connection	Cultural Acceptance	Cultural conflict	Cultural exclusivity	Cultural misunderstanding	Curriculum representation	Definition of TCK	Meaning of Home	Need to know host culture	Parent role	Participant's Children	Peer impact on identity	Positives about international schools	Preparation for working overseas	Representation in international	Sense of cultural mastery	Students fitting into international	TCK feelings about international	TCK needs	TCK Negatives	TCK Positives	Teachers effect on identity	Totals
Site B Redacted Copy - TM-9B.docx	7					1		1		7	5	2	2	2			1		4			2	4	10	7	55
Site B Redacted Copy -	3	1	1	1	1	6			1	1	4	4	8		5	1	1	2	5	1		11	5	2	6	70
Site B Redacted Copy -			1	2						2	4	2	5		7				6			11			9	49
Site B Redacted Copy -	1			1		7		2			4	3			1		3		2			3		2	8	37
Site B Redacted Copy -			1	3		2	1		1	2	7	2	4		3	1	2	2	5	3		9	6	1	19	74
Site B Redacted Copy -							1			2	2		2						1			6			11	25
Site B focus group.docx	7	2			3	1		1					4		9			1	1	1		5	2	3	20	60
Totals	18	3	3	7	4	17	2	4	2	14	26	13	25	2	25	2	7	5	24	5		47	17	18	80	

Appendix K

Site B Nationality Report

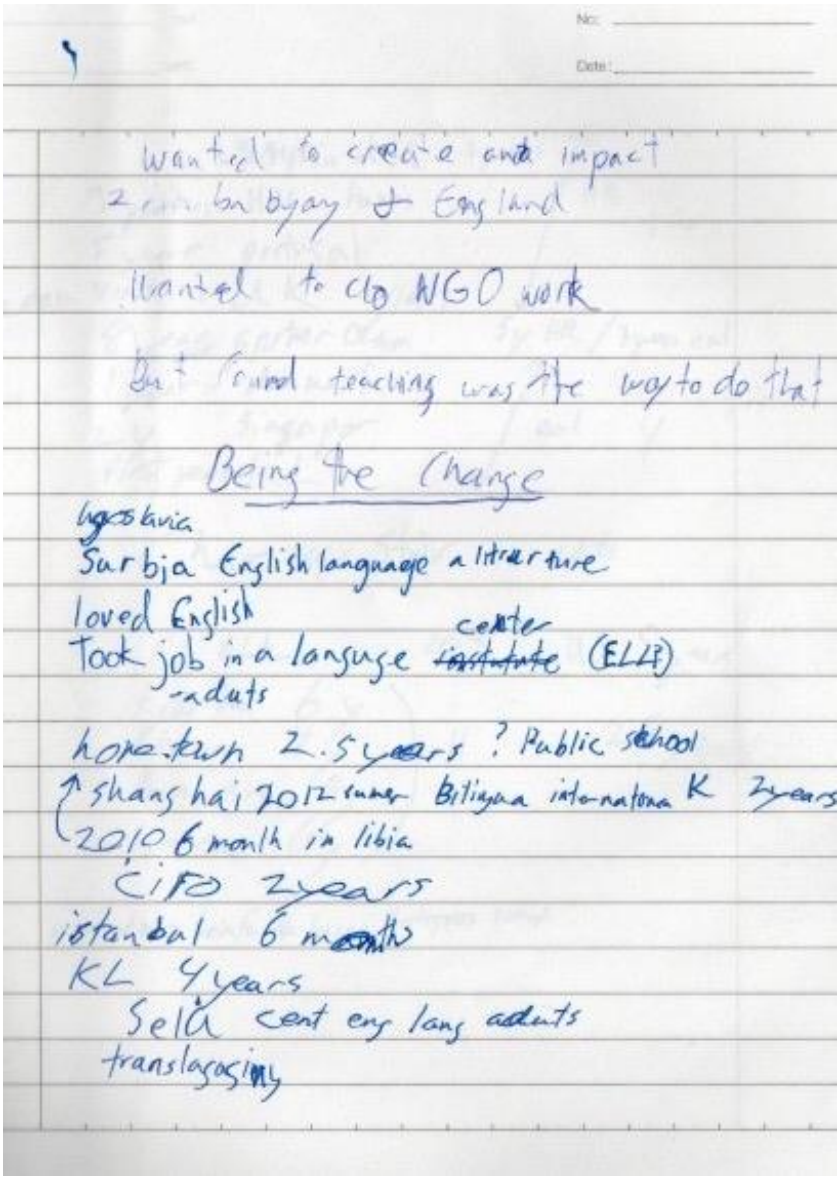
Nationality	Student Count	Nationality	Student Count
American (United States)	582	Singaporean	3
South Korean	126	Russian	3
Canadian	67	Dutch (Netherlands)	2
Indian (India)	28	Latvian	2
Australian	18	Iraqi	2
Japanese	17	Indonesian	2
British	12	Hungarian	2
Chinese (China)	12	Georgian	2
Taiwanese	10	Ethiopian	2
Vietnamese	9	Azerbaijani	2
Thai	9	Uzbekistani	1
Israeli	6	Ukrainian	1
French (France)	6	Swiss	1
Swedish (Sweden)	5	Filipino	1
Pakistani	5	Papua New Guinean	1
Italian (Italy)	5	Burmese(Myanma)	1
Brazilian	5	Moroccan	1
Emirati	4	Malawian	1
Malaysian	4	Kazakhstani	1
German	4	Chinese (Hong Kong)	1
Spanish	3	Cameroonian	1
South African	3	Bangladeshi	1

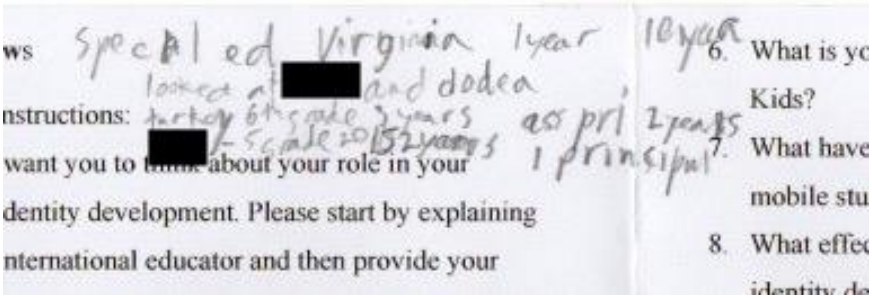
Appendix L
Code Glossary

Code	Definition
Adaptability in international context	Statements about the need for adaptability in international life. For teachers, parents. or students.
Attachment avoidance	Statements about TCKs avoiding attachment to people or things.
Bi-cultural or bi-racial families	Families with parents from two different cultures, nations, or ethnic groups.
Community Connection	Statements about the connections between the school/staff and students/families positive or negative.
Cultural Acceptance	Statements about students, teachers, or families accepting, not accepting, or being accepted or not accepted by others in the school or international context.
Cultural conflict	Statements about cultural conflict between teachers, staff, students, or parents.
Cultural exclusivity	Statements about students or staff making a student feel uncomfortable because their culture, religion, or language.
Cultural misunderstanding	Statements about cultural misunderstandings between teachers, staff, students, or parents.
Curriculum representation	Statements about representing different cultures in the curriculum or having a lack of it.
Definition of TCK	How does the educator understand the concept of TCK
Meaning of Home	Statements about what home means to TCKs.
Need to know host culture	Statements about teachers needing to know or not know host culture in international schools.
Parent role	Statements about the parents role in life overseas or identity development for TCKs.
Participant's Children	Statement about the experience the participant has had as a parent or experiences their children have had.
Peer impact on identity	Statements about the impact of peers on identity development in TCKs.
Positives about international schools	Statements about things that are good about internationally schools or things the speaker likes.

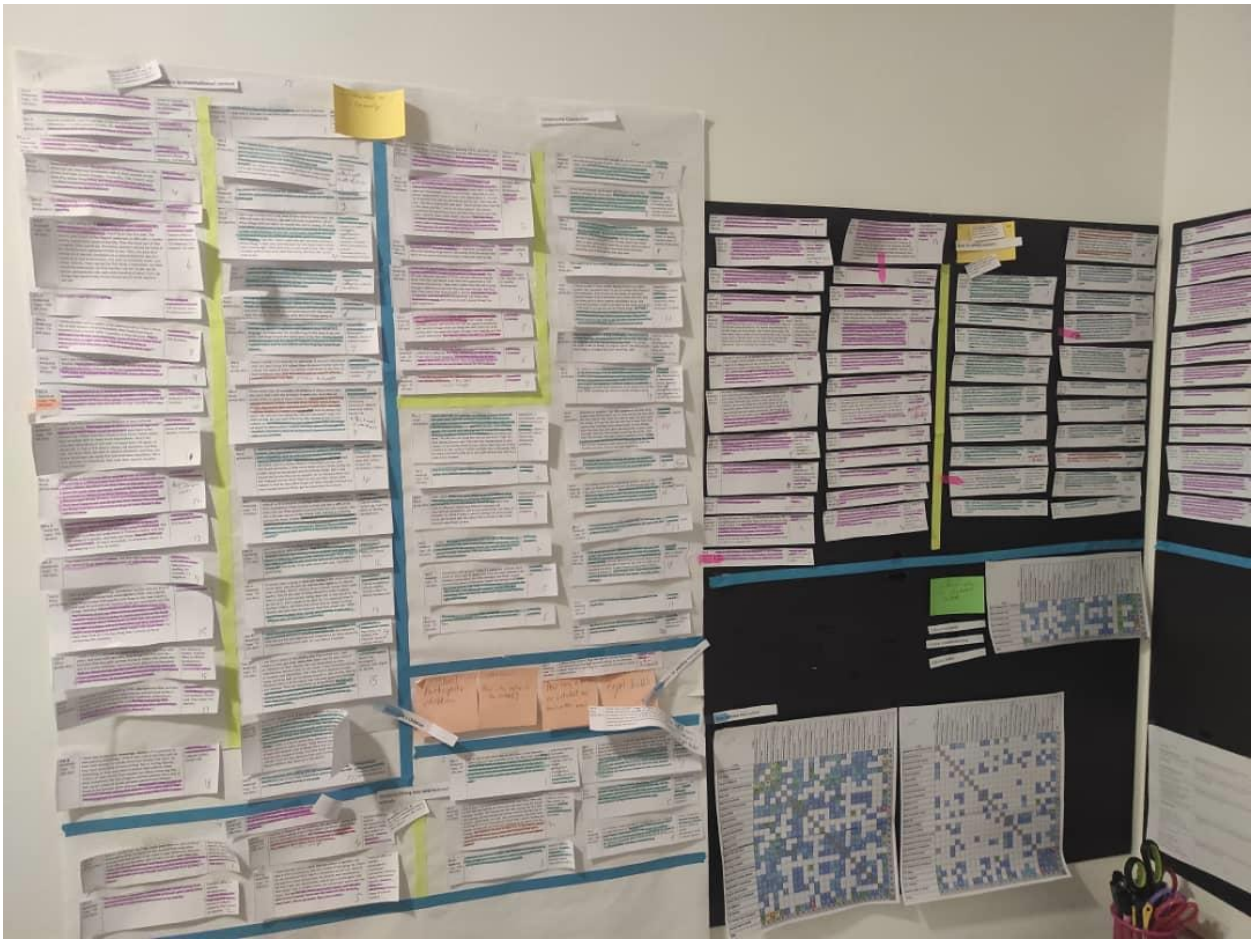
Preparation for working overseas	Statements about how working in their home culture or their training in their home culture prepared them for working with TCKs.
Representation in international schools	Statements that look at having or not having cultural representation in the student body or in the staff of a school.
Sense of cultural mastery	Statements about TCKs developing a sense of cultural mastery.
Students fitting into international schools	Statement about problems that students have fitting into international schools or mismatches of cultural expectations in international schools.
TCK feelings about international school	Statement about how international students feel about going to and international school.
TCK needs	Statements about what TCKs need for their needs to be met.
TCK Negatives	A statement talking about the negative attributes of being a TCK.
TCK Positives	A statement talking about the positive attributes of being a TCK.
Teachers effect on identity development	What effect do international school teachers have on identity development of students

Appendix M
Memo Examples





Appendix N
Matrix Example



Appendix O
Analysis Example

Cultural Mastery

Learning to Adapt		
1-They learn to operate under different cultural norms depending on the situation.	3-They learn to understand situations and adapt to the needs they see.	5-They have to learn how to navigate multiple different cultures from a young age.
*14-They are good at mimicking those around them and changing to be who they need to be.	15-Students learn to adapt to the communities that they move through.	13-TCKs are good at interpreting signs and figuring out what they have to do to fit in.
18-TCKs are better at reading, adapting and interpreting things around them in a socially acceptable way.	17-Because they're always adapting they are learning adaptability and empathy.	2-The longer they stay overseas the more they are able to deal with changes and develop the ability to pivot in different cultures.
3-They gain confidence and grow through international experience.	9-TCKs are just more resilient because of their experiences.	10-They learn to fit in and adapt even their accents. X
6-Being brought up in multiple places puts them through a lot but helps them be more resilient, more inclusive, and more tolerant.	12-Because they are exposed to so many cultures and languages they are more flexible, more adaptive, and more tolerant of differences.	6-The more experiences they have the more they can define their sense of belonging, place, and community.
Effect of International School		
7-Being in a true international school will give them exposure to many different nationalities and give them a sense of international mindedness and open mindedness.	8-Being in a school with teachers from all over the world helps them gain mastery of international life.	11-Teachers can help them to feel confident to integrate socially and interact with other people, to be proud of who they are.
16-TCKs are getting cultural mastery through their school and the school community.	15-International students get a sense of international mastery.	
2-They can learn mastery through curriculum, school environment, and school interactions	5-Creating a positive school culture can help students build a sense of belonging.	8-School spirit and traditions help create a sense of belonging and shared identity.
9-The international school setting can help the student feel unity and claim schools spirit as part of their identity.	16- Schools can help students gain a sense of cultural mastery through their schools guiding principles.	17-Education is one of the ways that culture is disseminated and it can help students become proficient.
19-The culture they are in can make a difference and the kids at the school can make a difference.	21-If the culture of the school is welcoming than it is easier for students to adapt.	
Cultural mastery for Passport Country		
13-Sometimes, some students and communities, such as Embassy communities, will create their own bubble and not try to fit in the host culture.	14-Some nationalities work hard to make sure that they continue to learn about their home culture. They will use things like weekend schools to learn about their heritage.	12-They also have to learn how to interact socially with their elders in their passport country. 1-Studying their own culture can help them develop mastery.

Appendix P
Reflective Process Example – Brainstorming

Concerns about representation in international schools

I notice that there was more concern for representation in the curriculum in one school than in the other. Could it be the nature of the school for the ethnic makeup of the participants? Site B was all white, American, Protestant. Site A was ethnically diverse (representing 7 nations), mostly white (but ethnically and nationally diverse) with two non-white educators, and at least more religiously diverse. While religion was not a data point I explicitly collected Site B is an explicitly religious and explicitly Protestant organization. Site A is a secular school but in the interviews, religious affiliation was expressed by several participants. This included Protestant (2), Catholic (1), Eastern Orthodox (1).

How do teachers affect student wellbeing?
Make a matrix with participant code on one side and preplanned questions on the other. In the boxes put summaries of the answers. Use Excel.

Possibly create matrix for non-planed questions and answers.

Summarize the history of each participant.

Understanding identity development of TCKs in international schools through the lens of the experience and understanding of international school educators like the classic work *Coming of age in Samoa* looks at American adolescence through the lens of Samoan adolescents.

There is a great deal of research about TCKs but not international educators so this is a unique perspective to explore from.

Write a description for each participant