Psychoeducational strategies to support the adjustment processes of Third Culture Kids (TCKs) and Third Culture Adults (ATCKs)

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Summary/*Abstract*

As more families continue to relocate to other countries due to professional opportunities, more children live abroad. These unique children are known as *third culture kids* (TCKs). These individuals are spending, or have spent, a significant number of developmental years outside their parent's cultures(s). Due to their high mobility lifestyles, they experience a series of challenges, such as developing multiple senses of belonging or no sense of belonging. Hence, feelings of being misunderstood by their community are recurrent among them. Generally, TCKs attend international schools, specifically International Baccalaureate Programme (IBP) schools. TCKs have significant academic and socio-personal needs during periods of transition that should be identified by school personnel. Therefore, developing psychoeducational resources to support their adjustment processes is crucial.

Keywords: third culture kid (TCK), adult third culture kid (ATCK), identity, unresolved grief, sense of belonging, psychoeducational strategies, high mobility lifestyles, International Baccalaureate Programme (IBP)

INTRODUCTION

The number of international migrants worldwide has continued to grow rapidly in recent years, reaching 272 million in 2019 and an estimated increase of 51 million since 2010 (de Wall, 2021; United Nations News, 2019).

> Third culture kids (TCKs) are not new, and they are not few. They have been part of the earth's population from the earliest migrations. TCKs are normal individuals that experience the common struggles and pleasures of life. However, they have grown up with different experiences from those who have lived in primarily one culture. (Pollock and Van Reken, 2017, p. 1).

Pollock and Van Reken (2017) most recent definition of a TCK states that:

> A traditional third culture kid (TCK) is a person who spends a significant part of his or her first eighteen years of life accompanying parent(s) into a country or countries that are different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training. (Pollock and Van Reken, 2017, p. 27).

As more adults have international careers or live abroad for various reasons, there are more children accompanying parents into new places rather than staying in their homeland. Thus, the TCK upbringing is becoming normal throughout the world. Ted Ward (1984), a sociologist, stated that TCKs "were the prototype citizens for the future". (Pollock and Van Reken, 2017, p. 6). The growing interest in the topic of TCKs/ATCKs over the last several decades has led to repeated calls for empirical research, as much of what is currently published is based on subjective experiences, memories, and opinions. (de Waal, 2021; Addleton, 2000; Austin and Jones, 1987; Wrobbel and Plueddemann, 1990).

"Where do I come from?" and "where do I belong?" are typical questions TCKs ask themselves throughout their lives. According to Sussman (2000), during adulthood, answering those questions becomes more challenging for TCKs. (de Wall, 2021; Sussman, 2000). Due to their high mobility lifestyles, TCKs face different challenges, for example: experiencing frequent separations (e.g., from friends and family), dealing with loss (e.g., prized possessions, sense of "home"), developing their identity and more. Choi (2004) states that TCKs experience some special agonies and sufferings caused by their life condition. (Choi, 2004). TCKs are a growing population that is increasingly recognized and seen for counselling services. (Gaw, 2000; Lambiri, 2005). On the other hand, a TCKs cross-cultural upbringing has many positive benefits such as: learning new languages, travelling around the

world, understanding, and adapting to cultural differences, respecting the diversity of different life conditions and minorities. (Choi, 2004). According to Pollock and Van Reken (2017) "[...] for some TCKs and ATCKs, the challenges of their experience have seemingly cancelled out the many benefits - a sad waste for both TCKs and the world around them". (Pollock and Van Reken, 2017, p. 6). It is crucial for both TCKs and ATCKs to recognize their personal gains and losses in order to continue maximising the benefits of their cross-cultural upbringings. School counsellors, teachers, classmates, and parents/primary caregivers can serve them a greater purpose by helping them work on the aspects mentioned above.

As a result of our globalised world, international and boarding schools now exist all over the world. Generally, these schools are known for schooling TCKs and ATCKs. Even though TCKs/ATCKs are "becoming interesting subjects to research because of their cross-cultural experiences, related to travel and living abroad" (de Wall, 2021), research into TCKs has centred around the different consequences of growing up aboard and of repatriation. (de Wall, 2021). Nonetheless, "TCKs have significant needs during periods of transition that should be identified by the school personnel; specifically, school counsellors". (Limberg and Lambie, 2011). For this reason, school-based prevention programs can facilitate a TCK's/ATCK's adaptation process and attend to their educational needs. Pollock and Van Reken (2017) series of practical strategies aim to further support TCKs/ATCKs' socio-psychological development.

Furthermore, my initial desire to explore the topic chosen in this dissertation began as a result of my first-hand experience as a TCK. I have had the opportunity to move abroad seven times due to my parent's careers. Most international schools I attended did not have school-based programs tackling common struggles (e.g., dysfunctional identity development, dealing with unresolved grief, sense of belonging) many TCKs/ATCKs students face. However, when I moved to Japan, my IBP Psychology teacher, Lee Parker, first introduced me to the term *third culture kid* (TCK) and I felt deeply understood. This resonated with me, "as a student's sense of belonging is developed during their primary education years and affects their understanding of self and interpersonal relationships". (Limberg and Lambie, 2011; Fail et al., 2004). I realised that bringing awareness to TCKs/ATCKs' specific academic and socio-personal needs is fundamental, and schools that offer a series of psychoeducational practical strategies can help support this group of students by allowing them to name their past and develop new perspectives concerning their cross-cultural upbringings.

This dissertation focuses on TCKs/ATCKs, specifically their general characteristics, issues in their lives, advantages, and the main disadvantages of their cross-cultural childhood. The dissertation is divided into three chapters and a conclusion. Firstly, chapter (1) provides readers with knowledge regarding TCKs/ATCKs. Secondly, chapter (2) describes the unique identity formation process TCKs/ATCKs undergo during their development. Thirdly, chapter (3) discusses different psychoeducational strategies international schools can implement to support these students' well-being and adaptation process. Lastly, a conclusion about the overall importance of the topics discussed in this piece of work.

CHAPTER I: THIRD CULTURE KIDS (TCKs)

1.1. Who is a "Third Culture Kid"?

In 1989 David Pollock defined and described a Third Culture Kid (TCK) as a "person who has spent a significant part of his or her developmental years outside the parent's culture" (Pollock and Van Reken, 2017, p. 15). The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is [often] in relationship to others of similar background. (Pollock and Van Reken, 2017, p. 16). Notably, in this first definition, Pollock intended to include children who are currently in the third culture, children who might already be repatriated after some time in other countries and adults who had grown up as TCKs, known as an Adult TCK (ATCK). (Pollock and Van Reken, 2017, p. 24).

Dr. Ruth Hill Useem, a sociologist and anthropologist is considered to be the mother of TCKs. (Pollock and Van Reken 2017, p. 17). Useem first defined TCKs as "children who accompany their parents into another culture". The term *first culture* refers to the home or passport culture of the parents, and the term *second culture* references the host culture to which the family has moved or in which they have lived. The term *third culture* then refers to *a way of life* that is neither like the lives of those living back in the home culture nor like the lives of those in the local community. (Pollock and Van Reken, 2017, p. 17). On the other hand, TCK consultant, Libby Stephens stated three different cultures: (1) *Legal culture*: country/countries in which the TCK has legal standing (e.g., passport country and/or where they have a permanent residency); (2) *Geographic culture*: cultures in where the TCKs has lived, this may or may not include their legal culture(s) and (3) *Relational culture*: a TCKs culture of "shared experiences" in which they can relate to people who have been through similar upbringing experiences. (Crossman, 2016, p. 2).

TCKs come from different social classes and economic backgrounds. The primary reason behind their movie is due to their parent's jobs. (Pollock and Van Reken 2017, p. 27). Moreover, TCKs were divided into four subgroups all differentiated by their parents' career: 1) business, 2) government diplomacy, 3) military and 4) missionary or non-profit work. (David et al., 2013; Hervey, 2009; Wrobbel and Plueddemann, 1990). Pollock and Van

Reken (2009) established a fifth category and labelled it as "other". (de Waal, 2021). According to Heine (2020) studying TCKs can be challenging as their upbringings vary from individual to individual. (de Waal, 2021). However, "TCK experiences may vary among each other, TCK's developmental experiences form a common core". (de Waal, 2021). There is no established amount of time a child must live outside the home culture to develop the classic TCK characteristics. (Pollock and Van Reken, 2017, p. 23).

1.2. General characteristics

Pollock and Van Reken (2017) book, titled *"Third Culture Kids: The Experience of Growing Up Among Worlds"*, outlines general characteristics of the "TCK Profile". There are two different, but shared universal experiences that shape the life of a traditional TCK: **(1) being raised in a cross-cultural world.** TCKs live in different cultural worlds as they travel back and forth between their passport and host cultures. This not only includes geographic moves, but also day to day interactions when socialising with host culture friends. (Pollock and Van Reken 2017, p. 18) and **(2) being raised in a highly mobile world.** The idea of mobility or change is normal in the lives of TCKs. Either TCKs themselves, or those around them, are constantly coming or going. (Pollock and Van Reken 2017, p. 18). Also, TCKs can assume a change is coming for them because of what is often the nature of their lifestyles.

According to Pollock and Van Reken (2017), other common factors of the TCK experience are expected repatriation, distinct differences, privileged lifestyle, and system identity. **Expected repatriation.** Third culture families generally move because of a career or job opportunity (e.g., embassy or diplomatic families). These families are not going as permanent immigrants to their new host country. (Pollock and Van Reken, 2017, p. 27). Therefore, the expectation to return to their home culture is an assumption often made by TCKs. However, not all third culture families' repatriate. For example, whether it be remaining as mobile expats or simply moving from one job and/or country to another. (Pollock and Van Reken 2017, p. 19). Pollock and Van Reken (2017) suggest that in the "old days" parents assumed their children would repatriate with them at some point; however, ATCKs often feel more at home in the bigger world than the place and culture their parents call home. (Pollock and Van Reken,2017, p. 19). **Distinct differences.** TCKs can either resemble or look like clear foreigners to members of the dominant local culture based on their appearance or language. (Pollock and Van Reken,2017, p. 20). These distinct differences play

an integral role when developing a true sense of core identity. (Pollock and Van Reken, 2017, p. 78). **Privileged lifestyle.** Dr. Useem studied the systems of logistical support of "perks" third culture families tend to experience because of their work and migratory status. For example, employment of domestic help, having chauffeurs to drive the children to school or town, use the commissary and many more. (Pollock and Van Reken,2017, p. 21). Additionally, their educational background and worldwide travel is a privilege many people do not have. However, not all third culture families encounter those extra "perks"; multiple governments from less affluent countries cannot afford to pay for those expenses (e.g., sending their children to international schools or taking frequent trips back to the passport country). (Pollock and Van Reken,2017, p. 21). **System identity.** Useem considered that by TCKs upholding the reputation and traditions of the parents' sponsoring organisation they also formed a strong system identity. Nevertheless, the notion of this idea appears to be less of an issue nowadays: many TCKs families change from one company to another and TCKs blend to the local culture more easily. (Pollock and Van Reken, 2017, p. 22).

1.3. Issues in the lives of TCKs

According to Pollock and Van Reken (2001), the fundamental issues that TCKs and ATCKs meet are: re-entry, belonging and loneliness, loss and grief, identity, mobility, adjustment, rootlessness, and restlessness.

Re-entry. According to Adler (1981), re-entry into the home culture for TCKs/ATCKs is more difficult than the initial move to a foreign country (David et al., 2013). This process resembles a new entry. (Pollock and Van Reken, 2017, p. 270). During the process of re-entry, every person undergoes four core dimensions: (1) *Cross-cultural:* choosing what parts of their cultures to maintain and how much of the new one to assimilate; (2) *Spiritual:* evaluating one's beliefs and finding answers to existential questions; (3) *Social:* social adjusting; (4) *Developmental:* brain development (e.g, development of the prefrontal cortex). Moreover, TCKs/ATCKs repeatedly go through another four intensity factors: (a) *Grief Intensity:* depends on the frequency and processing of the losses; (b) *Environmental Dissonance:* more environmental similarity implies less stress when re-entering (e.g., similar climate); (c) *Vocational Certitude:* certainness in relation to future plans creates less stress on TCKs (e.g., what they want to be and where they will remain) and lastly; (d) *Relational Support:* having a strong support system reduces stress in TCKs/ATCKs. Moreover,

combining both four core and four intensity dimensions can result in mental and physical functioning or illness. (Pollock and Van Reken, 2017, p. 273). Stringham (1993) reported the notion of re-entry being correlated to higher levels of female depression. (David et al., 2013). Esther Schubert, a psychiatrist and an ATCK herself, reported that "suicide rates go up among TCKs after their first-year home when it seems they five up hoping they will ever fit". (Pollock and Van Reken, 2017, p. 261). Also, Schubert (1987) and Cottrell (2007) investigations point out that some ATCKs experience psychological shortcomings and identity-development issues (e.g., not being able to build stable relationships, suffering from eating disorders or posttraumatic stress disorders) when returning to their home culture. (de Waal, 2021).

Belonging and loneliness. Cason (2015) states that TCKs belong to a culture of 'in-between-ness". (de Waal, 2021). Generally, TCKs struggle with their sense of belongingness because of moving between various cultures. (de Waal, 2021). During adulthood, these kids will most likely be excluded from their parents' homeland as a result of growing up in a different culture. (de Waal, 2021). Pollock and Van Reken (2001) identified the isolation experienced by TCKs as "being due to an inability to share with others the ups and downs of the TCK experience". (Sellers, 2011). However, those feelings of being misunderstood experienced by TCKs are not uncommon; they are normal to their high mobility lifestyle. (Sellers, 2011: Pollock and Van Reken, 2001).

Loss and grief. As much of what is currently published, the theme of loss is repeatedly found within the TCKs literature. (David et al., 2013; Gilbert, 2008; Hervey, 2009; Huff, 2001; Pollock and Van Reken, 2001; Quick, 2010; White, 1983; White and Nesbit, 1986; Wyse, 2000). For instance, visible or invisible losses such as separations from family and friends, cherished possessions, sense of safety in situations of terrorism or natural disasters. (David et al., 2013; Davis et al., 2010; Pollock and Van Reken, 2001; White and Nesbit, 1986). The same frequent mobility that gives them friends on every continent also precipitates many painful losses. (Davos, Edwards and Watson, 2015; Bikos et al., 2009; Quick, 2010; Van Reken, 1995). As children and adolescents are more vulnerable to experiencing unresolved grief, they are dependent on adults (e.g., primary caregivers or parents) to help them navigate through their grieving process. (Davos, Edwards and Watson, 2015). These losses can contribute to feelings of depression, anxiety, and stress. In 1969, Dr. Elizabeth Kübler-Ross, a Swiss-American psychiatrist, developed the most taught model for understanding the psychological reaction to loss, the Kübler-Ross Grief Cycle. (Tyrell, 2023).

The model outlines the five stages of grief: denial, anger, bargaining, depression, and acceptance (DADBA). Every person experiencing loss manifests each stage differently (Tyrell, 2023); the intensity of the process relates to the magnitude of the loss. Considering all the above factors, one can deduce a TCK/ATCK has faced multiple and significant losses, for example, losing the worlds they have seen and known, countless friends, and many more. (Pollock and Van Reken, 2017, p. 85).(David et al., 2013; David et al., 2010; Kotesky, 2008; Larson, 1998). Often TCKs manifest sadness and anger because of their lack or little control of the mobility situation. (Davos, Edwards and Watson, 2015). Pollock and Van Reken (2017) reported five possible reasons for a TCK's unresolved grief: (1) *lack of awareness*, (2) *lack of permission to grieve*, (3) *lack of time*, (4) *lack of comfort* and (5) *lack of understanding*. (Pollock and Van Reken 2017, p. 86). **Lack of awareness.** In each transition, TCKs lose both tangible and intangible realities (e.g., loss of their world, status, lifestyle, possessions, relationships, role models, system identity, and more). Often, those losses remain hidden and/or unnamed for TCKs as many occur at the same time. For example, when a TCK is separated from their "home" they lose everything at once (e.g., loss of their world). Also, all their familiar habits can change from one day to the next (e.g., loss of lifestyle). Because of weight limits on airplanes, loved toys, clothes or books are sold (e.g., loss of possessions). (Pollock and Van Reken 2017, p. 86). **Lack of permission to grieve.** Pollock and Van Reken (2017) reported three possible reasons behind a TCK's decision to cover up negative emotions and feelings when experiencing cultural change: (1) *discounting grief:* when parents or primary caregivers discount the pain in relation to saying goodbye (e.g. "Don't worry. You'll make new friends quickly"); (2) *comparing grief to a higher good:* when adults unvalidate a TCK's negative feelings by reminding the reasons behind their high mobility lifestyle and (3) *denying grief:* "adults who deny their own grief and force their children to deny their grief". (Pollock and Van Reken, 2017, p. 92-93). **Lack of time to process.** Due to the frequency of their cultural transitions, generally TCKs do not have enough time to process their losses. Therefore, unresolved grief occurs as they cannot face the pain, mourn nor accept all the losses experienced. (Pollock and Van Reken, 2017, p. 93). **Lack of comfort.** Comfort and encouragement can easily be confused; however, it is necessary to differentiate between both. TCKs need to feel comforted when moving away from their known worlds. When using encouragement as a consolation tactic, it translates as a reminder to look at the brighter side of the moving circumstances instead of processing the loss. (Pollock and Van Reken, 2017, p. 94).

Identity. Erik Erikson argued that to resolve the identity crisis presented during adolescence, every individual must discover their identity. (Choi, 2004; Zimbardo, Weber, Johnson; 2000). Different aspects such as parenting, peer relationship, occupational choices and values can affect the process of identity formation. (Choi, 2004). Because of mobility, TCKs develop their identity in a unique manner. They experience being "different" in each cultural context, without a true sense of belonging anywhere. (Davos, Edwards and Watson, 2015: Pollock and Van Reken, 2009). A TCK's identity is continuously being redefined in comparison to whichever setting they currently live in. (Pollock and Van Reken, 2017, p. 73). Pollock and Van Reken (2009) point out that cultural identity conflict and confusion occur for TCKs because the cultural norms change as they move among different cultures. (Davos, Edwards and Watson, 2015). Each move makes these kids question their own identity (e.g., How do I fit in? or where do I belong?). (Pollock and Van Reken, 2017, p. 75).

Mobility. The mobility patterns of each TCK vary, but all TCKs or ATCKs have dealt with change at some point in their lives. Every cultural move means saying goodbye to friends in the home/host culture and hello to family or friends at "home". As a result of their cross-cultural upbringing, some TCKs feel comfortable and inclined to travel, understanding various cultures and languages, and are more flexible. (Sellers, 2011; Fletcher, 1995). However, TCKs can experience difficulties when building close relationships due to their high mobility. (Sellers, 2011; Fletcher, 1995). Furthermore, Pollock and Van Reken (2017) state that every mobility cycle is a transition experience that includes loss and grief. (Pollock and Van Reken 2017, p. 82).

Adjustment. One study that explored the repatriation experiences of young adults among a group of missionary kids (MK) verified the hypothesis that multiple TCKs experience difficulties when growing up outside their home country such as adjustment, identity, relationships, and support systems. (Bikos et al., 2009). Within the adjustment domain, participants stated that external influences (e.g, pursuing hobbies and social groups), resistance towards adaptation (e.g., understanding, engagement and adaptation), changes in their mental health (e.g., negative emotionality) and the role of personality in adjustment, either facilitated or impeded their adaptation to the new host culture. (Bikos et al., 2009). Furthermore, Taylor (1997) developed four basic domains of cultural adjustment. These domains are based on two axes: appearance and thinking style of the immigrants: (1) *Mirror-look alike, think alike*: individuals who appear the same as the natives and try having a similar thinking style to them; (2) *Hidden immigrant-look alike, think differently* individuals

who do not physically resemble to members of their current culture and hold differing viewpoints of life; (3) *Adjuster-look different, think alike*: a person who looks differently, but has a similar mindset as citizens from the new culture and; (4) *Foreigner-look different, think differently:* an individual who doesn't resemble to members from the dominant culture nor has similar worldviews. (Choi, 2004; Pollock and Van Reken, 2017, p. 74-75).

Rootlessness and restlessness. The majority of TCKs face difficulties when settling in a specific location (restlessness) and feelings of not belonging anywhere (rootlessness). (Sellers, 2011). When asked about where "home" is, many TCKs and ATCKs struggle to answer this question. Due to their high mobility lifestyle, feelings of not belonging arise throughout their lives. (Sellers, 2011). A TCK's definition of "home" can vary, for example, some might consider their relationships home. (Pollock and Van Reken, 2017, p. 186). Technology has an essential role when it comes to maintaining relationships with family and friends. (Pollock and Van Reken, 2017, p. 187). Moreover, TCKs tend to acquire a "*migratory instinct* that controls their lives'". (Pollock and Van Reken 2017, p. 189). For some TCK's, their endless cross-cultural moves have made them believe they will never find a place to call home. (Pollock and Van Reken 2017, p. 192). Counsellors and therapists can play a fundamental role in helping TCKs and ATCKs undergo adaptive emotion regulation during stressful circumstances. (Davos, Edwards and Watson, 2015). Often, adults may minimise, dismiss, or negatively react to a child's separation distress without noticing. One of the most well-suited intervention models for the TCKs population is the Process-Experiential/Emotion-Focused Therapy (PE-EFT). This model understands the theory behind TCKs' identity development and transitional challenges. (Davos, Edwards and Watson, 2015).

On the other hand, Schaetti (2000) argues for the existence of four universal themes common to all TCKs: (1) change, (2) relationships, (c) worldview, and (d) cultural orientation. This information about TCKs derives from their own experiences, interviews, and discussions with other TCKs.

Change. Throughout their lives TCKs experience constant change. For example, adapting to a new culture, developing new friendships, changing home, and many more. Useem et al (1999) study reported that TCKs are inclined to create change in their lives by nature (e.g., moving to a new house or moving furniture around their homes). (Sellers, 2011).

Relationships. Developing close relationships can be challenging for TCKs. Schaetti (2000) stated that by TCK's experiencing multiple friendship separations and losses, they tend to be very reserved in their relationships. (Sellers, 2011; Schaetti, 2000). Moreover, Gernet (1992) reported that TCKs tend to build close relationships with their family members. (Sellers, 2011; Schaetti, 2000). Lijadi and Schalkwyk (2014, 2017) studied TCK's commitment and reticence in interpersonal relationships and concluded that "the only stable relationship for TCKs was within their own family" (p.9) and that TCKs "could not reach a deep level of friendship as they were constantly on the move" (p.11). (Born and de Waal, 2021).

Worldview. TCKs are known for developing a three-dimensional worldview. Pollock and Van Reken (2001) reported that TCKs generally struggle when relating to people from their passport country because non-TCKs tend to be less aware about international issues. (Sellers, 2011).

Cultural orientation. Through a process of constant examination and reflection also known as cultural orientation, TCKs consolidate their relationships and worldviews. (Sellers, 2011; Schaetti, 2000).

1.4. Advantages and challenges of a TCK childhood

A TCKs and ATCKs cross-cultural upbringing brings them both suffering and pleasure. According to Pollock and Van Reken (2017), there seem to be paradoxical pros and cons of the TCK Profile. Often, the various benefits and challenges are "sometimes described as being like opposite sides of the same coin, but in reality, they are more like the contrasting-coloured strands of thread woven together into a tapestry". (Pollock and Van Reken, 2017, p. 139). To illustrate, the constant mobility of a TCK's life generally results in special bonds with individuals in different parts of the world, but it also creates sadness at the loss of these relationships. Also, Pollock and Van Reken (2017) usage of the term "challenge" does not imply *liability*, something that pulls someone down. Instead, a *challenge* is something that people have the choice to face and grow from. (Pollock and Van Reken, 2017, p. 140). Pollock and Van Reken (2017) research indicate various reactions from TCK's and ATCK's due to their cross-cultural lifestyle; some have found ways to productively deal with the challenges while others unrecognised challenges have caused immense frustration. Understanding both positive and negative aspects of their high-mobility

life allow TCK's and ATCK's to "maximise the great gifts that come from their lives and live out with joy the richness of their heritage. (Pollock and Van Reken, 2017, p. 140). Different researchers have emphasised the benefits of their unique upbringing in a positive way. (de Waal, 2021). For example, McCaig (1994) stated that "in an era when global vision is imperative, where skills in intercultural communication, linguistic ability, mediation, diplomacy, and the ability to manage diversity are critical, global nomads (TCKs and ATCKs) are probably better equipped than others". (de Waal, 2021; McCaig, 1994, p. 33). On the other hand, research regarding a TCK's and ATCK's negative effects of their cultural transitions point to depression, identity crisis, and experiencing 'reverse culture shock' when returning to their home country. (de Waal, 2021).

Benefits	Challenges
Expanded worldview. TCKs not only grow up observing the geographical differences, they also learn how individuals from various cultures and nationalities view life through different political and philosophical lenses. (Pollock and Van Reken, 2017, p. 140).	**Confused Loyalties.** Confusion is a common feeling experienced by both TCKs and ATCKs due to their expanded worldviews. For example, their political perspectives, system values and patriotism can vary depending on the culture they find themselves in (home country or host culture). (Pollock and Van Reken, 2017, p. 142).
Three-Dimensional View of the World. As a result of their cultural moves, TCKs experience the world in an unique and tangible way. Because of this, they can have a "3D" view of the world. For instance, TCKs may not be present at a specific event, but they have a clear awareness of the circumstances and what it is like for those who are experiencing it. (Pollock and Van Reken, 2017, p. 145).	**Painful view of reality.** Multiple TCKs have been exposed to disruptive situations, therefore when presented with real life stories in the news, a TCK level of relatable and understanding is significant (e.g., war or painful evacuations). (Pollock and Van Reken, 2017, p. 146).
Cross-Cultural Enrichment. Ownership	**Ignorance of Home Culture.** Despite their

and interest in different cultures and countries are some of the characteristics that define both TCKs and ATCKs. According to Pollock and Van Reken (2017), TCKs and ATKCs learn to enjoy the more surface layers of other cultures and display appreciation towards aspects of the host culture others might not. (Pollock and Van Reken, 2017, p. 148).	cross-cultural upbringing, it is common for TCKs to know little about their passport countries (e.g., national, local, and family history). However, different social media platforms (e.g., Facebook, Instagram, YouTube and more) provide information that partially allow TCKs to keep up with their home cultures' learning. (Pollock and Van Reken, 2017, p. 148).

Table 1. Benefits and challenges of a TCK childhood. (Pollock and Van Reken, 2017, p. 139-150).

Benefits	Challenges
Adaptability. Generally, blending into different social and cultural settings is an easy task for a TCK; sometimes to help themselves adjust to the new culture or for others to accept them faster. (Helme, 2019). Often, the term *chameleon* is used to describe how TCK's and ATCK's can easily switch language, style of relating, appearance, and cultural practices to take the characteristics necessary to blend in. (Pollock and Van Reken, 2017, p. 154). According to Pollock and Van Reken (2017), a TCK's and ATCK's behaviour becomes almost indistinguishable from members of the host culture, providing them a sense of security and protection from	**Lack of True Cultural Balance.** "While appearing to be one of the crowds, inside they may still be the cautious observer, the wallflower". (Pollock and Van Reken, 2017, p. 154). Often, classmates notice a TCK's or ATCK's behavioural change when in contact with different contexts; it seems as if they have no real convictions about anything. As a result of their cultural transitions, TCK's and ATCK's struggle to develop certain absolutes in life and adopt various personas. Therefore, they may not know who they truly are. (Pollock and Van Reken, 2017, p. 155).

possible rejection. (Pollock and Van Reken, 2017, p. 154).

Blending In. At times, TCKs and ATCKs prefer acting as a "hidden immigrant" or becoming a *chameleon* in their host culture to participate and blend in the new environment they are immersed into. (Pollock and Van Reken, 2017, p. 156). On the other hand, many feel as "if they are living a double life [...] and wonder if they are a hypocrite". (Pollock and Van Reken, 2017, p. 157).

Less prejudice. TCKs build friendships with individuals that hold a diverse range of political, racial and religious beliefs. According to Pollock and Van Reken (2001), "a person's background doesn't mean anything, the person itself is valued and anyone can be an equal participant in any given situation". (Helme, 2019). Many TCKs and ATCKs develop the ability to fully accept and equally treat people of all backgrounds in any context. (Pollock and Van Reken, 2017, p. 158). Due to their cross-cultural experiences, they learn to be more patient with others and try to understand the reason behind one's behaviour. (Pollock and Van Reken, 2017, p. 158-159).

Defining the Differences. Some TCKs and ATCKs cope with their high-mobility lifestyles by becoming "screamers" of their identity. They feel the need to differentiate their identity from the rest (Pollock and Van Reken, 2017, p. 158). Nonetheless, when attempting to proclaim their identity some developed an "anti" identity (e.g., in clothes, speech or behaviour). "As TCKs scream to others, "I'm not like you," people around soon avoid them and they are left with a deep loneliness - although it might take them a long time to admit such a thing" (Pollock and Van Reken, 2017, p. 158).

More Prejudice. According to Pollock and Van Reken (2017), some TCKs and ATCKs appear to become *more* prejudiced. Different reasons such as their membership in what some consider elite groups (e.g. diplomats or high-ranking military personnel) in the host country might be the explanation for this phenomenon. (Pollock and Van Reken, 2017, p. 159). For some, their parents' position "often brought special deference, and the children had little contact with the local population outside of servants in the home or the drivers who took them to school or shopping". (Pollock and Van Reken, 2017, p. 159). Hence, a feeling of superiority over the local members of the community can start to develop. Also, when

The Importance of the Now. Often, many TCKs and ATCKs might not take long when decision-making as they develop "a sense of urgency that life is to be lived *now*". (Pollock and Van Reken, 2017, p. 160). Some of them may appear impulsive, however; they do a lot while others are still deciding if they should or not. For example, a TCK or ATCK rapid decision to climb Mt. Kilimanjaro to avoid missing the chance due to new orders to move. (Pollock and Van Reken, 2017, p. 160). TCKs and ATCKs develop a "migratory instinct" leading them to have a strong need to live in the here and now. The uncertainty of how long they will remain in their current home/host culture often makes them want to get a lot done before leaving (e.g., climbing Mount Kilimanjaro or building that tree house). (Helme, 2019).

Appreciative of Authority. A TCK's or ATCK's relationship with adults provides them a sense of structure and security. According to Pollock and Van Reken (2017) "there may be almost a cocoon atmosphere on their military base or embassy, business, or mission compound". (Pollock and Van Reken, 2017, p. 161).

encountered with individuals not as inclined to accept cultural differences, TCKs may find it difficult to not disapprove of them. Thanks to their multi-cultural background, TCKs find it easy to accept members from other nationalities and/or cultures. (Helme, 2019).

The Delusion of Choice. As a result of their high mobility lives, some TCKs and ATCKs develop a "Why even make plans for what I want to do? I'll just have to leave again" mentality. In other words, many TCKs feel choiceless. (Pollock and Van Reken, 2017, p. 160). Mental health professionals refer to this as "delusion of choice", which can be defined when "a choice to act is offered, but the circumstances or the intervention of others arbitrarily eliminates that choice". (Pollock and Van Reken, 2017, p. 160). Also, according to Pollock and Van Reken (2017) can lead some TCKs and ATCKs to develop a victim mentality. (Pollock and Van Reken, 2017, p. 161). For example, they may complain about their circumstances, but seem unable to make the choices to extricate themselves from the situation or change things from the situation. (Pollock and Van Reken, 2017, p. 161).

Mistrustful of Authority. Due to their

	high-mobility lifestyles, some TCK's and ATCK's mistrust the adults involved in their lives. (Pollock and Van Reken, 2017, p. 162). Perhaps, as a result of "The Delusion of Choice", they blame their authority figures and/or organisational administrators for their moves. (Pollock and Van Reken, 2017, p. 162).

Table 2. Personal characteristics of TCK's. (Pollock and Van Reken, 2017, p. 153-162).

Other characteristics of TCKs. Feelings of being misunderstood, maturing from a young age, experiencing a delayed adolescence, growing up as rootless and restless individuals and being arrogant are other common characteristics associated with TCKs/ATCKs. **Being misunderstood** by locals, friends, teachers and at times their own parents. (Helme, 2019). As third culture adults (TCA) also experience culture shock and need a period of adjustment to the new culture, it is common for them to assume they undergo the exact moving circumstances as their TCK children. Nonetheless, TCKs move abroad before they develop a sense of their own personal, cultural, or national identity. (Pollock and Van Reken, 2017, p. 54). **Early maturity.** Often, people assume TCKs are older because of their diverse knowledge in various study fields (e.g., geography, politics, global events, their early independence, multilingualism, and upbringing). (Helme, 2019). **Delayed adolescence.** TCKs are often perceived as more "emotionally mature" than the rest of their peers; however, their adolescence is generally delayed to their twenties. As a result of needing to fit into their host culture, TCKs frequently conform to social and cultural norms to feel safe and accepted. (Helme, 2019). **Rostlessness.** Both TCKs and ATCKs have various roots in different geographical locations, but not deep enough to call a specific place their home. (Helme, 2019). However, according to Pollock and Van Reken (2017) some TCKs and ATCKs have a sense of "at-homeness" in their host culture. (Pollock and Van Reken, 2017, p. 185). For many of them, answering "Where's your home" becomes easier than answering "Where are you from". (Pollock and Van Reken, 2017, p. 185). Research suggests that "a TCK's sense of belonging may be connected to relationships with similar people rather than a geographical place". (Walters and Faith, 2009; Fail et al., 2004). In a study done by Alice Wu, an

intercultural communication consultant and adjunct lecturer at Cornell University, "home" is often defined by relationships. (Pollock and Van Reken, 2017, p. 186). **Restlessness.** The transitory lifestyle of a TCK makes them feel as what they have in the present is purely temporary. In Pollock and Van Reken (2001) words, "the present is never enough - something- is lacking. The next place will be home. This restlessness keeps them moving". (Helme, 2019). Some TCKs and ATCKs who have moved frequently might think it's time to move again even when it's not. (Pollock and Van Reken, 2017, p. 190). **Arrogance.** It is common for peers to describe TCKs and ATCKs as arrogant. As these cross-cultural individuals can view different situations from multiple perspectives, at times they get impatient with others who only see things from their own views. (Pollock and Van Reken, 2017, p. 162). Different hypotheses have been proposed by Pollock and Van Reken (2017) to explain this phenomenon. For example, "this impatience with, or judging of others and their views can sometimes serve as a point of identity with other TCKs. It becomes one of the markers of *us* vs *them*". (Pollock and Van Reken, 2017, p. 163). Also, other TCKs or ATCKs choose a permanent identity of being "different" from the rest. (Pollock and Van Reken, 2017, p. 163). Generally, the *"I'm different from you"* type of identity is a defence mechanism to cope with feelings of insecurity or superiority. (Pollock and Van Reken, 2017, p. 163). On the other hand, sometimes sharing about their life experiences can be considered as arrogance in TCKs or ATCKs. Therefore, some prefer hiding their stories to avoid possible judgments. (Pollock and Van Reken, 2017, p. 164).

CHAPTER II. Identity formation

2.1. The significance of culture

Culture is complex and hard to define. Multiple definitions have been developed within different fields such as anthropology, psychology, ethnology, and sociology. (Gybert, 2019, p. 27). These definitions share similarities, one of which is that humans have the basic need to belong and as a result they form social groups. These groups protect individuals and allow them to survive in each context. (Popov, Parker and Seath, 2017). Matsumoto (2007) stated that "culture is a solution to the problem of how to survive, given the problems of the environment, the physical and social needs that must be addressed, and the tolls available". Cultures vary from each other due to the differences in where each culture evolved. Moreover, Pollock and Van Reken (2017) define culture as a system of shared concepts, beliefs and values that allows us to interpret and make sense of the world around us. (Pollock and Van Reken, 2017, p. 55).

Dr. Gart Weaver, an anthropologist, developed the *Weaver Cultural Iceberg Model* which suggests that culture has two layers: the visible part (e.g., customs, food, traditions, and language) and the invisible part (e.g., worldviews, basic beliefs, values, and language); it is common for individuals to use the visible layers of culture to make assumptions about the invisible layers. (Pollock and Van Reken, 2017, p. 56). According to Weaver, changing

external cues of any culture, for example, dress and food, is easier than modifying one's core values, ways of thinking and belief system. (Pollock and Van Reken, 2017, p. 58). Both surface layers of culture (visible and invisible) allow individuals to find a sense of cultural balance and create a safety net to understand the culture in which they live. Cultural balance can be understood as the "unconscious knowledge of how things are and work in a particular community and their place in relationship to it". (Pollock and Van Reken, 2017, p. 59).

2.2. How culture is learned

According to Paul Hiebert, a missiological anthropologist, culture is learned rather than instinctive. (Pollock and Van Reken, 2017, p. 56). An individual's surrounding community establishes the basic rules and values by which they will live. In Pollock and Van Reken (2017) words "[...] culture is "caught" from those around us, not intentionally taught". (Pollock and Van Reken, 2017, p. 56). Different role models (e.g., primary caregivers/parents, or siblings) reinforce the cultural concepts taught and help us internalise various customs. Later, peers and teachers continue teaching the ways of life of the culture. To further illustrate the importance of cultural balance, Pollock and Van Reken (2017) state that "once we have internalised a culture's customs and underlying assumptions or know who we are in relationship to this culture, an intuitive sense of what is right, or know who we are in relationship to this culture, an intuitive sense of what is right, humorous, appropriate, or offensive in any particular situation develops". (Pollock and Van Reken, 2017, p. 59). Cultural balance enables individuals to develop a sense of belonging and security by immersing themselves in their culture and becoming aware of their expected behaviour and how life should be lived.

2.2.1. How TCKs learn culture.

TCKs learn about culture the same way everyone does, from their environment. (Pollock and Van Reken, 2017, p. 63). TCKs "catch" cultural cues, rules, behaviours, and values from the various cultures they have been exposed to. (Walters and Faith, 2009). Generally, finding a sense of identity is a challenging and confusing task for TCK's as they have multiple senses of belonging or no sense of belonging. Over and over, TCKs interact with individuals who often hold different world/life views from each other; socially accepted behaviour and thinking in one setting may vary from another. (Pollock and Van Reken, 2017,

p. 64). Norma McCaig, founder of Global Nomads, designed the *Possible Multiple Cultures in a TCKs World Model* to illustrate the multiple communities with which a TCK interacts with and from whom they learn culture from: 1) Parents, 2) Caregivers, 3) Peers, 4) Home (passport) culture, 5) Host culture, 6) Third culture, 7) School, 8) Media and 9) Sponsoring Organizations. **Parents.** TCKs learn the visible and invisible aspects of their passport cultures(s) (e.g., words, style of clothing and more) from their parents. According to Pollock and Van Reken (2017) most TCKs' families' cultural practices and values are rooted in the parents' home culture (s) and may differ from the practices of the dominant culture. (Pollock and Van Reken, 2017, p. 65). **Caregivers.** As any human being, caregivers reflect their culture's attitude toward children and life. Methods of childcare vary from one culture to another, for example, instead of being pushed in a pram, Russian children raised in Chad will be carried on their African nanny's back until they can walk. (Pollock and Van Reken, 2017, p. 65). **Peers.** Pollock and Van Reken (2017) suggest that "children enforce the cultural norms of a community as they shame or praise one another in this way". (Pollock and Van Reken, 2017, p. 66). The majority of TCKs attend school and interact with children from various cultural backgrounds that hold different norms. For example, when kids play, they unconsciously echo their cultural rules with phrases such as "You're cheating!" or "You made a great play!". (Pollock and Van Reken, 2017, p. 66). **Home (Passport) culture.** Often, TCKs learn the basic language, values, and traditions from their home culture. However, they generally feel the most disconnected from this place as "they haven't lived there long enough to understand the nuances of how life operates by both seen and unseen cultural norms [...]". (Pollock and Van Reken, 2017, p. 65). **Host culture.** Depending on the TCK, their host culture can have a major or minor impact on him/her. As a result of their high mobility lifestyles, sometimes TCK's "never quite settle long enough to absorb the specifics of the deeper levels of each culture". (Pollock and Van Reken 2017, p. 67). Nonetheless, doing everyday tasks (e.g., grocery shopping or watching how the garbage is stored) help TCK's understand the day-to-day cultural differences. In addition, multiple studies report that a TCK's acculturating strategy is related to how well they adapt to their new host culture. (Sam and Berry, 2010). Results point out that the integration strategy has been found the most adapting and the marginalization strategy the least adaptive. (Sam and Berry, 2010). **Third culture.** The third culture community is where TCKs generally feel the most "at home". (Pollock and Van Reken, 2017, p. 67). Members of the TCK community share similar upbringings and understand the implications of moving abroad. Crossman (2016) states the different networks that TCKs find comfort in belonging, for example, an international school,

scout troops, church youth groups, a group of families working for the same employer or a mix of many groups. "In these communities, TCKs are "normal" - a precocious gift". (Crossman, 2016, p. 4). The term "Third Culture" is a label with positive connotations for TCKs as they understand it to be a community to which they belong. (Crossman, 2016, p. 6). **School.** As a result of their high mobility lifestyle, TCKs generally attend to multiple schools. Each school has its own underlying philosophy with a unique set of values and beliefs that influence the subjects taught and teaching styles (e.g., rote versus inductive methods); what and how things are taught at school can vary as TCKs change from school to school. (Pollock and Van Reken, 2017, p. 68). Pollock and Van Reken (2017) stated that those differences can add to the stress of learning and later relearning for TCKs. (Pollock and Van Reken, 2017, p. 68). Also, the timing of schooling (e.g., different beginning and ending of school and holiday schedules) and different academic curriculums impact the student's learning. (Pollock and Van Reken, 2017, p. 71). **Media.** Generally, TCKs have specific sources (e.g., newspapers, news blogs, Twitter, friends and more) they use to keep updated with local and global news. It is common for TCKs to ask each other about current events and what sources are preferred and the reason behind it. (Pollock and Van Reken, 2017, p. 71). **Sponsoring organisations.** TCKs are shaped by the specific community or sector in which they live (e.g., missionary, business, military, or diplomatic corps). Each group holds different expectations of behaviour. (Pollock and Van Reken, 2017, p. 72). To fit, TCKs must conform to those given standards.

Finding a sense of belonging and a sense of identity are critical tasks developed during an individual's formative years. Fail and colleagues reported that TCKs often face issues related to the formation of these two domains at one time or another. (Walters and Faith, 2009; Fail et al., 2004).

2.3. Personal identity formation

According to Josselson (1987) "identity is the stable, consistent, and reliable sense of who one is and what one stands for in the world". (Walters and Faith, 2009; Josselson, 1987, p.10). In 1959, Erik Erikson, a psychologist, developed the psychosocial stages of human development and the concept of identity crisis. Every person moves from one stage to another by overcoming a task or crisis. The fifth stage's task is identity achievement, which occurs in adolescence; the teenager tries answering the question "Who am I" and explores who they

are. (Walters and Faith, 2009). The main goal consists of successfully overcoming the stage/crisis and moving on to the next one (e.g., intimacy vs isolation). Nonetheless, identity formation can be understood as a life-long process, however; late adolescence lays the foundation for adult identity formation. (Walters and Faith, 2009). Wrobbel and Plueddemann (1990) studied a group of cross cultural ATCKs missionaries and reported that unlike mono-cultural subjects (non-TCKs), ATCKs resolve their developmental crisis differently. Often, ATCKs experience more difficulties when adjusting socially. (Walters and Faith, 2009).

Furthermore, Barbara Knuckles, an Indianapolis artist, created a series of illustrations to portray how children learn about personal identity in relation to what she called "anchors and mirrors". (Pollock and Van Reken, 2017, p. 108). The three main domains from which children define and shape identity are: 1) family, 2) community and 3) place. According to Pollock and Van Reken (2017) "the messages children receive about who they are comes from how these three entities interact with each other". If the messages received are consistent and positive, children will not undergo conflict when learning about themselves. (Pollock and Van Reken, 2017, p. 110). **Family.** A person's identity development begins with their family. Ideally, within this unit children should feel noticed; are allowed to express their emotions; can learn about spiritually and can choose for themselves. (Pollock and Van Reken, 2017, p. 113). **Community.** The community and subcommunities (e.g., youth groups, places of worship, sport teams and more) in which children grow up shape their sense of personal identity. Finding a sense of belonging within a community allows children to become part of a group; understand what their gifts are and are not; feel known (e.g., by name and abilities), valued and understood. (Pollock and Van Reken, 2017, p. 113). **Place.** According to Pollock and Van Reken (2017), a sense of identity and belonging is attached to a physical place. (Pollock and Van Reken, 2017, p. 114). As the place remains steady, it allows children to learn about historical context in which they are or have been immersed in.

2.3.1. TCKs and their personal identity.

Crossman (2016) states that as TCKs move from one place to another, often several times a year, they are required to adapt and act differently in every move. (Crossman 2016, p. 276). Many TCKs feel like they are *always* acting to fit into the new host culture. Feelings of confusion may arise as TCKs experience difficulties when defining who they are. For

example, some TCKs might be unsure about which ideas are truly their own. (Crossman 2016, p. 276). Nonetheless, there are advantages to this "chameleon nature" lifestyle, for example, TCKs learn how to be more empathetic, essentially seeing a situation from another's perspective. Crossman (2016) interviewed multiple TCKs and reported that many "do paid or volunteer work that advocates for diverse, neglected or downtrodden people groups". (Crossman 2016, p. 278). Also, TCKs may be more sensitive to the feelings of others (e.g., when experiencing emotional stress) and the atmosphere of a group. On the other hand, feelings of isolation may appear as a result of the TCK's chameleon lifestyle; many TCKs feel like no one truly knows them and end up self-isolating from others. (Crossman 2016, p. 279). A fundamental difference between TCKs and non-TCKs, specifically third culture adults (TCA), is the notion between making a cross-cultural move for the first time as an adult and growing up cross-culturally as TCKs do. (Pollock and Van Reken, 2017, p. 54). TCKs move back and forth from one culture to another before completing the critical developmental tasks of forming a sense of their own personal, cultural, or national identity. (Pollock and Van Reken, 2017, p. 54). On the other hand, TCAs sense of who they are remains intact.

Sussman (2000) states that to further answer questions about one's identity (e.g., "Where do I come from" and "where do I belong") one must explore their cultural identity and of belonging, and the relationship between these two concepts. (Born and de Waal, 2021).

2.3.2. TCKs and their cultural identity.

Cultural identity impacts how individuals adapt interculturally. (Moore and Barker, 2012). A person's cultural identity is a component of his/her overall self. (de Waal, 2021; Brettell, 2006). Jameson (2007) defines cultural identity as: "[...] an individual's sense of self derived from formal or informal membership in groups that transmit and inculcate knowledge, beliefs, values, attitudes, traditions and ways of life". (Born and de Waal, 2021; Jameson, 2007, p. 199). Due to their cross-cultural upbringing, TCKs develop a so-called "global cultural identity". In short, "a construct that connects an individual with any culture, beyond nationality and ethnicity". (de Waal, 2021, p. 247). The constant exposure or daily interaction with (an)other culture(s), a person's cultural identity is formed. (de Waal, 2021; Berry et al., 1987; Chirkov, 2009; Dan, 2014; Redfield et al., 1936).

A TCKs identity is "[...] continuously constructed and reshaped during the interaction with "outsiders, strangers, foreigners, and aliens - the others". (Born and de Waal, 2021; Cutcher, 2015, p. 121). TCKs experience difficulties when defining their sense of home. Fail et al (2004) states that as TCK's need to re-learn and adjust frequently to new environments, forming a stable identity is challenging. (Rustine, 2018). Many experience the phenomenon of "not-belonging" anywhere, also known as "rootlessness". Henderson (2016) reported that TCKs deal with feelings of identity confusion as they experience difficulties becoming part of a social group or collective. (de Waal, 2021). From the outside, TCKs might appear to feel at home in most cultures, however; their true sense of belonging and comfort is mainly felt when they are around individuals who have similar backgrounds. (Born and de Waal, 2021). They feel more understood among other TCKs that share a common mindset and worldview. (Moore and Barker, 2012).

Sussman (2000) developed the cultural identity shift model which describes the process that "one's affect, or feeling, for one's home culture can balance out in combination with the affect developed for the host culture(s)". (Born and de Waal, 2021). She established four possible identity shifts in relation to the TCK's expressed positive affect: 1) Subtractive shift, 2) Additive shift, 3) Affirmative shift and 4) Intercultural/Global shift. **Subtractive identity shift.** Implies that individuals show more positive affect towards the identity, values, and norms of their host culture(s) than of their home culture; these TCKs are most likely to fully adapt to the host culture. **Additive cultural identity shift.** TCKs exhibit positive affect towards both home culture and host culture. **Affirmative cultural identity shift.** One in which the TCKs home culture identity is stable and strengthened throughout their mobility. **Intercultural/Global shift.** These individuals "do not show more, or less, positive affect towards their home or host culture, but rather show positive affect to many cultures". (Born and de Waal, 2021). According to Moore and Barker (2012), this shift can be labelled as having a multiple cultural identity. (Born and de Waal, 2021).

Finding a sense of belonging is essential to develop one's cultural identity. As a result of their high-mobility lifestyles, TCKs primarily focus on adjusting to their new surroundings (e.g., making friends and integrating). Therefore, their identity development is generally disrupted. (Moore and Barker, 2012). According to Downie (1976), managing a TCK's identity is fundamental as they often become socially marginal and misunderstood by non-overseas experienced peers. (Fail, Thompson, and Walker, 2004). Werkman (1979) studies

reported that a TCK's self-esteem tend to be more negative than non-teenagers reared overseas. (Fail, Thompson, and Walker, 2004; Werkman, 1979).

A TCK's sense of belonging serves as a component for identity construction and meaning making. (Born and de Waal, 2021; Noble-Carr et al., 2014). "For TCKs, the need to define one's belonging can be regarded as being even more important, because they are children growing up in different countries in their formative years". (Born and de Waal, 2021). These kids tend to form their "[...] upon their goals and personal aspirations rather than their background". (Fail, Thompson, and Walker, 2004). Generally, TCKs view themselves as cosmopolitan individuals that belong everywhere and nowhere at the same time. (Fail, Thompson, and Walker, 2004).

2.3.3. Language and identity.

Languages, dialects, and accents are closely linked to a sense of identity. When a language changes, a person's identity can possibly change with it. According to Eowyn Crisfield, a language expert and educational consultant, children living as TCKs interact with multiple cultures and may "pick up" on varying amounts of language. (Crossman, 2016, p. 265). Crossman (2016) carried various interviews with TCK's all over the world and reported that these kids experience feelings of pride and shame in relation to their ability or inability to speak their host/passport country languages (e.g., speaking the host country's language fluently was a source of pride). (Crossman, 2016, p. 266). Moreover, TCKs may encounter challenges when it comes to language and education. For example, when studying in a different language than their parents' native language or simply not developing fluency in their passport country's language can negatively impact their academics. (Crossman, 2016, p. 268). Also, it is common for TCKs to develop their own dialects with their siblings as a result of the mixture of languages and vocabulary they have been exposed to. TCK's find a sense of comfort utilising their personalised language, even if the mixture only includes two languages. (Crossman, 2016, p. 269). Furthermore, TCKs often adopt an accent that combines elements of multiple languages or others can change their accent depending on the context (e.g., speaking in an accent that matches the person they are speaking to). (Crossman, 2016, p. 269). Many TCKs develop emotional bonds towards a specific accent or dialect.

As a result of constantly moving from one culture to another, most TCKs unconsciously become "cultural chameleons" by changing their accent, mannerisms,

attitudes, verbal and body language, the way they dress… depending on the situation in which they find themselves in; their chameleon nature lets them live a normal life. (Crossman, 2016, p. 275).

2.3.4. Ways to help TCKs and ATKs

According to Pollock and Van Reken (2017) multiple TCKs and ATCKs "have grown up with little assistance in sorting out the full effect of their third culture upbringing". (Pollock and Van Reken, 2017, p. 301). Various counselling and therapy methods have been proposed to treat psychological difficulties TCKs experience such as coming to terms with their inherent losses or developing a positive sense of identity. (Pollock and Van Reken, 2017, p. 302). Pollock and Van Recken (2017) book, titled *"Third Culture Kids: The Experience of Growing Up Among Worlds"*, outlines different methods ATCKs and TCKs can carry themselves to further understand their unique high-mobility upbringing:

1) <u>Name themselves and their experience</u>: labelling their past experiences regarding their high-mobility lifestyle allows TCKs or ATCKs to see life from a different angle. "I grew up as a third culture kid" can become a liberating statement that brings a sense of belonging and understanding of their nature. By doing this exercise, both TCKs and ATCKs can start examining "who they are, where they fit in and where they can use their gifts". (Pollock and Van Reken, 2017, p. 303).

2) <u>Name their behavioural patterns</u>: because of their cross-cultural lifestyles, many TCKs and ATCKs develop a series coping strategies to deal with the moves, however; these can have a negative effect on their lives. For example, some TCKs and ATCKs struggle to engage in relationships until the end and withdraw before saying goodbye. Helping them acknowledge their strategies can help them avoid recreating past hurtful behaviour. (Pollock and Van Reken, 2017, p. 303). According to Pollock and Van Reken (2017), TCKs and ATCKs "need to ask themselves some questions: is my anger, depression, or other behaviour often out of proportion to its context? Is this behaviour related to a confusion of identities? Is it related to one of the expressions of unresolved grief? Is it totally unrelated to anything except a personal or family matter? If it seems to be a personal matter, how might the influences of cross-culturalism and high mobility have added to that stress?" (Pollock and Van Reken, 2017, p. 304).

3) <u>Name their fears</u>: facing their pain can allow both TCK's and ATCK's realise how far they have come. In Pollock and Van Reken (2017) words "it is scary to go back, but it can be helpful to realise that no matter how badly a certain situation hurt, you have already survived it and that situation is now past. Facing the pain will hurt for a bit, but it can be grieved and dealt with in the end". (Pollock and Van Reken, 2017, p. 305).

4) <u>Name their losses</u>: identifying some of the losses TCKs or ATCKs have not processed or are unaware of will further help their healing journey. (Pollock and Van Reken, 2017, p. 305). In Pollock and Van Reken (2017) words "we need to face our losses consciously (as in a funeral) and find ways and rituals to honour that loss and process it so we can move on to a life without what it is we have lost". (Pollock and Van Reken, 2017, p. 30). For example, decorating one's home with symbols of past places and people, writing poems and stories or journaling are effective ways to begin naming the losses. (Pollock and Van Reken, 2017, p. 305). Often, many TCKs and ATCKs experience severe losses (e.g., death of a family member while the TCK or ATCK was away) that have not been dealt with properly. As a result, many TCKs and ATCKs disassociate themselves from the pain; professional help might be needed. (Pollock and Van Reken, 2017, p. 305). Furthermore, Pollock and Van Reken (2017) suggest TCKs and ATCKs answering questions such as these:

- Think of one of the countries you lived in. What was something you loved about that time that you lost when you had to make your next move?

- When you think of roles you had in another place, what was something you could be or do there that you may have not found repeatable since that time?

- What happened to your pets?

- Where is your *amah* (local caregiver) now?

5) <u>Name their wounds</u>: acknowledging the way in which TCKs and ATCKs have been hurt and how they have hurt others allows them to make critical decisions (e.g., letting go of resentment towards people who have hurt them) and live life to the fullest. (Pollock and Van Reken, 2017, p. 307). Many TCKs and ATCKs experience difficulties working on this task as "it seems that the hurt becomes part of their identity. To let it go would be to leave them hollow, empty". (Pollock and Van Reken, 2017, p. 307).

6) <u>Name their choices</u>: "Dealing with the past in a healthy way frees us to make choices about the future. We are no longer victims". (Pollock and Van Reken, 2017, p. 308).

7) <u>Learn to tell their stories</u>: storytelling can be therapeutic for many TCKs and ATCKs; this outlet enables them to share facts that have had an impact on their lives. (Pollock and Van Reken, 2017, p. 308). It is common for TCKs and ATCKs to feel as if they cannot share their stories because they are so "different" from their families or communities. (Pollock and Van Reken, 2017, p. 308). Pollock and Van Reken (2017) recommend some tips when storytelling:

1. *Seek to know the stories of others and cultivate deep listening skills.* Listen for their hearts, not the facts.

2. *Learn the cultural way stories are told in the context you are in.* For example, at what point in the relationship are they told or in which setting do people choose to share their stories.

3. *Timing is not everything, but nearly.* Summarising one's story in one conversation is challenging, however; setting up coffee or lunch dates can help to share more.

4. *Clarify your point of reference.* By beginning with a "point of view", references such as, "Being a kid in São Paulo gave me a different perspective", helps the listener understand.

5. *Check your motives.* Ask yourself the reason behind you wanting to share your story (e.g., is it to connect or to impress?).

6. *When your story has a "wow" factor, understate it.*

7. *Don't assume your audience will or will not connect with your story.*

8. *You have to know your story before you can fully share it.*

9. *Telling your story may open up doors with and for others with similar stories and those who simply never thought about life from your perspective.*

Moreover, Pollock and Van Reken (2017) stated the importance of family relationships to a TCK's or ATCK's well-being. "Parents can often be partners with their ATCKs during this healing process". (Pollock and Van Reken, 2017, p. 311). Their support is

necessary, especially for TCKs and ATCKs who are still struggling because of their high-mobility transitions. Pollock and Van Reken (2017) recommend the following:

1. <u>Listen and try to understand</u>. Learn about how TCKs or ATCKs *perceived* the event without questioning them nor getting defensive (e.g., moving, changing houses, making new friends, etc.). (Pollock and Van Reken, 2017, p. 312)

2. <u>Comfort and be gentle</u>. A TCK's and ATCK's healing journey can benefit when their parents/primary caregivers listen, understand, and comfort them. (Pollock and Van Reken, 2017, p. 314)

3. <u>Don't preach</u>. According to Pollock and Van Reken (2017) "all ATCKs need, at some point, to differentiate between what parts of their experience are basically "normal" for being a TCK and what parts are particular to their family structure or the organisation under which the parents worked". (Pollock and Van Reken, 2017, p. 315).

4. <u>Forgive</u>. Depending on the circumstances, at times "parents need to ask their ATCKs for forgiveness. They have made mistakes too and shouldn't run from acknowledging them". (Pollock and Van Reken, 2017, p. 315). However, this can become a difficult task if the ATCK does not recognize the hurt he or she has inflicted upon too. (Pollock and Van Reken, 2017, p. 315).

5. <u>Assume you are needed</u>. Pollock and Van Reken (2017) recommend parents to assume their ATCKs or TCKs still need them and want them to be part of their lives. (Pollock and Van Reken, 2017, p. 315).

Furthermore, Davis et al (2015) suggested using process-experiential/emotion-focused therapy (PE-EFT) as a technique for counselling TCKs who are dealing with identity conflict and unresolved grief. (de Waal, 2021). In Soo Kim proposed using solution-focused therapy to empower TCKs by complementing and acknowledging the difficulties (e.g., identity problems or self-esteem issues) they experience or have experienced because of moving; TCKs learn to notice their strong points rather than their weak ones. (Choi, 2004). Moreover, according to In Soo Kim, utilising a person-centred therapy approach can be helpful; by accepting and showing empathetic understanding towards TCKs uneasy feelings can "break down their defences and resistances". (Choi, 2004). Choi (2004) proposed a series of counselling programs for mission schoolteachers or counsellors when treating missionary

children (a subgroup of TCKs). She suggested five programs: 1) Self-Esteem Program, 2) Communication Skill Program, 3) Career Counselling Program, 4) Re-Adjustment Program and 5) Family Counselling Program. (**ANNEX 1**).

CHAPTER III. Psychoeducational strategies for ATCKs and TCKs

3.1. School-based practical strategies for ATCKs and TCKs

The International Baccalaureate (IB) is a non-profit foundation that offers four different educational programmes: 1) The IB Diploma Programme and the IB Career-related Programme (15-19 ages), 2) IB Middle Years Programme (11-16 ages) and 3) Primary Years Programme (3-12 ages). The IB is divided into three regional centres: IB Africa, Europe and

Middle East (IBAEM), IB Americas (IBA) and IB Asia-Pacific (IBAP). ("About the IB", n.d.). As a global leader in international education, the IB programmes "are designed to develop well-rounded individuals who respond to today's challenges with optimism and an open mind". ("About the IB", n.d.). Schools offering the IB Programme are typically international schools. In 2016, the International School Consultancy reported "more than 8,257 international schools teaching 4.53 million K-12 students (in English) worldwide". (Pollock and Van Reken, 2017, p. 5). The number will have more than doubled to 10 million by 2026. (Pollock and Van Reken, 2017, p. 5). Multiple TCKs and ATCKs attend these international schools. Hence, offering a series of psychoeducational strategies for their academic and personal-social needs is fundamental.

Taking into consideration Pollock and Van Reken (2017) specific ways TCKs themselves and their parents/primary caregivers can help during their adjustment process, I developed different activities that allow teachers, students (TCKs/ATCKs and non-TCKs/ATCKs), parents/primary caregivers and counsellors at IB schools to further comprehend about the unique world of TCKs and ATCKs. These activities introduce basic terminology (e.g., who TCKs are), common characteristics among this population, different types of TCKs/ATCKs and more. These five psychoeducational strategies enable both TCKs and ATCKs to work on issues they typically encounter: (1) finding a sense of personal identity, (2) developing a sense of belonging and (3) dealing with unresolved grief.

TCKs and ATCKs spend a lot of time explaining key aspects of their life and experiences to others. According to Crossman (2016) "TCKs do not easily fit in the boxes others use to understand identity, which often leaves them missing a sense of belonging". (Crossman, 2016, p. 24). Often, these children and adults feel misunderstood by their peers, families, and teachers; TCKs/ATCKs feel most 'at home' in a group of TCKs/ATCKs. (Crossman, 2016, p. 25). Teaching their school community about their cross-cultural upbringing can enrich their understanding about them and therefore, TCKs/ATCKs themselves can also form a sense of belonging to their non-TCKs/ATCKs community. These students will be facilitated with new opportunities to establish positive relationships with each other by carrying out these activities.

IBP schools can implement the following psychoeducational strategies to prevent possible psychological difficulties both TCKs and ATCKs may experience because of growing up between cultures. Strategies (1) and (2) are directed to all members of the school community (parents, non-TCK and TCK/ATCK students, teachers, and school counsellors).

The main objective of the first activity is defining TCKs/ATCKs, listing some of their main characteristics and naming the different types of TCKs/ATCKs; posters and/or infographics are recommended to display the information. The second activity attempts to teach all members of the school community about common lifelong repetitive behaviours among the TCKs/ATCKs population. If possible, ask *known* TCKs/ATCKs students to participate (anonymity being optional) in both activities by creating short presentations and/or storytelling about their third culture kid experience in the classroom or during an assembly. Crossman (2016) book titled *"Misunderstood"* reported one third of TCKs surveyed taught others how to understand them. "When non-TCKs take the time to learn and understand how growing up internationally can affect a person, they are better able to bridge the gap - taking the pressure off TCKs to make themselves understood." (Crossman, 2016, p. 26). Sharing their stories can help TCKs/ATCKs feel seen and cared for by their community.

Furthermore, strategies (3) and (4) are designed specifically for TCKs and ATCKs students. In the third activity, TCKs for ATCKs can reflect and acknowledge their personal fears and/or losses associated with their cross-cultural upbringing. TCKs/ATCKs may experience different types of losses, such as (a) loss of friendships or relationships with family members, (b) loss of a certain lifestyle in which they are comfortable, (c) loss of important possessions that could not be taken during the move and more. (Limberg and Lambie, 2011). Therefore, recognizing those losses will give them the opportunity to reflect upon their cross-cultural moves and allow them to express themselves. In Pollock and Van Reken (2017) words "it is scary to go back, but it can be helpful to realise that no matter how badly a certain situation hurt, you have already survived it and that situation is now past. Facing the pain will hurt for a bit, but it can be grieved and dealt with in the end". (Pollock and Van Reken, 2017, p. 305). The fourth activity strives to teach TCKs and ATCKs students how to tell their experience growing up cross-culturally by storytelling; it encourages students to communicate their thoughts and feelings regarding their own experiences. For example, letting their "voices" be heard through this narrative format can help them maintain their sense of true self.

Moreover, according to Crossman (2016) "parents (and other significant adults) have the power to affect how TCKs experience life overseas - to help them successfully navigate the difficulties that come with life in the Third Culture, providing tools to process and integrate their experiences". (Crossman, 2016, p. 21). Also, Peterson and Plamondon (2009) reported that TCKs are "less stressed during transition if they have a strong connection to

their parents/primary caregivers". (Limberg and Lambie, 2011). For that reason, the fifth activity is intended for TCKs/ATCKs parents/primary caregivers to learn how to support their kid or adult children during their adaptation or healing process. Preparing and educating a TCK's/ATCK's parents/primary caregivers during moving transitions is important to further stabilise their levels of anxiety as it also affects their child's/adult's adaptation process. (Limberg and Lambie, 2011).

The following tables summarise the five psychoeducational strategies. Each strategy has its own objective/s and activities:

PSYCHOEDUCATIONAL STRATEGY	OBJECTIVE	ACTIVITY DESCRIPTION
Strategy (1): Learn about TCKs/ATCKs and their unique cross-cultural experience	1. Understand who are TCKs/ATCKs 2. Describe the main characteristics of the TCKs/ATCKs community 3. Name the different types of TCKs/ATCKs	Create eye-catching posters or infographics about TCKs and ATCKs content and place them around the school campus and/or building. We recommend using Pollock and Van Reken (2017) most updated definition of TCKs/ATCKs and further list the main characteristics of this cross-cultural population. Also, list the five types of TCKs (military/ARMY BRATS, non-military government, religious/missionary kids, business kids and others). If possible, ask *known* TCKs/ATCKs students

		(anonymity is optional) to participate (e.g., during tutor period, after school, etc.) by creating a short presentation about their third culture kid experience or present testimonies of TCKs/ATCKs students available on various TCKs/ATCKs resources (such as: https://www.tckidnow.com).
Strategy 2: Learn about common behavioural patterns among the TCK/ATCK community	4. Comprehend common coping mechanisms TCKs/ATCKs may develop as a result of their high mobility lifestyles 5. Understand effective ways to help TCKs/ATCKs who may be struggling due to their cultural transitions	Create eye-catching posters or infographics that list common coping mechanisms (e.g., failure to allow intimacy in relationships, chronic moving, etc.) that TCKs/ATCKs may develop because of their cross-cultural moves and place them around the school campus and/or building. Offer *known* TCKs/ATCKs students the possibility to participate (anonymity is optional) by talking about struggles they face or have faced because of their moves. Also, provide resources

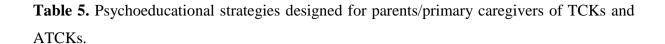| | | (such as: *Belonging Everywhere and Nowhere: Insights into Counselling the Globally Mobile*) where parents, teachers and/or counsellors can understand how to work with TCKs and ATCKs. |

Table 3. Psychoeducational strategies designed for all members of the school community.

PSYCHOEDUCATIONAL STRATEGY	OBJECTIVE	ACTIVITY DESCRIPTION
Strategy 3: Name your personal fears and/or losses	6. Identify personal fears and/or losses because of your TCKs/ATCKs high mobility lifestyle	Create a focus group where TCKs and ATCKs students can share and/or write down some of the fears (e.g., facing the pain of their upbringing, fear of taking a risk again, etc.) and/or losses (e.g., friendships, identity problems, pets, etc.) they face or have faced as a result of their high mobility lifestyles.
Strategy 4: Learn how to tell your unique TCK or ATCK story	7. Develop the ability to storytell your TCKs/ATCKs experience	Create a small workshop (e.g., after school activity) for TCKs/ATCKs students where they can learn up to

		nine tips to storytell their unique cross-cultural moves. We recommend checking Pollock and Van Reken (2017) book titled *"Third Culture Kids: The Experience of Growing Up Among Worlds"* for guidance (chapter 16).

Table 4. Psychoeducational strategies designed for TCKs and ATCKs.

PSYCHOEDUCATIONAL STRATEGY	OBJECTIVE	ACTIVITY DESCRIPTION
Strategy 5: Learn how to support your own TCK or ATCK	8. Develop active listening skills to support your TCK/ATCK kid or adult 9. Understand the benefits of using comfort and being gentle towards your TCK/ATCK during their adaptation or healing process	Create a workshop for parents/primary caregivers of TCKs where they can improve their active listening skills to further understand how their TCKs/ATCKs *perceived* different situations (e.g., moving constantly, changing schools frequently, etc.) and empathise with him/her. Also, provide them with diverse resources for guidance (such as: https://www.tckidnow.com)

Table 5. Psychoeducational strategies designed for parents/primary caregivers of TCKs and ATCKs.

CONCLUSION

This dissertation exposed a series of psychoeducational strategies/activities based upon Pollock and Van Reken (2017) specific ways third culture kids (TCKs) and adult third culture kids (ATCK) can learn to carry themselves and their parents to support them during their adjustment process. As more families continue to relocate to other countries due to professional opportunities, growing up in another culture has become the norm for these children and/or adults. Often, TCKs/ATCKs express experiencing feelings of being misunderstood by their surrounding non-TCK/ATCK community because of their different

upbringings. Pollock and Van Reken (1999) found that TCKs true sense of belonging, and comfort arises when they are with individuals that share similar backgrounds. (Limberg and Lambie, 2011). Consequently, some TCKs/ATCKs end up isolating themselves, resist making friends, decline in grades, withdraw from extracurricular activities and more. Therefore, it is fundamental for these students to form stable emotional connections to continue developing lasting relationships.

As international schools, specifically International Baccalaureate Programme (IBP) schools, are known for schooling TCKs/ATCKs, the school personnel (e.g., counsellors and teachers) must be equipped with school-based resources and skills to further support their TCKs/ATCKs academic and personal-social development. Also, parents/primary caregivers and classmates of TCKs/ATCKs can help TCKs/ATCKs students transition into the new school environment. For that reason, providing them with knowledge regarding their TCKs/ATCKs is crucial (e.g., who are TCKs/ATCKs, main characteristics of the TCKs/ATCKs community, frequent issues TCKs/ATCKs encounter and more). Earlier research into TCKs has reported these students "showed a decrease in levels of depression, anxiety, and stress and an increase in levels of functioning when they participated in a school-based transition program". (Limberg and Lambie, 2011). Although there is limited research about this population of students, Pollock and Van Reken (2001) established that TCKs share common characteristics in their identity development. It is common for TCKs/ATCKs to experience dysfunctional identity formation (e.g., inaccurate self-image, caution towards relationships) as a result of their focus on adapting to their new environment rather than their identity development. (Limberg and Lambie, 2011). Researchers Dixon and Hayden (2008) suggested that school personnel should have information regarding TCKs before students begin school. (Limberg and Lambie, 2011). School personnel should be aware of the possible negative impacts transition may have on these students' welfare. For example, counsellors can facilitate faculty training regarding the multicultural issues and specific needs of these third culture students. By using the practical strategies presented in this dissertation, the TCK's/ATCK's school community can further understand their unique way of being. Implementing activities concerning common struggles TCKs/ATCKs encounter due to their cross-cultural experiences (e.g., dysfunctional identity formation, dealing with unresolved grief and finding a sense of belonging) gives these students the opportunity to express their pleasurable and painful cross-cultural experiences. In addition, they can learn how to embrace their multicultural heritage and continue forming their most authentic sense of self. Also,

carrying out these activities contributes to these students' opportunities to connect with members of their school community. Thus, encouraging these students to form new friendships with non-TCKs and/or TCKs will only facilitate their transition.

During periods of moving, TCK/ATCK students "require a safe and comfortable school environment to mitigate the uncertainty of the change they are experiencing". (Limberg and Lambie, 2011). School counsellors play an important role in the execution of the psychoeducational strategies proposed in this dissertation. The activities exposed can be carried out using different formats, such as: storytelling, posters and infographics, presentations, and videos. The school personnel (e.g., counsellors and teachers) can adapt the activity and its corresponding format to their classes and personal availability. TCKs/ATCKs need opportunities to establish connections with other members of their new culture and individuals with similar backgrounds. Therefore, implementing the activities proposed can enhance positive relationship development between these two groups. School personnel should see additional educational resources, such as books, websites, and academic articles to further their understanding of TCK/ATCK's characteristics and how to maximise the benefits of their transitions. Hence, the entire school personnel have not only the responsibility to comprehend who are TCKs/ATCKs, but also learn how to promote a culture aware and supportive school environment for them.

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APPENDICES

APPENDIX 1: Counselling Programs for TCKs and ATCKs

Self-Esteem Program.	Often, TCKs and ATCKs face low self-esteem issues due to their cultural transitions. Self-esteem can be understood as a person's overall positive self-concept and self-evaluation. (Choi, 2004). Sociologists Jan Stets and Dr. Peter Buker define

	self-esteem as "people's overall feelings of acceptance and respect". ("Self-Esteem Levels", 2019). Individuals with high self-esteem levels also have high self-worth levels. Therefore, developing a high self-esteem allows individuals to function better. Choi (2007) program consists of defining self-esteem, understanding the factors that affect one's self-esteem and evaluating one's self-esteem to increase a TCK's overall self-esteem. (Choi, 2004).
Communication-Skill Program.	Due to their high mobility lifestyles, it is common for cross-cultural families to face communication skill deficits. Choi (2007) program contains principles of human behaviours, various communication skills (e.g., acceptance, empathetic understanding, clarifying, confronting and more). (Choi, 2004).
Career-Counselling Program.	TCKs face difficulties when it comes to career decision-making. Selmer and Lam (2004) findings report that TCKs are more prone to aspects of international mobility (e.g., pursuing an international career, international travelling, and interest in foreign languages) rather than non-TCK's. (de Wall, 2021). Through Choi (2007) program, "counsellors and teachers can evaluate TCKs' career maturity, their decision-making skills, aptitudes, interests, career values, personalities, physical conditions and abilities". (Choi, 2004). By understanding TCKs international preferences, helping them plan their career path becomes a possibility.
Re-Adjustment Program.	One example of a cultural integrative adjustment program for re-entry for adolescents was developed by the Korean Youth Counselling Institute (KYCI). (Choi, 2004; Park, 1995). The program uses Berry et al. (1987) acculturation model and aims to evaluate a person's overall life satisfaction and provides

	guidelines on how to adapt to a new culture. (Choi, 2004). Rudmin (2009) defined acculturation as "second-culture acquisition", however, he stated that this should not imply that there is only one 'second cultures to acquire'. (de Wall, 2021). "TCK's undergo this process of acculturation whilst growing up and living cross-culturally". (de Wall, 2021). The number of cultures that one has been exposed to during his/hers upbringing and cultural distance between home and host culture(s) influence every person's process of acculturation. (de Wall, 2021). The model differentiates between two cultures that shape one's acculturation process outcomes: maintaining their identity and heritage culture. (de Wall, 2021). Also, Berry et al. (1987) model establishes four kinds of adjustment styles (outcomes): 1) separation, 2) marginalization, 3) assimilation and 4) integration. **Separation.** Mainly focusing on one's cultural heritage and often avoids interacting with the surrounding culture. **Marginalization.** Neither "maintaining one's cultural heritage nor interacting consciously with the surrounding culture". (de Wall, 2021). **Assimilation.** When an individual shows preference to let go of his/her own culture heritage and interact more with the surrounding culture. **Integration.** This adjustment style "combines cultural maintenance of one's cultural heritage with involvement with the surrounding culture". (de Wall, 2021; Berry, Kim et al., 1987; Phinney et al., 2006). According to Choi (2007) the integration style of adjustment is the most recommended for re-entry students. (Choi, 2004). **Family Counselling Program.** Many TCKs undergo multiple separations from their families and others "have no clear boundary with other family members including parents". (Choi, 2004). Kim (1997) and Kim (1998) developed several sub-educational programs such as genogram, family development cycle, family structure, family function, family

	rule and more. (Choi, 2004).