THIRD CULTURE KIDS
AS UNIQUE SOURCES

Their intercultural competences and their cultural identities at work

Monika F. de Waal

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Thesis, Erasmus University Rotterdam, the Netherlands

ISBN: 978-94-6416-624-8
This research was supported in part by a non-financial contribution of IBI and their database of the IRC, Hilversum, The Netherlands.

Cover and layout: EverardArt (Everard Warffemius)
Layout: ORANJEBRUIN grafisch ontwerp | www.oranjebruin.nl
Printing: Ridderprint | www.ridderprint.nl

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Proefschrift

ter verkrijging van de graad van doctor aan de

Erasmus Universiteit Rotterdam

op gezag van de

rector magnificus

Prof. dr. F. van der Duijn Schouten

en volgens besluit van het College voor Promoties.

De openbare verdediging zal plaatsvinden op

vrijdag 24 september 2021 om 10.30 uur

door

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geboren te Oosterbeek, Nederland

Erasmus University Rotterdam

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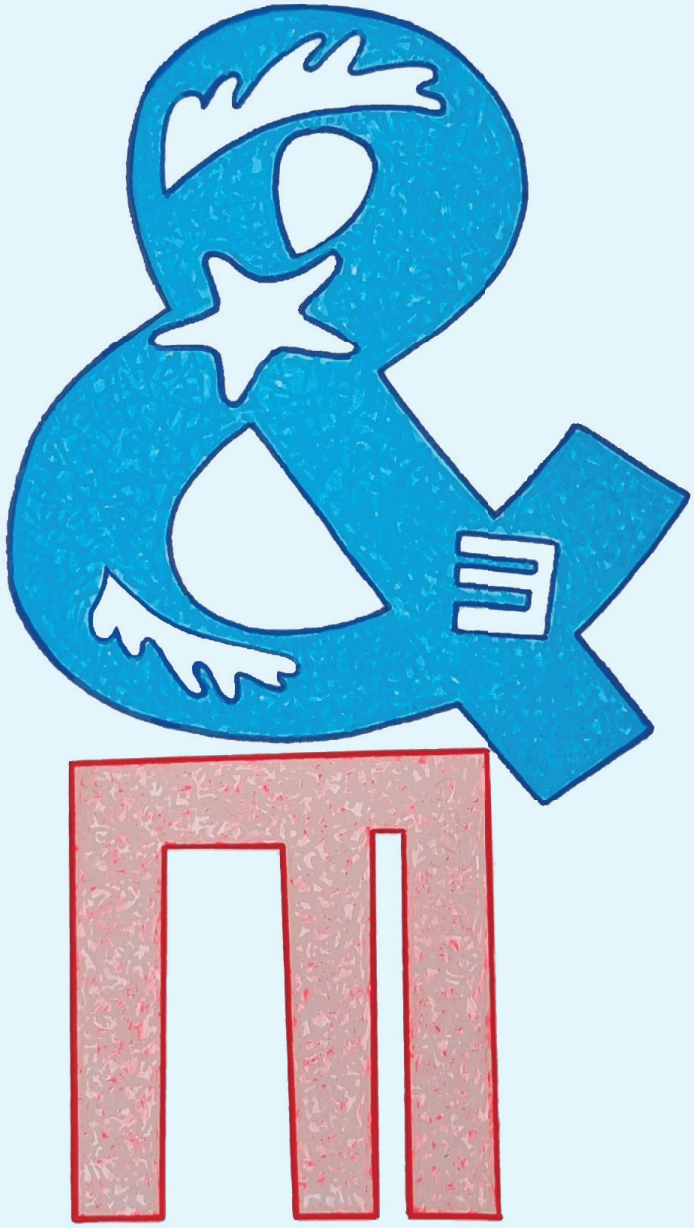


CHAPTER 1

GENERAL INTRODUCTION

1

For centuries people have travelled across the world to discover and encounter other cultures (Kittredge, 1988). Until the onset of the Covid-19 in 2020, freely moving among most countries for job-related purposes was readily accepted and becoming more and more common. For instance, in 2016, 98% of 831 multinationals were offering their employees jobs abroad. 81% of these companies supported short term placements and 69% of these companies supported even longer term placements (Mercer, 2016). For the past 50 years, researchers have become more and more interested in understanding the specific effects of the cultural exchanges on those who are working and living abroad, and on their children. More than half a century ago, Useem, Useem and Donaghue (1963) coined the result of interaction between people living and working abroad and their host country as Third Culture, and labeled children of people living and working abroad as Third Culture Kids (TCKs).

This dissertation focuses on TCKs, more specifically on their cultural identity during adulthood, the effects of their childhood experience abroad, and their possible contributions to organizations. This introductory chapter first discusses the concept of *Third Culture Kids*, and then compares this term with similar concepts/terms. Secondly, facets of the cultural identity of TCKs are treated. Next, the central research question of this dissertation and its structure is described. The introduction concludes with an overview of the focal points of the research and the different methods used in four separate studies.

Third Culture Kids: Third Culture and related concepts

The definition most often used to characterize *Third Culture Kids* (TCKs) is the following: A Third Culture Kid is "a person who spends a significant period of her or his first eighteen years of life accompanying parent(s) in a country that is different from at least one of the parent's passport country due to a choice of work or advanced training" (Pollock et al., 2017, p. 27). TCKs may have parents working for missionary, military, diplomatic, academic and other organizations, who are (mostly voluntarily) sent abroad to work in different jobs and postings. 'Working abroad' often has implied working in former colonies of Western countries, with employees from middle and upper class backgrounds (Bhabha, 1994). The term TCK applies both to individuals up to 19 years of age and to Adult TCKs, referring to adults who were a TCK during their first eighteen years. In this dissertation, TCK-samples are drawn from both age groups.

Due to one's parents' transitions between jobs and countries, many TCKs' lives involve impacting changes during the period of growing up (Pollock & Van Reken, 1999/2009). Most recently, an unexpected impacting change happened due to the Covid-19-pandemic which started in 2020. This pandemic has highly restricted the freedom of movement of people and has also changed the lives of people working and living abroad. Given such societal and organizational changes, Third Culture Kids are becoming interesting subjects to research because of their cross-cultural experiences, related to travel and living abroad. These restrictions may imply not being able to travel at all, or quarantining after travelling, and as a result communication to meet people (mostly) occurs online. When contact switches to (mostly) online communication, specific competences, including intercultural competences such as intercultural communication and managing uncertainty which already have become important in our globalized world (Gandolfi, 2012), will become even more important. As societies will continue to grow culturally more diverse, the insights we[1] can gain from TCKs will continue to add value to understanding of how intercultural encounters influence people around the world. Yet, studying TCKs can be challenging "because their experiences vary so much from individual to individual" (Heine, 2020, p. 282). Each TCK may have developed many unique skills and competences. This dissertation assumes that even though TCK experiences may vary among each other, TCK's developmental experiences form a common core. The following section discusses the essence of the label of *Third Culture* by comparing it to other labels used for people growing up and living and working cross-culturally.

Useem et al. 1963) defined Third Culture as "Behavior patterns that resulted from the interactions of people of different societies while relating to these societies" (p. 169). Pollock and Van Reken (1999/2009) took this definition further and stated that Third Culture describes a TCK's interior, interstitial[2] space and culture. This Third Culture according to them should be distinguished from a TCK's home culture, which is referring to the passport culture of the TCK's parents, and the culture where the TCK is growing up, the TCK's host country.

Third Culture, according to Pollock et al. (2017), comprises "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 but it is a lifestyle with many common experiences

1 'We' as a personal pronoun is used to include co-authors of the different studies.
2 "*Interstitial* refers to an in-between state, or an intermediate space" (cf. De Vries & Born, 2013).

shared by others living in a similar way" (p. 17). These authors also refer to Third Culture as the Neither/Nor World. Cottrell (2007) proposes to conceive of the third culture as a bridge between the first (home) and second (host) culture, but not as a new blended culture.

Important to understand the concept of Third Culture is its essential element of 'liminality', which was introduced by Van Gennep (1969). Liminality originates from the word 'limen', which is a threshold that indicates a sort of gateway between what is left behind and what is to come. Van Gennep (1969) named three "rites of passage" when leaving one group and entering another, namely the preliminal, liminal and postliminal rites of passage. Preliminal refers to the phase of detachment, and postliminal to the phase of re-entering. People growing up cross-culturally find themselves in 'liminality'. The notion of liminality can be regarded as another way to interpret Third Culture as an interstitial culture (Schaetti & Ramsey, 1999). An interstitial space can also be interpreted as a 'non-place' (Augé & Howe, 1995), which term can refer to both a literal and metaphorical liminal space. For example, literally non-places can be pass-through places such as airports, highways, and super-malls (Triebel, 2015, 2016). A temporary community or group, in contrast, is an example of a metaphorical non-place. Relating these notions to TCKs, living in a host culture, or even returning to the so-called home culture can only be a temporal situation for them, which implies a "collapsing of the temporally between (before and after) and the spatially between (here and there) into one continuum governed by liminality" (Triebel, 2016, p. 93).

Having described an essential part of Third Culture, namely its interstitial element, we will now compare the concept of Third Culture to similar concepts. The following concepts are described in the order of mostly applied concepts to related to Third Culture: Global Nomad culture (McCaig, 1992), Kikokushijo (Iwabuchi, 1994), Biculturalism (LaFromboise et al., 1993) and Cultural hybridity (Bhabha, 1994).

Global Nomad culture refers to a child's culture with its own mainstream cultural values that are different from those of the parents' home culture and from those of the host culture (McCaig, 1992). Global Nomads "develop a unique system of intercultural communication that is a blend of the cultures each brings to their interaction" (McCaig, 2011, p. 49). An example of this culture could be the celebration of diversity day, which is a ritual at many international schools,

that most Global Nomads know about as a result of growing up and living and working cross-culturally. McCaig (2011) discusses the concept of Global Nomads by localizing different types of identities of Global Nomads on a continuum. This continuum ranges from Global Nomads who identify mostly with their home culture, or their culture of origin, to Global Nomads who identify mostly with their host culture(s).

Kikokushijo is a concept introduced by the Japanese government in the 1970s and is defined as follows: (people who are…) "returnees who lived and were educated for several years overseas (mainly in Western countries) due to the transference of their fathers to an overseas branch of corporations' (Iwabuchi, 1994). Ueno, Floyd, and Lavin (2019), in turn, explain this word in the following way:

> The first character of this concept, written in Japanese as 帰国子女, is ki, which means 'to return', followed by the second character koku, meaning 'country', and the last two characters shijo, meaning 'son and daughter'. Together these characters form the four-character term 'children returning to a country'. (p. 8)

Iwabuchi (1994) states that "all of them have been categorized as problematic youth who are too 'westernized' and 'individualistic' to adapt themselves to Japanese society" (Towards Anti-Orientalist Secularisation, section para. 7). Japanese society therefore seems to expect from Kikokushijo that, after returning to Japan, they should be able to clearly manifest the Japanese cultural identity (Ueno et al., 2019). The concept of Kikokushijo, contrary to the concept of TCKs or Global Nomads, expresses the emphasis on explicit reinternalizing the passport culture, being Japanese.

The third concept, *Biculturalism*, is embedded in the broader field of acculturation research (Berry et al., 1987; LaFromboise et al., 1993; Szapocznik et al., 1980). Research on biculturalism primarily focuses on cultural behaviors such as language use, choice of friends, and media preferences. Biculturalism represents the ease and proficiency of internalizing both one's home and host culture (Benet-Martínez & Haritatos, 2005). This set of internalized cultures cannot automatically blend and does not necessarily lead to the replacement of the original culture by the absorbed second culture (Hong et al., 2000).

The fourth concept, namely the concept of *Cultural hybridity,* can be traced back to a discussion by Bhabha (1994) on the so-called third space as a postcolonial concept, in which cultural hybridity is seen as a result of colonial rule. Bhabha (1994) defines cultural hybridity as follows: "This interstitial passage between fixed identifications of identity opens up the possibility of a cultural hybridity that entrains difference without an assumed or imposed hierarchy" (p. 4). He interprets the third space as an entity that is conceptually interstitial, referring to an in-between interpretation. One can also recognize this postcolonial concept in the definition of Third Culture by Useem et al. (1963). The concept of Third Culture, namely, came forth from the interaction between American expats and people from India. Cultural hybridity was later elaborated upon by Oyserman, Sakamoto, and Lauffer (1998), and more recently by Trąbka (2014), and Iskandar (2017). An important difference between the concept of cultural hybridity and the concept of Third Culture is that the former includes individuals of mixed-race and mixed heritage (Iskandar, 2017).

In short, the common element among the above concepts is the element of interstitiality. Interstitiality is regarded as an essential element of Third Culture. Comparing the above concepts that describe the result of growing up and living and working cross-culturally with the notion of Third Culture, it can be concluded that Third Culture is not a description of (elements of) a new culture, but rather that it refers to a newly developed cultural identity of individuals, including references to their behavior and intercultural competences. A more elaborated overview of the above four concepts can be found in the Appendix 1A.

TCKs and their cultural identity

As a result of living, working and growing up abroad, an increasing number of cross-culturally mobile families and their children are developing a so-called "global cultural identity" (Heine, 2020, p. 283). Wan and Chew (2013) define global cultural identity as "a construct that connects an individual with any culture, beyond nationality and ethnicity" (p. 247), especially through multiple cultural exposure and experiences. In parallel, academic interest from anthropology, sociology, psychology, and language studies has grown across the years to address the increasing complexity of these individuals' cultural exposures and experiences (e.g., Benet-Martínez and Hartitatos, 2005; Birman, 1998; Cottrell, 2007; Heine, 2020; Iwabuchi, 1994; McCaig, 1992; Pollock & Van Reken 1999/2009; Trąbka, 2014).

Earlier research into TCKs has mostly emphasized the more *troublesome* consequences of growing up abroad and of repatriation (Chinn, 1993; Gaw, 2007; Gilbert, 2008; Gilliland, 2003; Hoersting & Jenkins, 2011; Melles & Frey, 2014; Pope, 1993). To illustrate, a TCK who is repatriating from Pakistan to the Netherlands may encounter several challenges and things to get accustomed to. The TCK in this example will, after having returned in the Netherlands, encounter a change of climate as well as more people who are white-skinned than in Pakistan, in addition to hearing another lingua franca.

Many TCKs experience a sense of loss as a result of transitioning. For instance, a loss of friends and a loss of beloved pets or things that had to be left behind when transitioning. They may also experience a sense of loss of parents and family, for instance when going to boarding school. Different aspects of such experiences have been researched. For example, Davis, Edwards and Watson (2015) suggested to use process-experiential/emotion-focused therapy (PE-EFT) as a technique for counseling Third Culture Kids who were experiencing identity conflict and unresolved grief. Also, Henderson (2016) studied how TCKs need to deal with a feeling of identity loss as a result of not being part of a social group or collective from the start, and suggests that "only by giving up the search for a home, ...will the culturally homeless person stand a chance" (p. 4). Among others, Schubert (1987) and Cottrell (2007) studied TCKs' experiences after returning to their home cultures and reaching adulthood. These authors reported psychological shortcomings and identity-development related problems, such as not being able to build stable relationships, suffering from eating disorders, or posttraumatic stress disorders. Focusing on one specific type of TCK, the missionary TCK, Klemens and Bikos (2009) found significantly lower levels of psychological wellbeing and sociocultural adaptation among college-aged missionary kids than among their non-TCK peers after having returned to the United States from abroad. Other researchers investigated among TCKs how their friendships and stable relationships were predominantly built within TCK communities and not within non-TCK communities (Fail et al., 2004; Lijadi & Van Schalkwyk, 2014; Pollock & Van Reken, 1999/2009; Schulz, 1984; Useem & Downie, 1976/2011).

Whereas the above studies focus on negative aspects of the TCK experience, in the last decades, psychological research in general has seen a shift to include *positive* phenomena, such as a focus on individuals' strengths instead of weaknesses (Peterson et al., 2008). This shift is most clearly recognized in the domain of positive psychology, as is described in the encyclopedia of positive psychology (Sheldon,

2009) as follows: "Positive psychology is in part an attempt to rectify the biases of past research's focus on pathologies and errors" (p. 9). More recent research on TCKs fits this emphasis on positive psychology. To illustrate this, Bonebright (2010) in a literature review, Cottrell (2007) in a presentation to the American Psychology Association, and Tanu (2020) in an inaugural virtual seminar, present suggestions on how TCKs could be positively affected by growing up cross-culturally. The expectation of these researchers was that through their experiences of growing up in different cultures, with different languages and sets of values, TCKs would be able to develop intercultural competences, language skills and attitudes that may contribute to effective collaboration in multicultural workplaces. Similarly, based on their findings, Lam and Selmer (2004) and Carroll (2019) suggest that TCKs may contribute to organizations and society at large because of their developed intercultural competences, attitudes, and skills. Carroll (2019) summarizes this suggestion as follows:

> The choice to attend university, to travel and even where to live are all influenced by their upbringing and experiences in different places. They have all developed a positive outlook on life and fearless attitude towards the world, different cultures and future life opportunities. (p. 86)

These authors recognize TCKs' potential contribution as international bridgebuilders and leaders. They report findings that TCKs see themselves as good candidates for business expatriate positions. Likewise, Matthewman (2011) wonders whether TCKs would be the employees needed in today's global work force.

Research question using two lenses

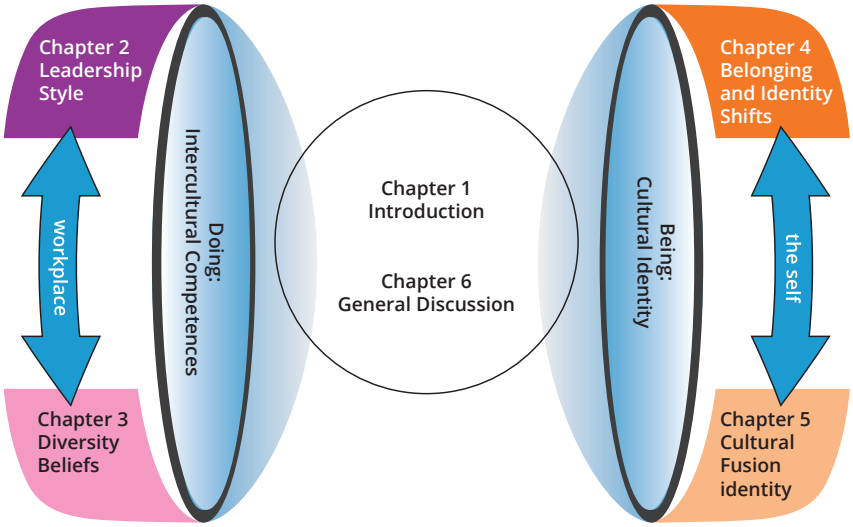
In line with this shift towards a focus on positive features of TCKs, the overarching research question of this dissertation is: How do the unique experiences of TCKs influence their cultural identity and relate to their ability to be effective across cultures in the work context? In this dissertation, two lenses are used to investigate TCKs: one lens focuses on what TCKs can contribute to the workplace, related to what they do (*Doing)*, and the other lens focuses on their cultural identity, related to how they are (*Being)*. Two classic issues in psychological research about people thus come together, namely 'What are you capable of [*doing*] and who are you [*being*]?' (Ryff & Singer, 2013). Philosophers even argue that *doing* and *being* are intertwined, by means of phrases such as "We are what we repeatedly do" (Aristotle

rephrased by Durant, 1926, p. 87) or argue that both are connected, by a question such as "Does your identity define your actions?" (cf. Akerlof & Kranton, 2010). Figure 1.1 shows how these two lenses together form the dissertation structure as elaborated in four studies.

The *Doing* lens of intercultural competences relates to the issue of how TCKs can positively contribute to the workplace when having reached adulthood. Two empirical quantitative studies compare TCKs with non-TCKs in terms of their preferences for their own leadership styles, and in terms of their positive diversity beliefs, respectively. In the workplace, leadership style and positive beliefs about diversity are critical for the effectiveness of organizations (Caligiuri & Tarique, 2012; Stokke & Falletta, 2013).

The *Being* lens, that is the lens of cultural identity, contributes to the understanding of the self of TCKs. Understanding oneself and one's cultural identity is essential for building intercultural encounters (Holmes & O'Neill, 2012). Two studies in this dissertation use this lens of cultural identity: One of which is an empirical qualitative study investigating TCKs' sense of belonging and their cultural identity shifts, while the other is a conceptual study which builds upon the theory of Cultural Fusion (Croucher & Kramer, 2017) by focusing on the concept of 'Cultural Fusion identity'.

Figure 1.1 *Structure of this dissertation*



1

The *Doing* lens of intercultural competences

The lens of intercultural competences investigates positive contributions of TCKs to the workplace. Many definitions of intercultural competences have been provided, without a clear consensus until now (Griffith et al., 2016). This dissertation adheres to Earley and Peterson's (2004) encompassing definition of intercultural competence, which is the following: "a person's capability to gather, interpret, and act upon these radically different cues to function effectively across cultural settings or in a multicultural situation" (p. 105). In this dissertation, intercultural knowledge and developed skills, personality characteristics, underlying attitudes, as well as belief systems, are regarded as parts of intercultural competence. The two potential contributions of TCKs to the workplace that this dissertation focuses on are TCKs' preferred styles of leadership and the extent to which TCKs have more positive diversity beliefs than non-TCKs and how this contributes to constructive teams.

Bird, Mendenhall, Stevens and Oddou (2010) distinguished three major clusters of intercultural competences. These are the following. First, 'perception management' competences, which are about one's cognitive approach to cultural differences, such as one's tolerance of ambiguity and how individuals manage their perceptions in situations of cultural diversity (for example, being less judgmental). Second, 'relationship management', which includes competences that recognize the importance of relationships in general, awareness of others, and interaction styles with others, emotional sensitivity, self-awareness, and social flexibility. Third and last, these researchers distinguished the competences of 'self-management', which are linked to one's sense of identity and how strong this identity has developed, as well as how one manages emotions and stress effectively. In a conceptual analysis, Gandolfi (2012) argues that intercultural competence is needed in order for leaders to communicate an inspiring vision effectively, for transformational leadership in particular.

Positive diversity beliefs have been known to contribute to an increased performance of individuals in diverse contexts (Homan et al., 2007). Positive diversity beliefs are defined as "beliefs about the value of diversity to group functioning" (Stegmann, 2011, p. 44). When comparing TCKs to non-TCKs, the question arises if TCKs, as a result of their cross-cultural upbringing, develop more positive diversity beliefs than non-TCKs, and how TCKs' intercultural competences may play a role in developing positive diversity beliefs.

The *Being* lens of cultural identity

The second lens focuses on the topic of cultural identity. This focus fits a core research topic within studies on TCKs, namely the issue of how TCKs' cultural identity can be defined, including their sense of belonging (Hayden & Thompson, 1995; Hiruy, 2009; Nae, 2019; Tannenbaum & Tseng, 2015). One's cultural identity can be regarded as a component of one's overall self (Brettell, 2006). A person's cultural identity and the sense of self are shaped through the "formal or informal membership in groups that impart knowledge, beliefs, values, attitudes, traditions, and ways of life" (Jameson, 2007, p 199). The development of TCKs' cultural identity includes various types of interactions within other cultural settings and with people from other cultures, growing up and living cross-culturally (Tannenbaum & Tseng, 2015). A TCK is said to have developed a multifaceted, that is a 'mixed' (multipart) identity (Moore & Barker, 2012). Lustig and Koester (2013) explicitly state that cultural identities "are (...) components of one's self concept" (p. 133). The lens of cultural identity focuses on the forming of TCKs' identity and on a TCKs' self-concept. One study in the present dissertation using this lens, examines TCKs' sense of belonging and cultural identity shifts, and another study is a conceptual analysis of the cultural identity of TCKs. In an age in which more and more people are developing a global cultural identity (Heine, 2020), cultural identity shifts become an important research topic.

As a result of transitioning between different cultures, TCKs often struggle with their sense of belonging. On the one hand, this is often framed as rootlessness, on the other hand, as being able to experience the world as one's home (Cutcher, 2015). Through the process of transitioning, a sense of belonging and cultural identity are formed and transformed. Sussman (2000) summarizes this idea as follows:

> The cultural identity model proposed here suggests that as a consequence of the interaction of identity salience, the adjustment process, and adaptation outcome and self-concept changes, four distinct types of identity shift might occur, the shift latent until repatriation makes it salient to the sojourner. (p. 365)

Four cultural identity shifts have been distinguished by Sussman (2000), namely subtractive, additive, affirmative, and intercultural shifts. These shifts can be deduced from one's developed affect for home and host cultures. Affect

is strongly related to belonging (Sussman, 2000). "Belonging is about emotional attachment, about feeling 'at home' and … about feeling 'safe'" (Yuval-Davis, 2006, p. 197).

In the last study, two important concepts are analyzed, namely acculturation and cultural identity. These concepts can be identified by looking through the *Being* lens. Knowing more about yourself, and your cultural identity helps TCKs and other people growing up and living abroad to recognize their potential, their strengths and how to overcome potential struggles. These constructs have helped researchers to define aspects of the cultural identity developed by TCKs, and other people growing up and living abroad. In this dissertation we build upon cultural fusion as the descriptive element for the acculturation process. In our conceptual analysis, we introduce Cultural Fusion Identity to recognize cultural identities. Based on the ease with which TCKs, and other people growing up and living abroad, may integrate their different cultural backgrounds, this study distinguishes between three types of Cultural Fusion Identity on a Cultural Fusion Identity continuum.

Four studies: specific topics and research questions

The overarching research question, namely "How can growing up cross-culturally as a Third Culture Kid contribute positively to the workplace (a), and to positive insights about oneself in terms of one's cultural identity? (b)" is answered in four studies. The first two studies, described in Chapter 2 and 3, use the *Doing* lens of intercultural competences, whereas the last two studies, explained in Chapter 4 and 5, use the *Being* lens of cultural identity.

Chapter 2 (study 1) describes a study exploring whether (Adult) Third Culture Kids (TCKs) (n = 121) compared to non-TCKs (n = 116) exhibit a stronger set of intercultural competences and multicultural personality traits, and whether TCKs, through their intercultural competences and multicultural personality traits, prefer to show the style of transformational leadership more than non-TCKs.

Chapter 3 (study 2) describes a study which examines the relationship between being a Third Culture Kid (TCK) and one's diversity beliefs, and the possible mediation of this relationship by intercultural competences. Data came from 1454 respondents. 550 respondents had spent one or more years abroad

and were thus classified as TCKs. Their diversity beliefs were compared to 904 matched respondents who had never lived abroad, and who therefore were classified as non-TCKs.

Chapter 4 (study 3) reports on a study investigating two questions through the *Being* lens of cultural identity. The two questions in this study are the following: (1) "Which specific cultural identity shifts of TCKs, namely affirmative, additive, subtractive, and intercultural, can be identified as indicated by the positive affect shown towards host culture(s) and home culture?" and (2) "Do TCKs define their belonging more to people or to a geographical location, when they answer the questions related to the free format poem by Lyon (1999), named Where I'm From?"

Chapter 5 (study 4) describes a conceptual analysis of acculturation and Cultural Fusion theory, using Third Culture Kids as an illustration. The cultural identity of TCKs, as well as other people growing up and living abroad, can be regarded as a result of acculturation. With acculturation being renamed as cultural fusion by Croucher and Kramer (2017), cultural identity entails cultural fusion. The analysis in Chapter 5 leads to coining the term Cultural Fusion Identity. This term describes the cultural identity of people growing up and living abroad, such as TCKs. A continuum of Cultural Fusion Identity is proposed, which can offer an indication of the process of fusion that leads to the recognition of a certain Cultural Fusion Identity.

Finally, Chapter 6 provides a general discussion of the studies in this dissertation and offers several conclusions.

Methods

For the four studies in this dissertation, different research methods were used, namely qualitative methods, quantitative methods, mixed methods, and a conceptual analysis.

In Chapters 2 and 3, quantitative methods were used to compare TCKs with non-TCKs, respectively in terms of TCKs' own preferred leadership style (Chapter 2; study 1), and in terms of positive diversity beliefs (Chapter 3; study 2). Study 1 used the Multicultural Personality Questionnaire (MPQ) (Van der Zee & Van

Oudenhoven, 2004) to measure five multicultural personality characteristics, the Intercultural Readiness Check (IRC) (Brinkmann & Van Weerdenburg, 2014) to measure four intercultural competences, and lastly the Multifactor Leadership Questionnaire (MLQ), based on the leadership model of Bass, Avolio and Atwater (1996) that describes three leadership styles, namely the laissez-faire, the transactional and the transformational leadership style. For study 3, the diversity beliefs scale of Homan et al. (2010) was used.

Poetic inquiry (Prendergast, 2009) was used to study the sense of belonging and cultural identity shifts of TCKs (Chapter 4; study 3). Twenty TCKs were interviewed, who were asked to respond to the free format poem of Lyon (1999) of 'Where I'm from'. ATLAS.ti was used to analyse the data qualitatively.

The fourth study (Chapter 5) is a conceptual analysis, analyzing the concepts of acculturation, renamed as cultural fusion (Croucher & Kramer, 2017), and cultural identity, with an application to the process of acculturation of TCKs, and resulting in an introduction of the concept of Cultural Fusion Identity.

CHAPTER 2

Growing up among cultures: Intercultural competences, personality, and leadership styles of Third Culture Kids

This chapter has been published as: Waal, M. F. de, & Born, M. Ph. (2020). Growing up among cultures: Intercultural competences, personality, and leadership styles of third culture kids. *European Journal of International Management, 14*(2), 327–356. https://doi.org/10.1504/EJIM.2020.105548

Abstract

The world seems to be increasingly in demand of global leaders with a transformational leadership style who do business across borders with intercultural ease. To identify such leaders, this study explores whether Third Culture Kids (TCKs) (n = 121) compared to non-TCKs (n = 116) exhibit a stronger set of multicultural personality traits and intercultural competences, and whether TCKs compared to non-TCKs, via their multicultural personality traits and intercultural competences, prefer transformational leadership more. Results from group comparisons indicated that TCKs display more intercultural sensitivity than non-TCKs. Parallel mediated regression analyses showed that being a TCK, compared to not being a TCK, had a positive indirect effect on their preference for transformational leadership through open-mindedness, while it had a negative indirect effect on their preference for transformational leadership through flexibility and emotional stability.

Keywords: TCKs, Third Culture Kids, transformational leadership, multicultural personality traits, intercultural competences, growing up in different cultures, mediated regression analysis

Introduction

Globalisation leads to an increasingly diverse working environment, resulting in a growing number of people working in an intercultural and international setting (Matthewman, 2011). In such settings, people are expected to maintain international contacts and deal with colleagues coming from different cultural backgrounds. According to Matveev (2017), "A new skills set, including intercultural competence, will help managers face the challenges of a complex, dynamic, and competitive business environment" (p. 5). Similarly, Rosen (2000) sees global literacy as the new leadership competence required for business success. Rosen defines being globally literate as "seeing, thinking, acting, and mobilizing in culturally mindful ways" (Rosen, 2000, p. 57).

A review by Cumberland et al. (2016) identified no less than 17 personality traits that were linked to effective global leadership, including open-mindedness and flexibility. Besides the importance of multicultural personality traits, the need of intercultural competences for global leadership has been pointed out. Bird et al. (2010) for instance, see intercultural competence as increasingly necessary in a global workplace, arguing that collaborative and coordinating demands are stretching leaders' capacities. Such views have been corroborated by empirical findings. Related to intercultural competences, Caligiuri and Tarique (2009) examined whether a set of situation-specific cross-cultural competences was related to international assignee success (Caligiuri & Tarique, 2009, 2012, 2016). The effectiveness of global leaders' activities was affected by experiences that included high contact cross-cultural leadership development. More generally, they found that significant intercultural experiences in either an individual's professional or personal life positively impacted their flexibility and tolerance for ambiguity.

The question may be asked which individuals possess such multicultural personality traits and intercultural competences. Are these traits and competences more prevalent in people who have had intercultural experiences from an early age onwards, such as Third Culture Kids (TCKs)? TCKs are people who, in the period between 0 and 18 years of age, have lived in another culture than the passport culture of their parents (Pollock & Van Reken, 1999/2009). Many TCKs thus have had unique intercultural experiences in their years of development, growing up among cultures. As Pollock et al. (2010) emphasised, this uniqueness lies in the

actual living in different cultural worlds instead of simply watching, studying, or analysing other cultures. Their considerable cultural capital therefore may provide TCKs with an intercultural advantage (Cottrell, 2002). In this regard, researchers have argued that their past experiences and international focus may prepare TCKs, when older, to be well-suited for expatriate assignments, for example intended for multinational business purposes (Bonebright, 2010; Selmer & Lam, 2004). Supporting such reasoning, Miska et al. (2013) found that when working with people from other nationalities, one's intercultural competences of emotional sensitivity and social flexibility positively relate to effective and responsible global leadership.

Global leadership has been described as "the process of influencing the thinking, attitudes, and behaviors of a global community to work together synergistically toward a common vision and common goal" (Bird et al., 2010, p. 811). From this we can infer that there is clear similarity with the transformational leadership style, the latter referring to inspiring one's followers to accomplish more, and emanating from the widely used leadership model of Bass et al. (1996). The transformational leadership style has a focus on inspiring followers with a vision towards a goal. When placing leadership styles in an intercultural context, conceptually, transformational leadership is closest to global leadership compared to both other styles which Bass et al. (1996) distinguish. These two other styles are transactional leadership, with a focus on matching the needs of the organization and the needs of the employees, and laissez-faire leadership, a style of absent leadership. Empirical research by Van Woerkom and De Reuver (2009) on leadership styles has shown that within an intercultural work environment transformational leadership is a particularly effective style to increase subordinates' work performance. Furthermore, Van Woerkom and De Reuver reported a positive relationship between displaying transformational leadership and all five traits of the multicultural personality model of Van der Zee and Van Oudenhoven (2000), namely cultural empathy, open-mindedness, social initiative, emotional stability and flexibility.

Related to the above lines of thought, in this study we expect TCKs to exhibit a stronger set of multicultural personality traits and intercultural competences than non-TCKs and we investigate how these traits and competences in turn could relate to one's preferred leadership style, in particular transformational leadership. To this end, the following section will deal with the topics of Third

Culture Kids, multicultural personality traits and intercultural competences, and finally leadership styles, especially the transformational leadership style. These topics will lead to the formulation of several hypotheses.

Third Culture Kids and Cross-Cultural Kids

TCKs form a subcategory of the group of Cross-Cultural Kids (CCKs) (Van Reken & Bethel, 2005). The different types of CCKs are presented in Figure 2.1. CCKs are children who "lived in – or meaningfully interacted with – two or more cultural environments for a significant period of time during childhood" (Pollock & Van Reken, 2009, p. 31). Bicultural as well as multicultural children who have parents originating from two or more cultural backgrounds are a subcategory of CCKs as well. The categories of CCKs among others include children of immigrants and refugees, ethnic minorities, and international adoption children (Pollock & Van Reken, 2009). Immigrant children are experiencing another culture as a result of the choice of their parents to permanently move to another country, with the assumption that they will not be returning to their home country. Children of refugees are CCKs living in a country other than their home country as a result of forced circumstances such as war, politics, violence, or natural disaster, often with the assumption that they will be returning to their home country. Whereas children of ethnic minority groups are children of parents not belonging to the ethnic majority of the country of residence, international adoption children are children adopted by parents who do not originate from their country of birth.

In Figure 2.1, Third Culture Kids are labelled as Traditional TCKs. This term refers to children who encounter, as well as live in, other cultures because of the career choice of at least one of their parents. The term Adult TCKs is used for adults who grew up as TCKs and is commonly abbreviated as ATCKs. However, more often the abbreviation used is TCKs. The parents' (passport) culture is often known as the home or 'first' culture, and the host culture is labelled as the second culture (Pollock & Van Reken, 2009). Occasionally, TCKs also are referred to as 'global nomads' (McCaig, 1994) as they share the experience of movement, or a lack of fixed territory (Cason, 2015). The shared commonalities of TCKs, who are living an internationally mobile lifestyle, often lead to a 'neither/nor world', which is called the Interstitial or Third Culture (Pollock et al., 2010). Thus, TCKs generally feel that they belong only partly, but not fully, to all cultures they have experienced.

In adjusting to a wide variety of influences, they might have incorporated elements of the cultures that they grew up in as well as elements of their parents' passport culture. The so-called third culture, however, has been defined as "a generic term to discuss the *lifestyle* created, shared and learned by those who are from one culture and in the process of relating to another one" (Pollock et al., 2010, p.16).

Living without one's parents in another country during childhood, e.g., having had a boarding school period abroad, does not in itself identify a person as a TCK. Furthermore, to be identified as a TCK it is important that one's cross-cultural experience unfolds before reaching the age of eighteen. According to Cason (2015):

> TCKs may be better understood as belonging to a separate culture of 'in-between-ness', or in other words as ex-members of an expatriate subculture, who, in adulthood, are generally excluded from their parents' homeland by virtue of their growing up outside the passport culture of their parent. (p. 36)

TCKs have been classified into five subgroups, as shown in Figure 2.2. This classification is based on reasons why parents lived abroad, namely, according to their parents' so-called sponsor organizations: (1) the military, (2) missionary (and non- profit work), (3) corporate (business), and (4) foreign service (diplomats) and (5) other (Hervey, 2009; Pollock & Van Reken, 2009). Presently, it is commonly recognized that there are many more categories of TCKs, such as parents working for NGOs and parents working in education (Pollock & Van Reken, 2009).

Lam and Selmer (2004) reported that adolescent TCKs had stronger international mobility preferences compared to their non-TCK peers. Additionally, Cottrell (2002) reported that "One of the most noteworthy characteristics of ATCKs is their extraordinary educational achievement; 81% had at least a bachelor's degree compared to 21% of the US population over 25 (years of age) at the same time" (Cottrell, 2002, p. 235). It should be noted that this research is uniquely based on ATCKs with US passports, thus a generalization to other ATCKs is yet to be empirically confirmed.

Given that TCKs show a stronger preference for travel and an international career, they often speak several languages. Combined with a reduced preference to settle down, TCKs may be successful as future business expats (Selmer & Lam,

Figure 2.1 *Cross-Cultural kids (Pollock & Van Reken, 2009). TCKs are labelled as traditional Third Culture Kids in this figure. The figure is used with permission from the authors.*

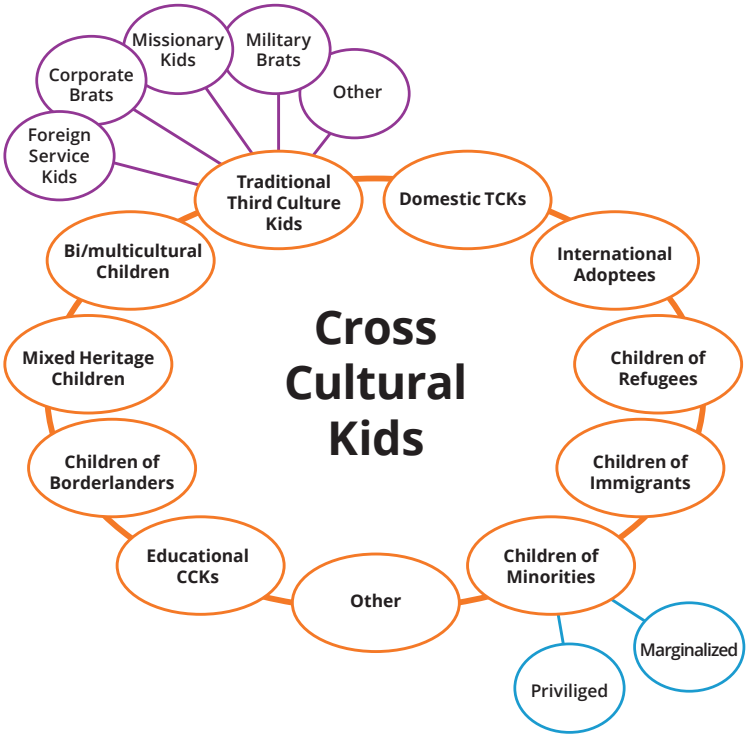
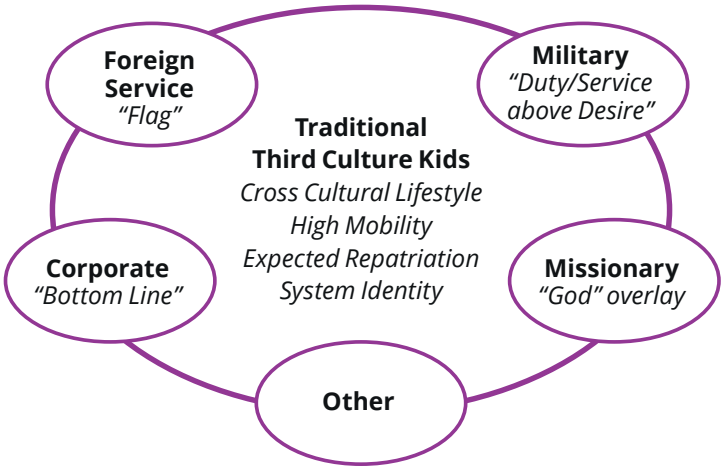


Figure 2.2 *Types of TCKs, labelled as traditional Third Culture Kids (Pollock & Van Reken, 2009). The figure is used with the permission from the authors.*



2004). The longer people had lived outside the US as TCKs and the more nations they had lived in, the more likely they were to use another language at work, to have worked outside the US and to have had a work history which was primarily or entirely international (Cottrell, 2002). Such third culture experience is thought to facilitate TCKs in developing a set of intercultural competences (Gerner & Perry, 2000; Lam & Selmer, 2004; Langford, 1998). Their intercultural competences, and likewise, their developed multicultural personality traits may equip them to display better leadership in today's culturally diverse work environment.

Research concerning TCKs has often highlighted the negative effects of their cross- cultural experience, such as depression, identity crisis, and experiencing what is known as a 'reverse culture shock' upon returning to their passport country (Fail et al., 2004; Hervey, 2009; Walters & Auton-Cuff, 2009). Several researchers, however, have emphasized that the benefits of their upbringing are unique and far-reaching in a positive sense. For example, McCaig (1994) stated: "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 are probably better equipped than others" (McCaig, 1994, p. 33). The next paragraph will explore the constructs of multicultural personality traits and intercultural competences, including the concept of Cultural Intelligence (CQ), which was introduced in 2002, and their relationship.

Multicultural personality traits, intercultural com-petences, and cultural intelligence

Multicultural personality traits (MPTs) as well as intercultural competences (ICs) have been shown to be useful for predicting and explaining individual differences in intercultural effectiveness (Mol et al., 2005; Van Oudenhoven & Van der Zee, 2002; for a review of studies see Matsumoto & Hwang, 2013).

More or less simultaneously, Earley and Ang (2003) introduced the construct of cultural intelligence (CQ), which is also intended to predict individuals' intercultural effectiveness. To date, research on CQ has grown increasingly popular (Fang et al., 2018), as a result of which the need also arises to discuss how MPTs, and ICs are conceptually related to CQ. Within CQ, Earley and Ang (2003) distinguish four intercultural facets, namely cognitive CQ (knowledge about cultures), metacognitive CQ (cultural awareness, questioning one's own cultural

assumptions), motivational CQ (efforts to understand how to operate effectively cross-culturally) and behavioral CQ (adapting verbal and non-verbal behavior to another culture). The general concept of CQ has been defined as follows: "A person's capability to adapt effectively to new cultural contexts and thus refers to a form of situated intelligence where intelligently adaptive behaviors are culturally bound to the values and beliefs of a given society or culture" (Earley & Ang, 2003, p. 26). In their view, cultural intelligence is partly referred to as cultural meta-cognition, a proposed higher-order faculty enabling individuals to regulate how they use their cultural knowledge and how they adjust their behavior.

In an extensive review of 142 articles, Fang et al. (2018) categorized two predictors of CQ, personality traits and intercultural experiences, to form antecedents of CQ. Supporting this idea, earlier studies showed that openness for experience was related to all four CQ dimensions mentioned above (Ang & Koh, 2006). Openness for experience can conceptually be related to open-mindedness, one of the identified multicultural personality traits. Furthermore, Remhof et al. (2013) found that individuals' motivational CQ could be predicted from their motivation to explore cultural situations and enjoy new experiences. When traits and competences develop through intercultural experiences, one could therefore argue that both multicultural personality traits and intercultural competences may be perceived as CQ antecedents. Having discussed the plausible role of MPTs and ICs as antecedents of CQ, we now discuss MPTs and ICs more in depth.

Multicultural personality traits (MPTs)

Van der Zee and Van Oudenhoven (2000) proposed five multicultural personality dimensions, later referred to as traits (Van der Zee et al., 2013), which are viewed as relevant to intercultural effectiveness. These five traits are: cultural empathy (defined as the degree to which a person can empathize with thoughts, feelings, and behaviors of individuals from a different culture), flexibility (the ability to navigate new and unexpected cross-cultural situations), social initiative (the tendency to approach new social situations actively), open-mindedness (the extent to which one holds an open and unbiased attitude towards people from a different culture), and emotional stability (the ability to regulate emotional responses in cross-cultural stressful situations) (Van der Zee et al., 2013).

Traditionally, aspects of an individual's personality are considered to be more or less stable, whereas competences are considered to be malleable (Roberts and DelVecchio, 2006). In the MPT framework, flexibility and emotional stability are assumed to be fairly stable, whereas cultural empathy, social initiative and open-mindedness are considered to be more amenable to change (Herfst et al., 2008). Likewise, other studies indicate that the MPTs may be changeable. Van Bakel (2012) and Van Bakel et al. (2014), for example, found that expatriates' open-mindedness changed depending on contact with locals: Expatriates in the Netherlands with little contact with locals became less open- minded after nine months abroad, whereas those with systematic contact remained as open-minded as at the beginning of their stay, provided they also had a long-term personal relationship.

Findings reported by Dewaele and Van Oudenhoven (2009) comparing TCKs and non-TCKs on multicultural personality traits are of interest to the current study. They found that TCKs on average scored higher than non-TCKs on cultural empathy and open- mindedness, but lower on emotional stability. They, however, found that TCKs did not score significantly differently from non-TCKs on flexibility or social initiative. The participant sample consisted of 79 respondents between the age of 13 to 15 of which 50% were TCKs and 50% were non-TCKs. The authors explained their findings by stating that acculturation is a stressful process that may reduce one's emotional stability, whereas the pressure to fit in and deal with different languages and cultures might strengthen one's cultural empathy and open-mindedness.

Based on the findings presented above, we expect that three traits, notably cultural empathy, open-mindedness, and emotional stability from the MPT framework are changeable by external factors, and hence, that TCKs on average may score differently on these multicultural personality traits than non-TCKs due to their early cross-cultural life experiences. Emotional stability is included here since living across different cultures impacts stability, especially in comparison to not moving during developmental years. With this knowledge, we aim to investigate whether their findings are generalizable to TCKs as adults. As a consequence, hypothesis 1 was formulated as follows:

Hypothesis 1: TCKs will score significantly higher than non-TCKs on cultural empathy (1a), and on open-mindedness (1b), but significantly lower than non-TCKs on emotional stability (1c).

Intercultural competences (ICs)

Intercultural competences are regarded as sets of knowledge, skills, attitudes, and other characteristics assumed to contribute to effective intercultural interaction (Engle et al., 2001; Miska et al., 2013; Ruben, 1989; Ruben & Kealey, 1979; Spitzberg & Changnon, 2009; Thomas & Fitzsimmons, 2008). The search for intercultural competences to explain, predict and assess differences in how individuals deal with intercultural interactions started with a series of Peace Corps studies in the 1960s (Smith, 1966). Since then, numerous intercultural competences have been proposed (cf. Spitzberg and Changnon, 2009, for a list of more than 300 competences), and different underlying competence models have been discerned (Matveev & Merz, 2014; Spitzberg & Changnon, 2009; Thomas & Fitzsimmons, 2008).

One of the models used to assess intercultural competences is the Intercultural Readiness model, measuring competences with the Intercultural Readiness Check (IRC) (Van der Zee & Brinkmann, 2004). The model regards the IRC competences as prerequisites for intercultural effectiveness. The four competences discerned by the Intercultural Readiness model are the following: intercultural sensitivity (the ability to take an active interest in others, their cultural background, needs and perspectives), intercultural communication (the ability to monitor and adjust one's own communicative behaviors when communicating with culturally different others), building commitment (the ability to influence one's social environment, based on a concern for integrating different perspectives), and managing uncertainty (the degree to which one appreciates the uncertainty of culturally diverse environments as an opportunity for personal development) (Brinkmann & Van Weerdenburg, 2014; Van der Zee & Brinkmann, 2004).

With respect to how the four competences are related to one another, the Intercultural Readiness model makes no specific assumptions. This framework views all competences are learnable and trainable. In terms of Thomas and Fitzsimmons' typology of models, the IRC can be classified as a 'developmental and learning model' (2008). These authors consider intercultural sensitivity to be an information skill, intercultural communication and building commitment as interpersonal skills, and managing uncertainty as an action skill.

Van der Zee and Brinkmann (2004) have shown empirically that the intercultural competences (ICs) are predictive of employees' international

career aspirations and that they are related to previous experience abroad. Van der Poel (2016) reported that the ICs were predictive of students' intercultural development during a stay abroad. Furthermore, Lyubovnikova et al. (2015) found that intercultural sensitivity as measured by the IRC predicted the degree to which students appreciated their group's cultural diversity as a resource for learning and performance.

A survey by Williams (2005) showed that even a short exposure to different cultures improved intercultural competences. Over a period of four months, students participating in an exchange program showed significantly more intercultural skills than those who did not. Anderson et al. (2006) confirmed these findings when investigating an exchange period of four weeks, and Pedersen (2010) confirmed similar findings in a study on the development of intercultural sensitivity over a year. Furthermore, previous research has shown that being exposed to different cultures, particularly long exposures, improves these competences and intercultural skills (Anderson et al., 2006; Pedersen, 2010; Williams, 2005). Consequently, we aim to investigate whether these findings can be expanded to TCKs, formulating the second hypothesis as follows:

Hypothesis 2: TCKs score significantly higher than non-TCKs on intercultural sensitivity (2a), intercultural communication (2b), building commitment (2c), and managing uncertainty (2d).

Transformational leadership

With a better understanding of multicultural personality traits and intercultural competences and how these are related to being a TCK, we explore the relationship between these traits and competences and transformational leadership. Subsequently, the relationship between TCK-status and transformational leadership through these traits and competences will be focused upon.

In an investigation of over two-hundred global leaders, Caligiuri and Tarique (2009) found that cross-cultural leadership development activities as well as leaders' personality characteristics were predictors of effective global leadership. For example, they found that extraversion, a personality characteristic, moderated the relationship positively between high contact cross-cultural leadership development activities and effectiveness on global leadership activities (Caligiuri & Tarique, 2009).

Transformational leadership was coined by Burns (1978) and defined as "leaders inducing followers to act for certain goals that represent the values and the motivations - the wants, and needs, the aspirations and expectations - of both leaders and followers" (p. 19). The influence of multicultural personality on one's own transformational leadership and performance was measured among 138 managers in the earlier mentioned study of Van Woerkom and De Reuver (2009) through self-reported behavior and self-reported preferences. The intercultural context in which these managers worked included expatriate assignments as well as roles in which they needed to lead multicultural groups. Results showed a positive relationship between all five traits of cultural empathy, flexibility, social initiative, open-mindedness, and emotional stability with transformational leadership.

With regards to these findings, we aim to replicate the findings of Van Woerkom and De Reuver (2009) and therefore formulated the third hypothesis as follows:

Hypothesis 3: The multicultural personality traits of cultural empathy (3a), flexibility (3b), social initiative (3c), open-mindedness (3d), and emotional stability (3e) correlate positively with a preference to display transformational leadership.

Next to the expected relationship between multicultural personality traits and transformational leadership, we may expect relationships between intercultural competences and transformational leadership. Looking at the aspect of transformational leadership, research often refers to effective global leadership. This latter type of leadership combines ways to integrate thoughts, attitudes, and behaviors to be able to reach common visions and goals through working together (Bird et al., 2010), and leads to the concept of a global mind-set (Cohen, 2007). In their review of the literature on a global mind-set, Levy et al. (2007) defined this construct as "a highly complex cognitive structure characterized by an openness and articulation of multiple cultural and strategic realities on both global and local levels, and the cognitive ability to mediate and integrate across the multiplicity" (p. 244). The global mind-set links the intercultural competences, as defined previously as sets of knowledge, skills, attitudes, and other characteristics, to the vision and strategic emphasis of transformational leadership.

Transformational leaders will need good verbal and non-verbal communication skills in an intercultural context to be able to develop a vision and

work towards a vision together with one's diverse subordinates. Leaders in an intercultural context aim to inspire their followers towards a common vision, and can be expected to be resilient, to withstand stress, have excellent verbal and non-verbal communication, and have a high tolerance for ambiguity, frustration, and uncertainty (Verghese & D'Netto, 2011). This tolerance (for ambiguity, frustration, and uncertainty) is recognized in the intercultural competence of managing uncertainty, as described by Brinkmann and Van Weerdenburg (2014), which comprises the facets of openness to cultural diversity as well as exploring new approaches. Relatedly, Verghese and D'Netto (2011) mentioned the need for more research on the relationship between global leadership and cultural intelligence. The meta-analytic review of CQ and its dimensions by Schlaegel et al. (2017) also concluded that transformational leadership was positively and significantly related to overall CQ as well as to the separate CQ dimensions. These expectations for leaders can be recognized in competences such as intercultural sensitivity and cross-cultural competence (Bücker & Poutsma, 2010). Intercultural sensitivity, according to Brinkmann and Van Weerdenburg (2014) includes cultural awareness and attention to signals.

Regarding the four intercultural competences that the Intercultural Readiness model recognizes, we formulated hypothesis 4. This hypothesis investigates the relationship between competences and transformational leadership and is formulated as follows:

Hypothesis 4: Intercultural sensitivity (4a), intercultural communication (4b), building commitment (4c), and managing uncertainty (4d), correlate positively with a preference to display transformational leadership.

The integration of all hypotheses offered until now leads us to an integrated research expectation: Do TCKs, compared to non-TCKs, more strongly prefer to show transformational leadership?

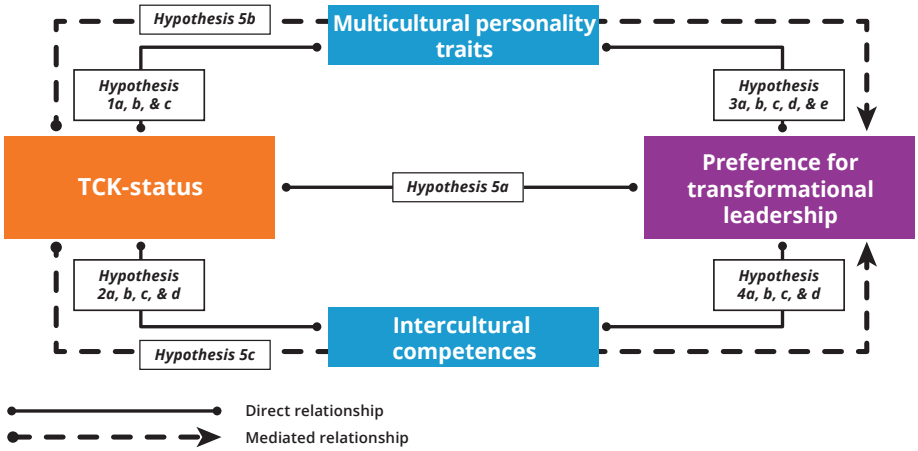
Such a relationship would imply that the international and intercultural experience during one's formative years might lead to a preference for displaying transformational leadership. For example, Useem and Downie (1976) and Useem et al. (1963) were among the first to recognize that TCKs have developed cultural insights that broaden their worldview and increase their tolerance for diversity. Having the cultural insights and tolerance for diversity may allow someone to want to exercise and recognize the benefits of transformational leadership.

Such a direct relationship between TCK-status and transformational leadership would signify that TCKs, compared to non-TCKs, have a higher preference to show transformational leadership, as a result of their growing up cross-culturally in different countries before the age of 18 years.

Both TCKs and non-TCKs can develop multicultural personality traits and intercultural competences, during their growing up. However, as mentioned before (Van Bakel, 2012), for TCKs, one's open-mindedness is expected to increase, based on contact with a host-culture. Therefore, examining the mediated relationship between TCK-status and transformational leadership through such traits and competences is also important. In other words, an effect of being a TCK, compared to not being a TCK, on one's multicultural personality traits and intercultural competences could in turn have an effect on one's preference for transformational leadership. That is, a higher preference of transformational leadership among TCKs compared to non-TCKS may not be the result of one's intercultural experience directly, but rather the result of one's intercultural experiences augmenting and developing certain skills and traits. Thus, hypothesis 5 is formulated as follows:

Hypothesis 5: There is a significant relationship between TCK-status and transformational leadership as preferred leadership style, either directly (5a) or mediated by multicultural personality traits (MPTs) (5b), and intercultural competences (ICs) (5c).

Figure 2.3 *Proposed hypotheses about the relationship between TCK-status (0 = non-TCK, 1 = TCK) and transformational leadership, either directly or mediated by intercultural competences and multicultural personality traits.*



Method

Participants and procedure

In order to achieve diversity in the response group, we used our direct access to potential Dutch military TCKs as one of the four types of traditional TCKs (see Figure 2.2) as well as recruitment through Third Culture Kids' Facebook forums (e.g., 'TCKid') and through personal networks.

Regarding the sample size, we aimed to detect a minimum mean difference between TCKs and non-TCKs in multicultural personality traits and intercultural competences, that would represent a value of Cohen's d = .4. This is considered the lower bound of a medium effect size (Cohen, 1988, p. 40), with power 1 – β = .80 at level α = .05 (i.e., the p-value must be $\leq$ .05). Based on these conditions, we calculated a minimum sample size of n = 100 per TCK and non-TCK group respectively using the software G*Power (Faul et al., 2007). Therefore, data collection was stopped soon after this sample size was reached in both groups.

The 237 participants were between the ages of 19 and 74 years and had a mean age of M = 42.3 years (SD = 13.2). The sample consisted of 46.0% male participants (n= 109) and 54.0% female participants (n = 128). Overall, 51.1% (n = 121) were TCKs, and 48.9% (n = 116) were non-TCKs. Within the group of TCKs the mean age was M = 41.4 years (SD = 13.7) while the non-TCKs had a mean age of M = 43.2 years (SD = 12.7). Demographics of the sample are shown in Table 2.1.

One hundred and thirteen participants reported being in a leadership position with subordinates, compared to 120 participants reporting not to be working with subordinates. Information was missing from four cases. Within the groups of TCKs and non-TCKs the distribution of having subordinates was comparable: the number of TCKs with subordinates equaled n = 53, non-TCKs with subordinates equaled n = 60, TCKs without subordinates equaled n = 67, and non-TCKs without subordinates equaled n = 53. Also, between TCKs and non-TCKs the number of military respondents versus non-military respondents was balanced: 97 respondents from the military respondents versus 140 non-military respondents participated, while the number of military TCKs was n = 47, and military non-TCK equaled n = 50. The number of civilian TCKs was n =74, and the number of civilian non-TCKs equaled n = 66.

Within the total sample, a majority of participants (70.9%; *n* = 168) held a Dutch passport. Among the groups of TCKs and non-TCKs the distribution of Dutch passports and other passports was comparable: the number of TCKs holding Dutch passports equaled *n* = 85, and the number of non-TCKs holding Dutch passports equaled *n* = 83. Overall, 42 nationalities were represented.

A statistical analysis regarding any differences between TCKs and non-TCKs on demographic variables revealed that they differed significantly on gender (c2 2 (235) = –3.09, *p* = 0.002). While 36.4% (*n* = 44) of the TCKs were male, within the non-TCK subgroup this percentage equaled 56.0% (*n* = 65). Also, the two groups differed with respect to having 'lived abroad for work' (in their adult life) (c2 2 (234) = 2.36, *p* = 0.019), with relatively more non-TCKs (47.4%, *n* = 55) than TCKs (32.5%, *n* = 39) having lived abroad for work. Accordingly, in subsequent analyses, we controlled for these two variables.

All participants filled in an online survey, which was created using Qualtrics. The survey consisted of the following parts respectively (see for details the measures section): firstly, the demographics, secondly, the MPTs (measured with the MPQ), thirdly, the ICs (measured with the IRC) and fourthly, transformational, transactional, and laissez-faire leadership style preference (measured with the Multifactor Leadership Questionnaire (MLQ)). The survey contained self-rating scales and open-ended questions. Some open-ended questions were not used in the present study. An example of such a non-used question, specifically for respondents that had identified themselves as TCKs, is: "Can you describe the degree of interaction with the host culture(s)?" The MPTs and leadership scales could be filled out in Dutch or in English, and the ICs could be filled out in a variety of languages. Most participants completed the IC scale in Dutch (*n* = 134) or English (*n* = 96) but there also were participants who completed this scale in German (*n* = 1), French (*n* = 3), Spanish (*n* = 2) or Japanese (*n* = 1).

Measures

TCK-status

One item was used to measure participants' status as a TCK or a non-TCK. This item was the following: 'Have you lived in a country other than your country of birth for a minimum period of one year, with your parents, before reaching the

Table 2.1 *Demographics Of The Sample (total N = 237)*

		Mean	*SD*
Age in years	TCK	41.4	13.7
	Non-TCK	43.2	12.7
		n	%
TCK	No	116	48.9
	Yes	121	51.1
Subordinates	No	120	50.6
	TCK	67	
	Non-TCK	53	
	Yes	113	47.7
	TCK	53	
	Non-TCK	60	
Military/Civilian	Military	97	40.9
	TCK	47	
	Non-TCK	50	
	Civilian	140	
	TCK	74	59.1
	Non-TCK	66	
Gender	Male	109	46.0
	TCK	44	
	Non-TCK	65	
	Female	128	54.0
	TCK	77	
	Non-TCK	51	
Lived abroad for work	No	142	59.9
	TCK	81	
	Non-TCK	61	
	Yes	94	39.7
	TCK	39	
	Non-TCK	55	
Travelled abroad for work	No	111	46.8
	TCK	55	
	Non-TCK	56	
	Yes	122	51.5
	TCK	62	
	Non-TCK	60	
Highest educational degree	Middle	15	6.3
	TCK	6	
	Non-TCK	9	
	Higher	78	32.9
	TCK	38	
	Non-TCK	40	
	University degree	119	50.2
	TCK	67	
	Non-TCK	52	
	Other	20	8.4
	TCK	8	
	Non-TCK	12	

age of 18?' Participants were classified as TCK (coded as 1) if they responded "yes", and non-TCK (coded as 0) if they responded "no".

Demographics

Having subordinates, being military or civilian, gender, lived abroad for work, travelled abroad for work, and highest educational degree, were all measured (see Table 2.1). Furthermore, age, nationality, and parents' nationality, were measured. TCKs were additionally asked about the number of countries of residence between the age of 0 to 18 years, their parents' reasons for moving abroad, as well as the type and degree of interaction with the host culture(s).

Multicultural personality traits, intercultural competences, and preferred leadership styles

The Multicultural Personality Questionnaire (Van der Zee et al., 2013) consists of five multicultural personality traits. The MPQ Short Form 40 (Van der Zee et al., 2013) was used in the present study, including the five scales for cultural empathy, flexibility, social initiative, open-mindedness, and emotional stability.

Intercultural competences (ICs) were assessed with the Intercultural Readiness Check (IRC). The IRC is a 57-item questionnaire (Van der Zee & Brinkmann, 2004; Brinkmann & Van Weerdenburg, 2014). The revised version of the IRC (of 2007) was used in the present study. This measures four intercultural competences: intercultural sensitivity, intercultural communication, building commitment, and managing uncertainty (Van der Zee & Brinkmann, 2004).

The Multifactor Leadership Questionnaire (MLQ) measures the degree to which the participant shows a preference to engage in transformational (TFL), transactional (TAL) and laissez-faire (LFL) leadership styles. There are two versions of the MLQ, one relying on self-reports (Leader/Self-form), the other on peer-reports (Leader/Rater-form). For the current study, the Leader/Self-form was used. This version consists of 28 items scored on a five-point scale ranging from "not at all" (1) to "frequently, if not always" (5).

Further details on these measurement instruments, including quality criteria and example items, are provided in Appendix 2A.

Statistical procedure

The analysis was carried out using the statistical software IBM SPSS 24. To investigate the relationship of multicultural personality traits and intercultural competences with leadership styles, we calculated partial correlations between these variables, in which we controlled for 'gender' and 'lived abroad for work', due to the dissimilar distribution of scores between TCKs and non-TCKs (hypothesis 1, 2, 5a). Additionally, we performed several one-way ANCOVAs to investigate whether TCKs and non-TCKs differed in their level of multicultural personality traits and intercultural competences (hypothesis 1 and 2). Here, TCK-status was included as an independent variable, while the variables 'gender' and 'lived abroad for work' were included as covariates.

Mediation analyses to test the indirect relationship of the TCK-status on the preferred shown leadership style were executed by using model 4 of the SPSS macro 'Process for SPSS v. 2.16' as designed by Hayes (2016). PROCESS can use both dichotomous and interval data as independent and mediation variables (Hayes, 2012). Here, TCK-status was treated as the independent variable and the three leadership styles as the dependent variable in separate analyses. Previous literature argued that for a mediation effect to occur, it is not necessary that the independent and dependent variable show a direct total effect, as suppressor effects might blur this relationship (Field, 2009).

To test hypothesis 5b we combined the MPTs as mediators in a parallel mediation model, and to test hypothesis 5c we combined the ICs as mediators in a separate parallel mediation model. This resulted in a total of 6 models. Considering that all statistical tests relied on a normal distribution as well as the absence of outliers, beforehand we checked the available data for both assumptions. In all variables, but cultural empathy, open- mindedness, and transformational leadership, the assumption of normality was met. We normalized those variables that deviated from normality and compared the results to those using the original variables. As there were no major differences in the results, we continued working with the variables without transformation (details are available from the authors).

Results

Hypothesis 1 stated that TCKs would score significantly higher on cultural empathy and open-mindedness than non-TCKs, but lower on emotional stability. Table 2.2 shows the intercorrelations (corrected for gender and lived abroad for work), means and standard deviations for all variables. We performed separate ANCOVAs with cultural empathy, open-mindedness, and emotional stability as dependent variables, TCK-status as an independent variable, and gender and lived abroad for work as covariates (see Table 2.3 for the results). Taking into account covariates, the TCKs and non-TCKs did not differ in their level of cultural empathy, open-mindedness or emotional stability; therefore, hypothesis 1a, 1b and 1c could not be confirmed.

It should be noted that the difference between TCKs and non-TCKs in their open-mindedness and emotional stability was not, albeit nearly, significant; these differences were representative of a small effect as indicated by a Cohen's *d* value larger than .20 and smaller than, or equal to .30. On average, TCKs tended to be somewhat higher on open-mindedness, while they scored somewhat lower on emotional stability. There is a possibility that the covariates included obscured the effect of the TCK-status on both dependent variables. For example, when the covariates were excluded from the model, the level of emotional stability differed significantly between TCKs and non-TCKs, $F(1, 235) = 8.93$, $p = .003$, Cohen's $d = .39$.

Hypothesis 2 stated that TCKs would score significantly higher than non-TCKs on intercultural sensitivity (2a) and intercultural communication (2b), building commitment (2c) and managing uncertainty (2d). We performed one-way ANCOVAs for each dependent variable with TCK-status as the independent variable, and 'gender' and 'lived abroad for work' as covariates (Table 2.2). Comparing TCKs with non-TCKs showed that TCKs scored significantly higher on intercultural sensitivity, while the scores on intercultural communication, building commitment, and managing uncertainty were not significantly different. Accordingly, hypothesis 2a was partially supported, with TCKs showing more intercultural sensitivity.

The effect of being a TCK on intercultural sensitivity represented a moderate effect size (Cohen's $d > .30$), while its effect on intercultural communication, building commitment, and managing uncertainty represented small or very small effects ($.30 \geq$ Cohen's $d > .20$ or Cohen's $d < .20$ respectively).

Hypothesis 3 stated that for all participants, cultural empathy (3a), flexibility (3b), social initiative (3c), open-mindedness (3d), and emotional stability (3e) would correlate positively with their preference to show transformational leadership.

Table 2.2 *Descriptive Statistics and ANCOVA Results Testing Hypothesis 1 & 2, as well as 5a.*

Hypothesis 1	*M (SD)* TCK	*M (SD)* non-TCK	*F(1, 232)*	*p*	*Cohen's d*
Cultural empathy	4.14 (.57)	4.10 (.46)	.010	.750	<.03
Open-mindedness	4.01 (.55)	3.92 (.50)	3.76	.054	.26
Emotional stability	3.43 (.69)	3.71 (.70)	2.86	.092	.22
Hypothesis 2	*M (SD)* TCK	*M (SD)* non-TCK	*F(1, 232)*	*p*	*Cohen's d*
Intercultural sensitivity	6.08 (1.86)	5.39 (2.03)	5.86	.016	.32
Intercultural communication	5.98 (1.78)	5.66 (1.96)	2.39	.123	.20
Building commitment	5.49 (2.16)	5.51 (2.02)	.035	.552	.09
Managing uncertainty	5.23 (2.04)	5.22 (2.33)	.39	.535	.09
Hypothesis 5a	*M (SD)* TCK	*M (SD)* non-TCK	*F(1, 232)*	*p*	*Cohen's d*
Transformational leadership	3.76 (.64)	3.91 (.57)	1.92	.167	.18

This hypothesis was confirmed to a large extent (Table 2.3). Cultural empathy (r = .39, p < .001), social initiative (r = .39, p < .001), open-mindedness (r = .42, p < .001), and emotional stability (r = .26, p < .001) correlated positively with transformational leadership. However, flexibility (r = –.06, p = .367) did not correlate significantly with transformational leadership. In other words, all participants, TCKs as well as non-TCKs, who scored higher on all of the MPTs except flexibility, tended to show a higher preference to display transformational leadership style. This hypothesis was mostly confirmed.

Hypothesis 4 stated that for all participants, the four intercultural competences of intercultural sensitivity (4a), intercultural communication (4b), building commitment (4c), and managing uncertainty (4d), would correlate positively with a preference to display transformational leadership. Our findings supported all aspects of this hypothesis. Intercultural sensitivity (r = .18, p = .008), intercultural communication (r = .18, p = .008), building commitment (r = .39, p < .001), and managing uncertainty (r = .17, p < .016) each correlated positively

to transformational leadership. Stated differently, those who scored higher on any of the ICs, tended to show a stronger preference for the transformational leadership style. The relationship between building commitment and transformational leadership represented a moderate effect size. The other specified relationships represented a small effect size.

Hypothesis 5 stated that there would be a relationship between TCK-status and transformational leadership as one's own preferred style of leadership, either directly (5a) or mediated by multicultural personality traits (5b) and intercultural competences (5c). Results for hypothesis 5a are depicted in Table 2.2, results for hypotheses 5b and 5c are provided in Table 2.4. TCKs and non-TCKs did not differ in their preference for transformational leadership. Hypothesis 5a therefore could not be confirmed.

Testing hypothesis 5b, which related to MPTs, in three cases we found a mediated relationship between TCK-status and transformational leadership. Firstly, there was a negative indirect effect of TCK-status on transformational leadership through flexibility. This finding implied that through flexibility, TCK-status leads to a lower preference for transformational leadership. Secondly, through open-mindedness, TCK-status had a positive indirect effect on transformational leadership. This meant that, through open- mindedness, being a TCK had a positive effect on transformational leadership compared to not being a TCK. Thirdly, there was a negative indirect effect of TCK-status on transformational leadership through emotional stability. Emotional stability mediated the relationship between TCK-status and a preference for displaying transformational leadership in a negative way. Through emotional stability, TCK-status had a negative impact on the preference to display transformational leadership. To conclude, mediation hypothesis 5b could be confirmed partially for transformational leadership. All effect sizes for these indirect effects were small, as indicated by the standardized indirect effects.

The results from our analysis investigating whether TCK-status affected a preference for transformational leadership indirectly through intercultural competences (hypothesis 5c) showed that none of the variables of the IRC mediated the relationship between TCK-status and transformational leadership. Hypothesis 5c could thus not be confirmed. The effect sizes for these indirect effects were small or very small, as indicated by the standardized non-significant indirect effects.

Table 2.3. *Intercorrelations (Corrected for Gender and Lived Abroad For Work), Means (M) and Standard Deviations (Sd) for all Variables*

		M	*sd*	A	B	C [e] Cohen's *d*	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
Educational level [a]	A	3.62	0.73	(-)																		
Age	B	42.27	13.23	-.08	(-)																	
TCK-status [b]	C	.51	.50	.07	-.02																	
Number of countries as TCK	D	2.04	1.33	.14*	-.10		(-)															
Travelled abroad for work [b]	E	.52	.50	.11	.01		.21**	(-)														
Degree of interaction as TCK [d]	F	2.19	1.40	.42**	-.11		.23*	.80**	(-)													
Subordinates [b]	G	2.03	1.28	.03	.06		-.08	-.05	-.21*	(-)												
Intercultural sensitivity	H	5.72	1.99	.16*	.03	.32*	.16*	.08	.12	.00	(.80) [c]											
Intercultural communication	I	5.82	1.87	.12	.07	.20	.15*	.05	.10	.08	.53**	(.84) [c]										
Building commitment	J	5.50	2.09	.20**	.00	.09	.07	.06	.12	.21**	.51**	.61**	(.80) [c]									
Managing uncertainty	K	5.23	2.18	.16*	.19**	.09	.11	.18**	.25**	.04	.17*	.12	.40**	(.78) [c]								
Cultural empathy	L	4.12	0.52	.09	.04	< .03	.10	-.05	.01	-.01	.36**	.24**	.37**	.30**	(.81)							
Flexibility	M	3.01	0.70	.23**	.15*	.22	.22**	.32**	.41**	-.03	.18**	.03	.20**	.50**	.02	(.83)						

		M	*sd*	A	B	C [e] Cohen's *d*	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
Social initiative	N	3.78	0.61	.15*	.02	.03	.07	.03	.11	.15*	.24**	.17*	.60**	.45**	.48**	.19**	(.82)					
Open-mindedness	O	3.97	0.53	.16*	-.09	.26	.22**	.04	.11	.08	.33**	.33**	.49**	.31**	.66**	.13	.52**	(.77)				
Emotional stability	P	3.57	0.71	-.01	.19**	.22	-.10	-.12	-.15	.18**	.00	.08	.33**	.38**	.14*	.16*	.37**	.10	(.84)			
Laissez-faire leadership	Q	2.10	0.64	.03	-.13	.11	.08	-.09	-.03	-.06	-.04	-.05	-.30**	-.44**	-.19**	-.23**	-.40**	-.15*	-.37**	(.62)		
Transactional leadership	R	3.15	0.46	-.01	-.08	.29*	-.12	-.22**	-.18	.02	.10	.04	.02	-.12	.19**	-.30**	.10	.23**	-.04	.17*	(.52)	
Transformational leadership	S	3.84	0.61	.15*	.02	.18	-.08	-.16*	-.14	.17*	.18**	.18**	.39**	.17*	.39**	-.06	.39**	.42**	.26**	-.19**	.25**	(.92)

Notes: Edu = Educational level; TCK = TCK-status; Nr. Countries = Number of countries as TCK; Trav. f. work = Travelled abroad for work; Interaction = Degree of interaction as TCK; IS = Intercultural sensitivity; IC = Intercultural communication; BC = Building commitment; MU = Managing uncertainty; CE = Cultural empathy; SI = Social Initiative; OM = Open-mindedness; ES = Emotional stability; LFL = Laissez-faire leadership; TAL = Transactional leadership; TFL = Transformational leadership.
(.xx) = reliability; alpha coefficient
[a] We treated the outcome Other as a missing value.
[b] 0 = no; 1=yes
[c] *α*-reliabilities from Van der Zee and Brinkmann (2004)
[d] Since Degree of Interaction as TCK with the host culture is only applicable to TCKs; the reported correlations are within the TCK group of respondents.
[e] These results represent the effect size on the basis of an ANCOVA with gender and living and working abroad as a covariate
[f] The variables transformational leadership, open-mindedness and cultural empathy deviated from a normal distribution. When normalized, transformational leadership correlates to education (*r* = .10), to age (*r* = -0,00), to TCK (*r* = .06); to number of countries lived in as TCK (*r* = .12), to worked abroad *(r* = -.03), to interaction (*r* = .04), to intercultural sensitivity *(r* = .43**), to intercultural communication (*r* = .36**), to building commitment (*r* = .52**), to managing uncertainty (*r* = .30**), to cultural empathy (normalized; *r* = .91**), to flexibility (*r* = .04), to social initiative (*r* = .49**), to open-mindedness (normalized, *r* = .57**), to emotional stability (*r* = .13*), to transactional Leadership (*r* = .12) and to laissez-faire Leadership(*r* = -.20**). The correlations of the normalized variables open-mindedness and cultural empathy did not differ from their non-normal counterparts by more than a small effect. Accordingly, we refrain from reporting them here.

* $p \leq .05$ ** $p \leq .01$The relationships of cultural empathy, social initiative, and open-mindedness with transformational leadership represented a moderate effect size. On the other hand, the relationships of emotional stability and flexibility with transformational leadership represented a small and very small effect respectively.

Discussion

The primary purpose of this study was to explore whether TCKs exhibit a stronger set of multicultural personality traits and intercultural competences than non-TCKs and to explore how these traits and competences relate to their own preference to show transformational leadership. Four important results were found: firstly, the differences between TCKs and non-TCKs with regard to multicultural personality traits and intercultural competences; secondly, relations between MPTs and ICs and styles of leadership; thirdly, direct relationships between TCK-status and preferred styles of leadership; and finally, mediated relationships between TCK-status and preferred styles of leadership.

Earlier research had found a positive correlation between being a TCK and open-mindedness among teenagers (Dewaele & Van Oudenhoven, 2009). However, we could not generalize this result to the adult TCKs in the present sample. Regarding the multicultural personality traits of TCKs we can conclude that TCKs and non-TCKs show the same scores. Apparently, personality traits turn out to be more stable than earlier research indicated, within our group of respondents. This would be in line with Roberts and DelVecchio (2006) who concluded that competences are generally considered to be more amenable than personality characteristics.

Regarding intercultural competences, TCKs scored higher on intercultural sensitivity than non-TCKs. No significant differences were found however on the other three competences, being intercultural communication, building commitment, and managing uncertainty. The finding that TCKs score higher on intercultural sensitivity indicates that they seem capable of mapping the different cultural perspectives and of estimating the complexity of situations, usually being aware of more than one interpretation (Brinkmann & Van Weerdenburg, 2014). Early cross-cultural experiences of TCKs might have especially increased their cultural awareness and thus possibly recognizing the value of diversity. Growing up among cultures other than their passport cultures may not lead to higher scores in intercultural communication, building commitment, and managing uncertainty. All these competences seem to be more rooted to changes in behavior, than to changes in awareness.

Caligiuri and Tarique (2009) provided evidence that significant intercultural experiences positively impact one's flexibility and tolerance for ambiguity, the

latter of which also was labelled as managing uncertainty by these authors. We could not repeat their results: In contrast, our results showed no significant difference when comparing TCKs to non-TCKs in terms of their flexibility and their managing uncertainty.

Most of the multicultural personality traits, except flexibility, as well as all of the four intercultural competences, were strongly related to a preference for the transformational leadership style. The focus of transformational leadership on the relationship part of leadership, with its elements of idealized influence, inspirational motivation, intellectual stimulation, and individual consideration, fits these findings.

Though a direct relationship between being a TCK and preference for displaying a transformational leadership style was not confirmed in this study, this relationship seems to occur indirectly, namely through multicultural personality traits as mediators, both positively and negatively. TCKs, compared to non-TCKs, tend to show a higher preference for transformational leadership through their levels of open-mindedness. On the other hand, through their levels of flexibility and emotional stability, they tend to show a lower preference to use transformational leadership compared to non-TCKs.

Even though these findings - particularly the positive and negative indirect effects in the absence of a direct one for transformational leadership - at first sight appear complex, they become clearer with some considerations. The results from the mediated regression analysis inform us that TCK-status has an indirect effect on the preference for transformational leadership through three multicultural personality traits. First, TCKs score relatively high on the personality trait of flexibility, keeping their options open and being flexible. Yet, transformational leadership requires consistency in goal pursuit (Keeley, 1995). TCKs might want to keep their options open, instead of taking the lead and inspiring others towards one defined direction. This might explain that TCKs' higher flexibility compared to non-TCKs implies a somewhat weaker inclination to show transformational leadership.

Second, related to the trait of emotional stability, transformational leaders are expected to show stability, also implying high emotional stability. TCKs' relatively low emotional stability may therefore form a counterproductive multicultural personality trait for transformational leadership. On the other hand, thirdly,

Table 2.4. *Regression Coefficients, Standard Errors, and Model Summary Information for the Parallel Mediation Models for Transformational Leadership.*

Multicultural Personality Traits

	Outcome (Hypothesis 5b)																						
	Cultural empathy (M)			**Flexibility (M)**			**Social initiative (M)**			**Open-mindedness (M)**			**Emotional stability (M)**			**TFL*** Regression			**TFL*** partial & indirect effects				
	β	**SE**	***p***	***β***	**SE**	***p***	***β***	**SE**	***p***	***β***	**SE**	***p***	***β***	**SE**	***p***	***β***	**SE**	***p***	β_{SD} **	***β***	**SE**	**LCI**	**UCI**
Constant	3.82	.13	<.001	3.04	.17	<.001	3.72	.15	<.001	3.99	.13	<.001	4.38	.16	<.001	1.33	.38	.001					
TCK = Yes (Independent variable)	.02	.07	.750	.16	.09	.093	.04	.08	.634	.13	.07	.054	-.15	.09	.092	.14	.09	.126		-.12	.07	-.257	.026
Cultural empathy (Mediator)																-.15	.05	.006	<.01	<.01	.01	-.014	.036
Flexibility (Mediator)																.15	.07	.052	-.02	-.02	.02	-.075	-.002
Social initiative (Mediator)																.31	.09	.001	.01	.01	.01	-.016	.049
Open-mindedness (Mediator)																.17	.06	.005	.03	.04	.02	.003	.105
Emotional stability (Mediator)																-.12	.07	.109	-.02	-.02	.02	-.063	-.001
Gender (Covariate)	.18	.07	.014	-.12	.10	.224	-.01	.08	.899	-.08	.07	.264	-.50	.09	<.001	.01	.08	.897					
Lived abroad for work (Covariate)	.05	.07	.497	.18	.10	.061	.16	.09	.059	.11	.07	.143	.11	.09	.215	.09	.08	.239					
	R-sq = .03 *F* (3, 232) = 2.24 *p* = .084			*R-sq* = .04 *F* (3, 232) = 2.77 *p* = .042			*R-sq* = .02 *F* (3, 232) = 1.38 *p* = .250			*R-sq* = .03 *F* (3, 232) = 2.35 *p* = .073			*R-sq* = .18 *F* (3, 232) = 16.51 *p* < .001			*R-sq* = .29 *F* (8, 227) = 11.57 *p* < .001							

Outcome (Hypothesis 5c)

	Intercultural sensitivity (M)			**Intercultural communication (M)**			**Building commitment (M)**			**Managing uncertainty (M)**			**TFL*** Regression			**TFL*** partial & indirect effects				
	b	***SE***	***p***	***b***	***SE***	***p***	***b***	***SE***	***p***	***b***	***SE***	***p***	***b***	***SE***	***p***	β_{sp}**	***b***	***SE***	***LCI***	***UCI***
Constant	4.26	.48	<.001	5.13	.46	<.001	5.79	.51	<.001	5.41	.53	<.001	3.39	.19	<.001					
TCK = Yes (Independent variable)	.63	.26	.017	.38	.25	.123	.16	.28	.552	.18	.29	.535	-.13	.08	.094		-.13	.08	-.279	.022
Intercultural sensitivity (Mediator)													<.01	.02	.858	<.01	<.01	.02	-.032	.047
Intercultural communication (Mediator)													-.01	.03	.609	<-.01	-.01	.01	-.048	.015
Building commitment (Mediator)													.12	.03	<.001	.02	.02	.03	-.043	.093
Managing uncertainty													<.01	.02	.920	<.01	<.01	.01	-.009	.018
Gender (Covariate)	.64	.27	.019	.16	.26	.541	-.39	.29	.180	-.34	.30	.267	-.01	.08	.878					
Lived abroad for work (Covariate)	.45	.27	.097	.65	.26	.014	.58	.29	.047	.63	.30	.039	.08	.08	.309					
	R-sq = .06 *F* (3, 232) = 4.69 *p* = .003			*R-sq* = .03 *F* (3, 232) = 2.63 *p* = .051			*R-sq* = .03 *F* (3, 232) = 2.67 *p* = .048			*R-sq* = .03 *F* (3, 232) = 2.51 *p* = .060			*R-sq* = .17 *F* (7, 228) = 6.86 *p* < .001							

TCKs' open-mindedness might help them to empathize with followers' needs and thus may influence transformational leadership positively. Adding up these three effects, one could therefore conclude that TCKs' multicultural personality traits may imply a mixed but, in sum, overall positive effect on their preference for the transformational leadership style.

Limitations of this study and implications for future research

We recognize this study has some limitations. We had to control for gender differences and also for having lived abroad for work. This was necessary due to an unequal distribution of male and female participants among TCKs and non-TCKs and an unequal distribution of having lived abroad for work between both groups. Future research, with a more balanced design, might allow for a clearer evaluation of the effect of TCK-status on the given outcome variables.

Another limitation of this study is that all measures were based on self-reports. People might overestimate their own desired behavior. The responses, therefore, might be more in line with their (desired) self-image than with their actual behavior. Not being able to distinguish among different types of TCKs (e.g., kids of expats, missionary kids) as well as having no exact information on the number of years having lived abroad in any period of the lifetimes of the respondents is another limitation of this study.

Moreover, we could not measure the degree to which TCKs' host culture(s) differed from their passport culture. Future research should therefore investigate whether this factor may influence the relationship between TCK experience and preferred leadership style. For example, how would growing up in a culture that values listening more than speaking influence one's preferred communication as a leader?

Furthermore, a research suggestion would be to investigate the degree of interaction of TCKs with the host culture(s), which may lead to new questions about the developed competences of TCKs. It would be interesting to investigate what factors the degree of interaction depends upon, such as different types of TCKs and the social constellation of the family. Side analyses in our dataset also indicated two factors that may influence a higher score on open-mindedness for

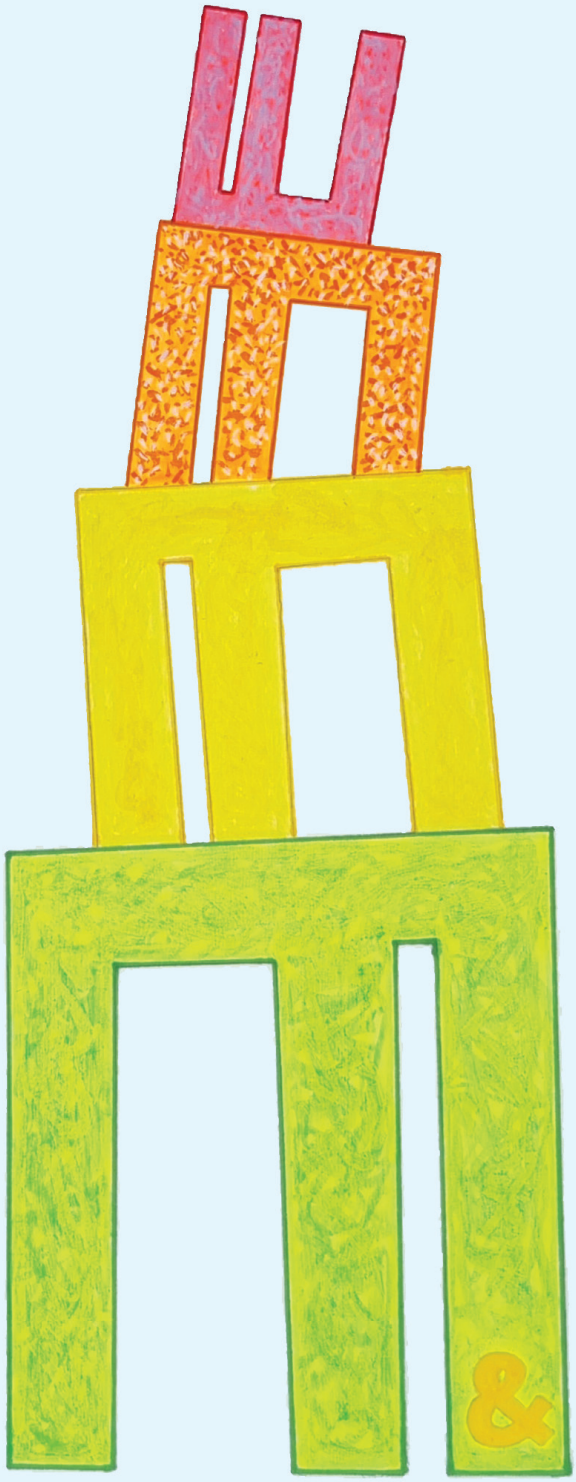
TCKs, namely the number of countries lived in as a TCK, as well as having a higher education.

Comparing TCK-status versus living and working abroad as an adult could be an interesting topic for further research, to be able to explore the impact of TCK-status relative to the effects of having lived and worked abroad. This refers to a more general issue regarding the importance of the TCK variable in the prediction of preferred shown leadership styles in comparison to other (culture-related) experiences. For such a study, data about the various types of TCKs would be helpful because one's culture-related experiences will vary for the different types of TCKs. For example, many military TCKs are used to living on a compound, and thus will have less direct contact with the host- culture(s) and therefore may impact their culture-related experiences as a TCK. Finally, this study used a 70% Dutch sample, which may add to the field of TCK research, since much TCK research has been based on American or Japanese samples. Future research might further expand the population of TCKs.

Conclusion

This study examined the relationships between multicultural personality traits and intercultural competences with a preference to show transformational leadership, comparing TCKs with non-TCKs. Looking for the impact of early life cross-cultural experiences on the development of multicultural personality traits and intercultural competences, our findings revealed that TCKs show more intercultural sensitivity compared to non-TCKs. One's TCK-status affects one's preferred leadership style particularly through the trait of open-mindedness.

Based on these conclusions, in a world that seems to be increasingly in demand of global leaders with a transformational leadership style who do business across borders with intercultural ease, TCKs might turn out to be fitting candidates. They show a stronger preference for transformational leadership than non-TCKs, mediated by their open-mindedness. These findings imply that TCKs' open-mindedness and, possibly in a different way, their higher intercultural sensitivity influence their preference for transformational leadership rather than that this preference follows as a direct result of being a TCK or not.



CHAPTER 3

TCKs, their diversity beliefs and their intercultural competences

This chapter has been published as:

Waal, M. F. de, Born, M. Ph., Brinkmann, U., & Frasch, J. F. (2020). Third Culture Kids, their diversity beliefs and their intercultural competences. *International Journal of Intercultural Relations, 79,* 177-190. https://doi.org/10.1016/j.ijintrel.2020.09.002

Abstract

Positive diversity beliefs are known to increase the effectiveness of diverse groups in organizations and society. Early cross-cultural experiences might facilitate developing these diversity beliefs. This study examined the relationship between being a Third Culture Kid (TCK) and one's diversity beliefs, and the possible mediation of this relationship by intercultural competences.

Data came from 1454 respondents, 17 to 19 years of age, who filled out the Intercultural Readiness Check (IRC) between 2011 and 2016 (49.1% female, 50.9% male). 65.0% of the respondents had specified their nationality as Dutch, and 35.0% had indicated a different nationality. 550 respondents (37.8%) had spent one or more years abroad and were thus classified as TCKs. Their diversity beliefs were compared to 904 respondents (62.2%) who had never lived abroad, and who therefore were classified as non-TCKs.

A mediated regression analysis showed that TCKs had higher positive diversity beliefs than non-TCKs, and that this relationship was mediated by the degree to which they had developed specific intercultural competences, being intercultural sensitivity and building commitment. These findings show that early cross-cultural life experiences help individuals to develop intercultural competences and positive diversity beliefs. Equipped with these competences and beliefs, TCKs can add value to organizations and society.

Keywords: Third Culture Kids, TCKs, diversity beliefs, intercultural competences

Introduction

In today's globalized world, the workforce has become increasingly diverse (Hiemstra et al., 2017; Vertovec, 2007). Positive diversity beliefs are known to help members of diverse groups to benefit from their differences, for example, by reducing conflict and enhancing cooperation (Homan et al., 2007; Van Knippenberg et al., 2007).

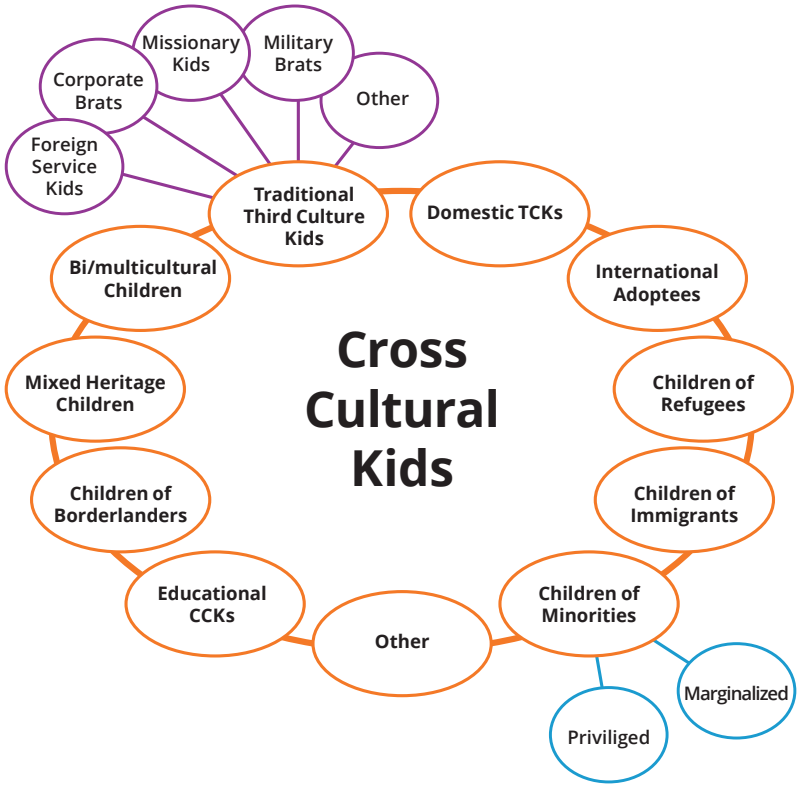
A person's experiences with diversity will influence his or her beliefs about diversity (Van Knippenberg et al., 2007). Growing up cross-culturally is a special form of cross-cultural experience and is likely to have an impact on a person's perspectives on cultural differences and beliefs about diversity. This experience relates to perspectives and beliefs regarding culture and ethnicity, and to those about gender, age, and other diversity aspects (Pollock & Van Reken, 1999/2009).

This study investigates the impact of early cross-cultural life experiences on diversity beliefs by focusing on Third Culture Kids (TCKs). TCKs are defined as children who spend a significant part of their first eighteen years of life "accompanying parent(s) into a country that is different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training" (Pollock et al., 2017, p. 27). Pollock and Van Reken (1999/2009) explain that a "significant part" implies one year or more, and for a Third Culture Kid, the period abroad must occur during the developmental years, which range from birth to eighteen years of age (p. 21).

Already at an early age, TCKs might have been able to discover what other cultures have to offer, as they had a chance to get to know and relate to members of other cultures and learn from them (Pollock et al., 1999/2009). TCKs are among the most-researched types of the broad category of Cross-Cultural Kids (CCKs; Figure 3.1). CCKs encompass many subgroups, such as children of refugees and children of immigrants, and collectively refer to people who are "living or have lived in or meaningfully interacted with – two or more cultural environments for a significant period of time during childhood" (Pollock & Van Reken, 1999/2009, p. 31).

The characteristic that differentiates TCKs from other CCKs is that TCKs went abroad during their childhood years because of the employment of one or both of their parents. Often the label Third Culture Kids in research refers to children as well as to adults with such cross-cultural childhood experience.

Figure 3.1. *Cross-Cultural Kids (Pollock & Van Reken, 2017). The figure is used with permission from the authors*



TCKs can consequently feel that they belong to all the cultures they have lived in, implying they have developed a so-called third culture of their own (Moore & Barker, 2012; Pollock & Van Reken, 1999/2009). Similarly, Tanu (2015) states that studying Third Culture Kids will contribute "to an understanding of the way international mobility impacts upon the individual" (p. 16).

To better understand the conditions leading to valuing diversity more, this study investigates whether and how intercultural competences mediate the relationship between early cross-cultural experiences as a Third Culture Kid and diversity beliefs. Growing up as a TCK will bring along a range of cross-cultural experiences, yet at the same time it in itself says little about what the effects of these experiences are on an individual's skills, thoughts, and behavior. Given the fact that TCKs do not choose to become TCK, as this is a consequence of their

parent(s) moving abroad for their work, their parents' move may result in a variety of cross-cultural experiences, with more or less contact with host cultures. For example, the experiences of military TCKs (Brats; Wertsch, 1991) growing up on a compound will probably imply having significant experiences with people from other cultures, but not necessarily with people from the host culture itself.

Regardless of the specific nature of the cross-cultural experiences TCKs may have had, TCKs can be expected to have developed more positive diversity beliefs. The present study investigates to what extent this relationship may be influenced through their developed intercultural competences. Non-TCKs have not lived abroad during their years of development but might have had cross-cultural experiences while growing up within their own culture. Yet, in comparison to non-TCKs, during their time abroad TCKs will be more strongly immersed in cross-cultural life. It can therefore be expected that such significant cross-cultural experiences will have more impact on their intercultural skills and through such skills on their diversity beliefs.

Intercultural competences are defined as "the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures" (Wiseman, 2002, p. 208). Examples of intercultural competences are intercultural sensitivity (Bhawuk & Brislin, 1992; Cleveland et al., 1960; Hawes & Kealey, 1981), and tolerance for ambiguity (Brislin, 1981; Deller, 2000; Hammer et al., 1978). Brinkmann and Van Weerdenburg (2014) found that people who had spent more than 2 years abroad, scored higher on the competence of intercultural sensitivity than people with less or no experiences of living abroad, especially when having friends from other cultures. Earlier research indicated that TCKs are interculturally more competent than non-TCKs: TCKs were found, for example, to score higher on measures of intercultural sensitivity, open-mindedness, and respect for and tolerance of others (De Waal et al., 2020; Hayden et al., 2000; Selmer & Lam, 2004).

We therefore aim to find out whether intercultural competences are critical to understanding the relationship between TCK-status – that is, being a TCK or not – and an individuals' diversity beliefs. The next section will discuss the concept of diversity beliefs, and how these may be influenced by early (before the age of 19 years) cross-cultural life experiences. Subsequently, intercultural competences and the role these competences may play in the relationship between TCK-status and diversity beliefs will be elaborated upon.

Diversity beliefs

Diversity research focuses on a range of differences between individuals, for example on differences in ethnicity, gender, nationality, age, values, educational and professional background, and on how these differences influence how individuals interact and cooperate (Karolidis & Vouzas, 2019; Weber et al., 2018). Empirical studies until now show that the influence of diversity on interacting and cooperating with others critically depends on the extent to which people involved believe that their differences add value to cooperation in a team setting (Homan et al., 2007). Homan et al., for example, found that team members who believed in the value of diversity for the team were better in exploring and analyzing information critical to performance than were team members who did not see the value of diversity for their team.

These beliefs about diversity have been labeled diversity beliefs and are defined as "beliefs about the value of diversity to group functioning" (Van Knippenberg et al., 2003 p. 1190). In line with Homan, Greer et al. (2010), Homan, Buengeler, et al. (2015) and Stegmann (2011), the present study views diversity beliefs as the positive feelings and cognitions that people have about diversity. In the following, we elaborate on several empirical studies which confirm the relevance of diversity beliefs. These studies mainly focus on the functioning of people in groups.

A first study, by Van Dick et al. (2008), reported that team members who believed in the value of diversity for the team were better in exploring and analyzing information critical to performance than were team members who did not see the value of diversity for their team. Group members with more positive diversity beliefs were also more aware of the diversity within their team and also identified more strongly with their team than group members with less positive diversity beliefs. In a second study showing the relevance of diversity beliefs, Van Oudenhoven-Van der Zee et al. (2009) found that respondents with more positive diversity beliefs expected more positive outcomes of their workgroup than did respondents with less positive diversity beliefs. Thirdly, research has shown how positive diversity beliefs also reduce the risk for teams to fall apart into subgroups. To illustrate, Homan et al. (2010) classified 39 teams in terms of the extent to which each faced an objective risk of subgroup formation. This risk was calculated based on the extent to which multiple diversity features were distributed across team

members. The results showed that when members of a high-risk team valued their diversity, these members reported seeing no subgroups in their teams. In contrast, when members of high-risk teams did *not* value their diversity, they did see these subgroups had formed in their team.

More recently, Van Knippenberg, Van Ginkel and Homan (2013) argued that diversity beliefs need to be combined with a diversity-related skills-set to be able to positively influence cooperation within diverse teams. The combination of believing that diversity has value with practical skills to make this belief effective, was coined by Van Knippenberg et al. (2013 as the "diversity mindset" (p. 183). A diversity mindset encompasses a person's diversity beliefs, knowledge about diversity, general person-oriented competences, and this person's more specific intercultural competences.

Diversity beliefs and (early) cross-cultural experiences

How do positive diversity beliefs develop, that is, how do people learn to value the diversity between people they encounter? Early cross-cultural experiences seem to play a decisive role. We will review evidence from which the importance of cross-cultural experiences for the formation of positive diversity beliefs may be derived.

In a study involving 196 (adult) TCKs, Melles and Schwartz (2013) found that the degree of exposure to other cultures during their developmental years was related to being less prejudiced towards other people in general. Their results showed that the TCKs' level of exposure to and contact with different cultures during their upbringing negatively predicted their levels of reported prejudice. The authors noted that hardly any research had been done on the relationship between being a TCK and level of prejudice: There is "... limited quantitative evidence that the TCKs' experience impacts prejudicial attitudes" (p. 261). Likewise, to our knowledge no research until now has investigated how TCK-experience impacts positive diversity beliefs.

Specific evidence of the relationship between early cross-cultural experiences and diversity beliefs, although not collected among TCKs, can be found in a study on diversity attitudes of youth in the USA by Weiler et al. (2013). These authors concluded: "Adolescents who were more knowledgeable of other cultures were more likely to understand and accept individuals from other cultures" (Weiler et

al., 2013, p. 34). Further evidence of the relationship between early cross-cultural experiences and diversity beliefs was found in the constellation of classrooms in the Netherlands. When looking at the influence of ethnic diversity in the classroom on diversity beliefs among adolescents, Van Geel and Vedder (2010) found that one's ethnicity was a significant predictor of multiculturalism attitudes, which includes "the conviction that access to other cultures enriches one's own life" (p. 549). Within a Dutch context, these researchers found that immigrants held stronger multicultural attitudes than did nationals. The immigrant students had parents who were born in Turkey (37), Morocco (36), Surinam (15), and the Netherlands Antilles (15). A total of 60 students had different non-western roots in countries such as Afghanistan, Algeria, and the Dominican Republic. A total of 20 students were western immigrants from Europe and North America. A gender difference was also found: Girls in this study held stronger multicultural attitudes than boys. This study among native and immigrant students demonstrates that positive attitudes towards cultural diversity were stronger among those with a multicultural background.

Although the above studies have not specifically investigated the relationship between the TCK-experience and diversity beliefs, there is some evidence from the specific domain of work that TCKs may contribute specifically to (culturally) diverse work environments, for example through a more international orientation. In a study comparing 63 British TCK adolescents with two non-TCK groups (103 adolescents from Hong Kong and 88 adolescents from the UK), Selmer and Lam (2004) showed that the TCK group was more open than the non-TCK groups to aspects of international mobility, such as pursuing an international career, international traveling, and interest in foreign languages. TCKs' international orientation was more strongly related to intercultural competences (e.g., open-mindedness and tolerance) than was the case among the two non-TCK groups. Similarly, Cottrell (2002) found that the length of time US citizens had lived outside the USA as TCKs, the more countries they had lived in, and the more often they had spoken another language than their native tongue at work, the more international their career path had become.

Finally, in a small qualitative study, Sellers (2011) interviewed fifteen adult TCKs about themes which had evolved from their experiences of living outside their passport country. Nine participants thought that, as a result of their time

living abroad, they had developed cultural sensitivity and an understanding of diversity (Sellers, 2011). Although Sellers interviewed only a small group of TCKs and did not compare the TCKs self-formulated insights to those of non-TCKs, these findings together with the above studies lead us to expect TCKs cross-cultural experiences to be related to more positive diversity beliefs. Hence, Hypothesis 1 was formulated as follows:

Hypothesis 1: TCKs have stronger diversity beliefs than non-TCKs.

Intercultural competences, diversity beliefs and TCKs

There is a rich and on-going discussion about the nature of intercultural competences, and how intercultural competences can best be defined (Engle & Engle, 2004; Miska et al., 2014; Ruben, 1989; Ruben & Kealey, 1979; Spitzberg & Changnon, 2009; Thomas & Fitzsimmons, 2008; Van der Poel, 2016). We follow Wiseman (2002), who defines intercultural competences as "the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures" (p. 208). In relation to the intercultural aspect of interaction among people, Van der Poel (2016) states that "The term intercultural refers to the 'space' where a person from one culture meets a person from a different culture and where both are challenged to navigate the cultural differences by actively seeking (new) meaning" (p. 169).

Intercultural competences differ from diversity beliefs in that they encompass psychological factors supporting intercultural interaction, including knowledge, motivation, behavioral skills, and attitudes. Intercultural competences may also include factors like meta-cognition, that is, reflections about one's intercultural strategies (Egan & Bendick, 2008). Unlike diversity beliefs, intercultural competences refer to an individual's ability to behave effectively and appropriately towards others in an intercultural context (Deardorff, 2011). These behaviors will critically influence whether the interaction with these others overall is experienced as positive, neutral, or negative, and through these experiences they ultimately may affect the degree to which the individual adopts positive diversity beliefs.

One of the well-known models of intercultural competences is the Intercultural Readiness Model of Brinkmann and Van Weerdenburg (2003, 2014; Van der Zee & Brinkmann, 2004). This model consists of the following four intercultural

competences: Intercultural sensitivity has been defined as the ability to take an active interest in others, their cultural background, needs and perspectives. Intercultural communication which is defined as the ability to monitor and adjust one's communicative behaviors when communicating with people from different cultures. Intercultural sensitivity and intercultural communication concern paying extra attention to the needs and perspectives of the other party in intercultural interactions.

Building commitment is defined as the ability to influence one's social environment, based on a concern for integrating different perspectives. More specifically, the building commitment competence concerns the skill in intercultural interactions to bring people together around shared goals, by integrating their different perspectives, and even changing one's original goals if necessary. Inclusion of this competence in the Intercultural Readiness Model was inspired by Hampden-Turner and Trompenaars' (2008) work on dilemma reconciliation as a means for resolving tensions between seemingly opposing value orientations. Lastly, managing uncertainty refers to the ability to appreciate uncertainty and complexity of culturally diverse environments as an opportunity for personal development.

Egan and Bendick (2008) argued that training individuals in intercultural competence will teach people to "analyze individuals as unique, complex combinations of dimensions of diversity" (p. 391), implying that a higher level of cultural competence leads to more positive diversity beliefs. Confirming their thinking, a survey study by Brinkmann and Van Weerdenburg (2014) indeed showed that intercultural competences have a positive relationship with diversity beliefs, with particularly strong relationships for building commitment and managing uncertainty. The sample was collected in 2011 and 2012 and consisted of 4930 people from all age groups.

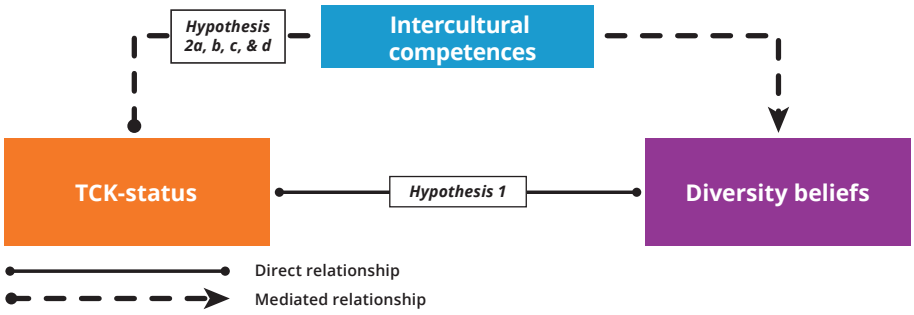
While growing up, living, and working cross border, one may have developed stronger intercultural competences, and multicultural personality characteristics and other skills. For instance, among a sample of 79 TCK-teenagers Dewaele and Van Oudenhoven (2009) found positive effects of being a TCK and multilingualism on open-mindedness and cultural empathy, but negative effects on emotional stability. TCKs have been found to differ from non-TCKs on many characteristics: TCKs score higher on multi-cultural personality characteristics, speak more languages, have a different sense of identity and belonging, they score higher

on well-being than non-TCKs, and are better adjusted to other cultures (Cottrell, 2002, 2007; Dewaele & Van Oudenhoven, 2009; Hoersting & Jenkins, 2011; Moore & Barker, 2012; Tannenbaum & Tseng, 2015). Moreover, a study by De Waal & Born (2020) found that TCKs have a stronger preference to use a transformational leadership style than non-TCK, a relationship which was mediated by the multicultural personality traits of open-mindedness and flexibility. Related to the topic of adjustment, in an exploratory study comparing 71 self-initiated TCK-expatriates with 196 self-initiated non-TCK expatriates, Selmer and Lauring (2014) found that TCK-expatriates rated themselves higher on cultural adjustment than did non-TCK expatriates. Contrary to predictions, however, TCK- and non-TCK-expatriates did not differ in self-rated job- and interaction-adjustment. Similarly, Lyttle et al. (2011) compared 74 TCKs to 68 non-TCKs in terms of their ability to assess social situations, and to empathize with others. These authors assessed social and emotional interpersonal sensitivity by both self-reports and performance-based measures. Regardless of the measure with which the competence was measured, TCKs scored higher than non-TCKs on social interpersonal sensitivity, whereas non-TCKs scored higher than TCKs on emotional interpersonal sensitivity.

Integrating the above findings that report that intercultural competences are positively related to diversity beliefs, and findings that TCKs score higher than non-TCKs on intercultural competences, we propose that intercultural competences mediate the relationship between TCK-status and diversity beliefs as follows:

Hypothesis 2: Intercultural sensitivity (2a), intercultural communication (2b), building commitment (2c), and managing uncertainty (2d) mediate the relationship between TCK-status and diversity beliefs.

Figure 3.2. *Hypotheses about the Relationship Between TCK-Status (0 = Non-TCK, 1 = TCK) and Diversity Beliefs, either directly or mediated by Intercultural Competences*



Method

Participants and procedure

The present study drew on data from 1465 respondents who had assessed their intercultural competences using the Intercultural Readiness Check (IRC), the questionnaire developed to assess the above four competences (Brinkmann & Van Weerdenburg, 2014). Respondents were students of higher education, being 17 to 19 years of age, mostly studying at one of four large Dutch applied universities. They had completed the IRC in the years 2011 to 2016 as part of their course fulfilment at an institute of higher education preparing them for an international part of their studies, for instance for an internship abroad.

Respondents differed in terms of prior experience abroad. Respondents who indicated having never lived abroad were classified as non-TCKs; respondents who indicated having spent one year or more abroad were classified as TCKs. According to the TCK-definition of Pollock and Van Reken (1999/2009) having lived abroad during a significant part can indicate as little as one year and must occur during one's developmental years, which are from birth to eighteen years of age. Eleven participants were excluded from the study because they had selected the same response option for all IRC items, including those that were scored inversely, which made their results invalid. The final sample therefore included N = 1454 participants, n = 550 of which were classified as TCKs, and n = 904 as non-TCKs who served as a comparison group. All participants completed the questionnaire in English. While we do not have information about participants' native language, they chose English over the seven other languages (Chinese, Japanese, Dutch, German, French, Spanish, and Brazilian Portuguese) in which the IRC is available. Moreover, a Webfx Flesch Kincaid Grade Level readability test (WebFX Reviews, 2019) indicated that the items can be easily understood by most American 13-year-olds and older. We are therefore confident that participants who filled out the items in English were capable of comprehending these.

Demographics

Participants' gender, nationality, the number of languages spoken (but not fluency) as well as their highest educational level were recorded (see Table 3.1). The sample was nearly equally divided into men (50.9%, n = 740) and women (49.1%, n = 714).

Table 3.1. *Demographic Description of the Sample in Frequencies and Percentages*

		n	*%*	*c2*	*df*	*p*
TCKa status	TCK	550	37.8%			
	Non-TCK	904	62.2%			
Gender	TCK			.010	1	.921
	Male	279	50.7%			
	Female	271	49.3%			
	Non-TCK					
	Male	461	51.0%			
	Female	443	49.0%			
Dutch passport	TCK			232.39	1	<.001
	No	327	59.5%			
	Yes	223	40.5%			
	Non-TCK					
	No	182	20.1%			
	Yes	722	79.9%			
≥ 2 languages[a]	TCK			7.03	1	.008
	No	6	1.1%			
	Yes	544	98.9%			
	Non-TCK					
	No	30	3.3%			
	Yes	874	96.7%			
Level of education	TCK			26.53	3	<.001
	Lower	0	0.0%			
	Middle	34	6.2%			
	Higher	383	69.6%			
	University	105	19.1%			
	Other	28	5.1%			
	Non-TCK					
	Lower	6	0.7%			
	Middle	92	10.2%			
	Higher	633	70.0%			
	University	97	10.7%			
	Other	76	8.4%			

[a] Whether someone spoke two or more languages (≥ 2 languages) was self-reported, and does not necessarily imply fluency in those languages.

A small majority (65.0%) had the Dutch nationality (*n* = 945; including those who reported other nationalities besides their Dutch one), and a large majority (97.5%) spoke two or more languages (*n* = 1418). A large percentage (69.9%) indicated having received a degree in higher education (*n* = 1016).

The distribution of gender was similar across TCKs and non-TCKs, while the percentages of having a Dutch nationality, speaking two or more languages, and highest educational degree attained, differed between TCKs and non-TCKs, as

indicated by a significant Chi-square test ($p < .05$). A larger proportion of non-TCKs. compared to TCKs had the Dutch nationality (79.9% vs. 40.5%). A somewhat larger proportion of TCKs compared to non-TCKs spoke two or more languages (98.9% vs. 96.7%). Slightly more TCKs than non-TCK had a university degree (19.1% vs. 10.7%). More non-TCKs compared to TCKs had a lower educational degree (0.7% vs. 0.0%), a degree of middle education (10.2% vs. 6.2%) or a degree in higher education (70.0% vs. 69.6%). More non-TCKs than TCKs selected other as their highest level of education attained (8.4% vs. 5.1%).

Measures

TCK-status. A single criterion was used to define the participants' status as a TCK: Participants who had lived abroad for 1 year or longer were classified as TCKs, those who had never lived abroad were classified as non-TCKs.

*Diversity Beliefs***.** Diversity beliefs were measured with four statements and scored on a 7-point Likert scale ranging from 1 (*Completely disagree*) to 7 (*Completely agree*). The statements (alpha reliability of .89) had been developed by Homan et al. (2010) as a diversity beliefs scale. Respondents were asked to indicate to what extent they agreed with each of the four following statements: 'Diversity is an asset for teams'; 'I believe that diversity is good'; 'I enjoy working with different people'; 'I feel enthusiastic about diversity'. The final diversity beliefs score represents the average among the four items. The minimum possible score was 1 (lowest possible diversity beliefs) to 7 (highest possible diversity beliefs). The distribution of scores showed a negative skew caused by a ceiling effect. This indicates that the scale did not differentiate well among people with high scores.

The English version of the Intercultural Readiness Check, used in this study, had two short additional scales, the 4-item diversity beliefs scale (Homan et al, 2010) and a 4-item scale assessing the degree to which participants perceived subgroups being present in their team; the latter scale was not used for this study. Respondents were informed, by a separate statement preceding these two scales, that their answers to the scales were intended for research purposes only and would not influence their results on the IRC (Brinkmann & Van Weerdenburg, 2014).

Intercultural competences. Intercultural competences were assessed with the Intercultural Readiness Check (IRC, Brinkmann & Van Weerdenburg, 2014; Van der Zee & Brinkmann, 2004), consisting of four scales: intercultural sensitivity

(IS), intercultural communication (IC), building commitment (BC) and managing uncertainty (MU). The current version of the IRC has been in use since 2010, after re-analysis of the data from 10,000 respondents in 2009; all scales are reliable (IS-10 items: α is 0.73; IC-13 items: α is 0.82; BC-20 items: α is 0.87; MU-14 items: α is 0.78; Brinkmann & Van Weerdenburg, 2014). The questionnaire consists of 57 items in total, and respondents need to indicate to what extent they consider each statement to be applicable to them by means of a 5-point Likert Scale ranging from 1 (*totally not applicable*) to 5 (*completely applicable*). The score on each intercultural competence is the average response on items of the respective intercultural competence ranging from 1 (*lowest possible intercultural competence level*) to 5 (*highest possible intercultural competence level*). The IRC has been in use since 2010 in various settings of intercultural training and coaching (Lyubovnikova et al., 2015; Van der Poel, 2016). Further details on this measure, including quality criteria and example items, are provided in Appendix 3A.

Statistical procedure

Statistical analyses were performed using the Statistical Package for the Social Sciences Version 25 (IBM SPSS 25). We controlled for the variables of gender, Dutch nationality, and level of education. TCKs and non-TCKs differed in the proportion of participants speaking two or more languages. However, we considered it likely that the number of languages spoken is affected by both TCK-status as well as diversity beliefs, rather than the number of languages spoken affecting diversity beliefs. In this situation, the number of languages spoken should not be controlled for, as we would otherwise introduce endogenous selection bias (Elwert & Winship, 2014).

Differences between TCKs and non-TCKs on diversity beliefs were tested using students t-tests and linear regression analysis. We observed a ceiling effect for the diversity beliefs variable, which violated the assumption of homoscedastic errors. We therefore used heteroscedasticity-consistent estimates derived with the Davidson-MacKinnon HC3 technique, as implemented in the SPSS RALM macro (v1.01) developed by Darlington and Hayes (2016). Mediation analysis was performed using the SPSS PROCESS macro (Hayes, 2017). To assess the relationship between TCK-status and diversity beliefs as mediated by the four intercultural competences, we fitted a parallel mediation model using the PROCESS tool model 4, with HC3 heteroscedasticity-consistent standard errors, and bootstrapped

confidence intervals with 10.000 bootstrapped samples. The size of the samples resampled with replacement during the bootstrapping procedure was equal to *N* =1454.

3

Results

Descriptive Statistics

Table 3.2 provides the means of the self-reported intercultural competences and diversity beliefs for all participants, and for TCKs and non-TCKs separately. Table 3.2 also provides the *t*-test statistics that test the differences between TCKs and non-TCKs in the marginal distribution. TCKs scored higher on three of the four intercultural competences as follows: TCKs scored higher than non-TCKs on intercultural sensitivity, t (1452) = 5.50, $p < .001$, d = 0.29; on intercultural communication, t (1452) = 5.83, $p < .001$, d = 0.31; and on building commitment, t (1452) = 3.30, p = .001, d = 0.17. TCKs also scored higher on diversity beliefs, t (1452) = 2.98, p = .003, d = 0.17. Correlations among TCK-status, demographic characteristics, intercultural competences, and diversity beliefs are provided in Table 3.3. Women scored substantially higher on the scale for diversity beliefs than men, β = .34, t = 6.97, $p < .001$. See Appendix 3B for additional intercorrelations.

Table 3.2. *Means and Standard Deviations of the Intercultural Competences and Diversity Beliefs for the Total Sample and for TCKs and Non-TCKs separately*

	Total (*N* = 1454)		**TCK (*N* = 550)**		**Non-TCK (*N* = 904)**		**t-test**			
	M	***SD***	***M***	***SD***	***M***	***SD***	***T***	***df***	***p***	***d***
Intercultural sensitivity (IS)	3.45	0.45	3.53	0.46	3.40	0.44	5.50	1452	<.001	0.29
Intercultural communication (IC)	3.49	0.46	3.58	0.45	3.44	0.46	5.83	1452	<.001	0.31
Building commitment (BC)	3.72	0.41	3.76	0.42	3.69	0.41	3.30	1452	.001	0.17
Managing uncertainty (MU)	3.33	0.42	3.34	0.42	3.33	0.43	0.17	1452	.864	0.02
Diversity beliefs (DB)	5.86	0.90	5.95	0.83	5.80	0.93	2.98	1452	.003	0.17

Note. Scores on intercultural sensitivity, intercultural communication, building commitment, and managing uncertainty ranged from 1 to 5. The scores for diversity beliefs ranged from 1 to 7.

Table 3.3 *Unconditional Correlations (Spearman r) between TCK-Status, Demographic Characteristics, Intercultural Competences, and Diversity Beliefs, without controlling for covariates*

		1	2	3	4	5	6	7	8	9	10
TCK [a]	1	1									
Female [a]	2	<.01	1								
Dutch passport [a]	3	-.40***	-.11***	1							
≥ 2 languages [a,c]	4	.07**	-.03	.14***	1						
Level of education [d]	5	.14***	.04	-.16***	.02	1					
Intercultural sensitivity	6	.14***	.09***	-.17***	-.03	.02	(*α*=.69) [b]				
Intercultural communication	7	.14***	.12***	-.10***	.07*	.06*	.49***	(*α*=.77) [b]			
Building commitment	8	.09***	<.01	-.02	.07**	.06*	.45***	.59***	(*α*=.85) [b]		
Managing uncertainty	9	<.01	.02	.10***	-.03	-.02	.03	.08**	.23***	(*α*=.67) [b]	
Diversity beliefs	10	.07**	.18***	-.07**	<.01	.03	.21***	.25***	.34***	.30***	(*α*=.85) [b]

[a] 0 = no, 1 = yes.
[b] alpha reliabilities in the current sample (*n*=1454).
[c] ≥ 2 languages = speaks two or more languages.
[d] Level of education was treated as a continuous variable ranging from lower to university education. Because of this, 104 participants who indicated "Other" as the highest attained level of education were excluded from this analysis.

* $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$.

Hypothesis testing

Hypothesis 1 stated that TCKs would score significantly higher than non-TCKs on diversity beliefs. We already reported that TCKs scored higher on diversity beliefs on average (see under results - descriptive statistics). TCKs showed significantly higher diversity beliefs than non-TCKs after controlling for gender, for being of Dutch nationality and for the level of education, $\beta = .16$, $t = 3.02$, $p = .003$. Table 3.4 shows the parameter estimates for these results. These findings are in line with hypothesis 1.

Hypothesis 2 stated that the relationship between TCK-status and diversity beliefs would be mediated by the four intercultural competences, namely intercultural sensitivity (hypothesis 2a), intercultural communication (hypothesis 2b), building commitment (hypothesis 2c), and managing uncertainty (hypothesis 2d). Results are depicted in Table 3.5.

The mediation analysis, first, indicated that when holding constant demographic characteristics of gender, being of Dutch nationality and the level of

education, TCKs, compared to non-TCKs, showed higher intercultural sensitivity, β = .09, t = 3.08, p = .002; intercultural communication, β = .13, t = 4.46, p < .001 building commitment, β = .08, t = 2.96, p = .003; there was no significant difference in managing uncertainty, β =.05, t = 1.82, p = .069.

Table 3.4 *Parameter Estimates for the Regression Model of the Diversity Beliefs on TCK- Status and the Demographic Characteristics (N = 1350 a)*

Outcome: Diversity Beliefs	R^2 = .05	$F(4, 1345)$ = 14.34		p < .001
	β	***SE***	***t***	***p***
Intercept	5.28	0.25	21.04	<.001
Female [b]	0.34	0.05	6.97	<.001
Dutch passport [b]	0.06	0.07	0.94	.349
Level of education [a]	0.10	0.07	1.50	.133
TCK [b]	0.16	0.05	3.02	.003

Note. Standard errors and *p*-values are heteroscedasticity-consistent and were derived with the Davidson-MacKinnon HC3 estimator. [a] Level of education was treated as a continuous variable ranging from lower to university education. Because of this, 104 participants who indicated "Other" as the highest attained level of education were excluded from this regression analysis. [b] 0 = no, 1 = yes.

Second, intercultural sensitivity, β = .18, t = 2.52, p = .012, building commitment, β = .57, t = 7.04, p < .001, and managing uncertainty, β = .51, t = 7.72, p < .001, showed a positive association with diversity beliefs when controlling for the TCK-status, gender, education and having a Dutch passport, and holding the respective other competences constant. The total effect of TCK-status on diversity beliefs, both directly and indirectly through intercultural competences, was significant, β = .08, *bootstrapped 95% CI* [.031; .132], with a partially standardized effect of β_{sD} = *.09*, *bootstrapped 95% CI* [.035; .147]. Note that the partially standardized effect, β_{sD} is calculated by dividing the given effect β by the standard deviation of the outcome variable, in this case diversity beliefs. It therefore represents the expected average change in the number of standard deviations of the outcome variable that is indicated by a one-unit change of the respective independent variable, when holding all other variables in the model constant.

With respect to the mediating variables, being a TCK had a significant indirect effect on diversity beliefs through intercultural sensitivity (hypothesis 2a), β = .02, *bootstrapped 95% CI* [.002; .035], β_{sD} = *.02*, *bootstrapped 95% CI* [.003; .039] and building commitment (hypothesis 2c), β = .05, *bootstrapped 95% CI* [.014; .079], β_{sD} = *.0*5, *bootstrapped 95% CI* of β_{sD} [.016; .089]. In sum, these two competences mediated the relationship between one's TCK-status and diversity beliefs. That is,

the positive effect of being a TCK on diversity beliefs can be partly explained by the positive effect of being a TCK on intercultural sensitivity and building commitment. These findings are therefore in line with hypothesis 2a and c. In contrast, we did not find evidence for hypothesis 2b and d relating to the competency of intercultural communication and managing uncertainty.

Additional findings

Next to the hypothesized effects, several additional findings deserve mentioning. Being female had a small positive association with intercultural sensitivity (r = .09, p = .001) and intercultural communication (r = .12, p < .001), as well as with diversity beliefs (r = .18, p < .001). The higher the level of education, the higher one's intercultural communication (r = .06, p = .018) and building commitment (r = .06, p = .038) tended to be, though the size of these associations was small. Having the Dutch nationality had a small significant negative association with intercultural sensitivity (r = -.17, p < .001), intercultural communication (r = -.10, p < .001), and diversity beliefs (r = -.07, p = .009), but a positive significant association with managing uncertainty (r = 0.10, p < .001). Speaking two or more languages showed a small correlation with intercultural communication (r = .07, p = .011) and building commitment (r = .07, p = .007). Intercultural sensitivity (IS), intercultural communication (IC) and building commitment (BC) showed relatively strong associations among one another (*IS-IC*: r = .49, p < .001; *IS-BC*: r = .45, p < .001; *IC-BC*: r = .59, p < .001). Managing uncertainty (MU) had a small positive association with intercultural communication (r = .08, p = .003), and building commitment (r = .23, p < .001).

Discussion

The purpose of this study was to explore whether one's early cross-cultural experiences would lead to positive diversity beliefs by comparing Third Culture Kids with non-Third Culture Kids. We found that TCKs reported more positive diversity beliefs than non-TCKs. We also found that TCKs showed higher intercultural sensitivity, intercultural communication, building commitment than non-TCKs, and that intercultural sensitivity and building commitment in turn mediated the relationship between TCK-status and diversity beliefs. During their developmental years, TCKs have encountered a variety of perspectives more often while living abroad than have most non-TCKs, who grew up in one sole culture, implying more positive diversity beliefs.

Table 3.5 *Parameter Estimates for the Mediated Regression Analysis, with Diversity Beliefs as Independent Variable, TCK-Status as* Dependent *Variable, the Intercultural Competences as Mediators, and Demographic Characteristics as Covariates (N = 1350[a])*

	Intercultural sensitivity (Mc)			Intercultural communication (M)			Building commitment (M)			Managing uncertainty (M)			Diversity Beliefs* Regression			Diversity Beliefs * total, direct & indirect effects				
	b	*SE**	*p*	*b*	*SE**	*p*	*b*	*SE**	*p*	*b*	*SE**	*P*	*b*	*SE**	*p*		*bSD***	*b*	*SE*	*LCI****	*UCI****
Constant	3.42	0.11	<.001	3.28	0.09	<.001	3.49	0.09	<.001	3.23	0.08	<.001	1.13	0.39	.004	Total: TCK	0.09	0.08	0.03	.031	.132
Female [b]	0.08	0.02	.002	0.11	0.03	<.001	0.01	0.02	.641	0.02	0.02	.306	0.31	0.04	<.001						
Dutch passport [b]	-0.10	0.03	.002	-0.01	0.03	.731	0.04	0.03	.186	0.12	0.03	<.001	<0.01	0.06	.967						
Level of education [a]	0.01	0.03	.787	0.04	0.03	.099	0.06	0.03	.038	0.01	0.02	.958	0.07	0.06	.248						
Intercultural sensitivity (IS)													0.18	0.07	.012	Indirect: IS	0.02	0.02	0.01	.002	.035
Intercultural communication (IC)													-0.03	0.07	.667	Indirect: IC	<0.01	<0.01	0.01	-.021	.013
Building commitment (BC)													0.57	0.08	<.001	Indirect: BC	0.05	0.05	0.02	.014	.079
Managing uncertainty (MU)													0.51	0.7	<.001	Indirect: MU	0.03	0.02	0.01	-.002	.052
TCK b	0.09	0.03	.002	0.13	0.03	<.001	0.08	0.03	.003	0.05	0.03	.069	0.08	0.05	.100	Direct: TCK		0.08	0.05	-.015	.177
	R2 = .04 F (4, 1345) = 14.50 *p* < .001			R2 = .04 F (4, 1345) = 13.37 *p* < .001			R2= .01 F (4, 1345) = 3.30 *p* = .011			R2= .01 F (4, 1345) = 4.63 *p* = .001			R2= .23 F (8, 1341) = 40.41 *p* < .001							

[a] Level of education was treated as a continuous variable ranging from lower to university education. Because of this, 104 participants who indicated "Other" as the highest attained level of education were excluded from this analysis. [b] 0 = no; 1 = yes. [c] M= mediator.
* Heteroscedasticity consistent standard error using HC3 Davidson-MacKinnon inference.
** Partially standardized indirect effect.
*** Bootstrapped 95% confidence interval. Number of Bootstrap Samples: 10.000. Sample size for bootstrap resampling with replacement: 1350.

Intercultural sensitivity as a mediator of the relationship between TCK-status and diversity beliefs confirms earlier findings on the importance of this competence for intercultural effectiveness. Mol et al. (2005) found intercultural sensitivity to be a predictor for expatriate performance. Hechanova, Beehr, and Christiansen (2003) found it to predict expatriate adjustment. Intercultural sensitivity refers to having an active interest in others' perspectives, as well as their needs and beliefs. For most TCKs an active interest in others from a different cultural background, can be regarded as a direct result of growing up cross-culturally.

Building commitment carries the strongest part of the mediation effect found. As described earlier, building commitment refers to the ability to influence one's social environment, based on a concern for integrating different cultural perspectives to be able to achieve results together (Brinkmann & Van Weerdenburg, 2014). A possible explanation for this finding is that people who grow up more mono-culturally like non-TCKs, need less effort to integrate different perspectives than growing up as a TCK within a culturally diverse context. Building commitment furthermore implies feeling confident while dealing with cultural differences. A possible explanation of the mediation effect by building commitment may thus also be that TCKs have more confidence in intercultural encounters because they have experienced such encounters in different settings. Said differently, TCKs might thus have developed more confidence to deal with cultural differences compared to non-TCKs as a result of growing up cross-culturally. TCKs at times even are perceived as 'arrogant' by their non-TCK peers because of the ease with which they refer to experiences in other cultures and countries (Pollock et al., 2010). The emphasis on achieving results together lies at the heart of building commitment. TCKs thus believe that working together adds value.

A possible explanation for the finding that intercultural communication does not mediate the relationship between TCK-status and diversity beliefs, can be found in one of the intercultural communication aspects of actively listening and adapting one's communicative style to the other. By itself, however, being able to communicate well with people from other cultural backgrounds does not necessarily increase one's diversity beliefs. For example: Speaking another person's language, even non-verbally, does not automatically mean appreciating what that person brings to the encounter. Similarly, Li (2012) states that "While learning a second language, one may develop cognitive and linguistic competence.

... [one's] cultural competence- is often underdeveloped" ... They [Migrants] may speak the shared language fluently, but they do not share the cultural model or the collective value with native speakers of the host society" (p.108).

The relationship between TCK-status and diversity beliefs appeared not to be mediated through managing uncertainty. Managing uncertainty refers to the ability to appreciate uncertainty and complexity of culturally diverse environments as an opportunity for personal development. A possible explanation for this comes from stress management research. From this domain it is known has growing up with much stress does not necessarily mean that one will become more competent in stress management. On the contrary, one will be less competent in this (Skinner & Zimmer-Gembeck, 2016). A parallel could be the case here with managing uncertainty, having dealt with a lot of uncertainty, may have not made the respondents better in managing uncertainty.

Limitations of this study

We recognize this study has some limitations. First, the diversity beliefs scale of Homan et al. (2010) that we utilized, until now has been used in only a limited number of studies. Second, all data were based on self-reports. Self-perception does not include the perspectives of others about oneself, and feedback about one's self-perception is often missing. Third, the study design was cross-sectional in nature, not allowing for causal inference per se. However, whether someone is a TCK or a non-TCK is a position that is likely influenced by exogenous variables (such as one's parents' job) and therefore it precedes the intercultural competences and diversity beliefs causally.

As a fourth limitation, the choice to label the respondents as Third Culture Kids was based on the fact that all respondents were 17 to 19 years of age and had lived more than one year abroad. For the reason that, as mentioned before, the broader term CCK captures all groups of people who have had cross-cultural life experiences during their formative years - whether as refugees, migrants, TCKs, members of cultural minority groups, as children of parents with different cultural backgrounds, or as international adoption children (Pollock & Van Reken, 1999/2009) - there might have been a number of CCKs (yet non-TCKs) in our database. We unfortunately did not have further information available about our respondents' background. For instance, intergenerational effects of especially

maternal multicultural experiences on their children's tolerance for children from other cultures (Tadmor et al., 2017) would be interesting to investigate in relationship to Third Culture Kids.

No information, which is a fifth limitation, was available about respondents' native language, thus we could not identify how many respondents would regard English as their first or as their second language. Lastly, intercultural experiences do not necessarily only occur abroad. An example of such experiences within one's own culture would be when people from diverse cultural backgrounds come together in a classroom. Hence, not every student needs to be a TCK to be able to benefit from cross-cultural experiences.

Conclusion

Among 17- to 19-year-olds, TCKs show stronger diversity beliefs than non-TCKs, which relationship is partially mediated by TCKs intercultural competences, namely being interculturally sensitive and being able to build commitment. We concur with Matthewman (2011) who indicates the growing importance of TCKs for the workforce in the future. The future thus seems bright for TCKs who have their working lives still ahead of them, as they have the essential beliefs and competences that are needed in this globalized world.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CHAPTER 4

Where I'm From? Third Culture Kids about their Cultural Identity Shifts and Belonging

This chapter has been published as:

Waal, M. F. de, & Born, M. Ph. (2021). Where I'm From? Third Culture Kids about their Cultural Identity Shifts and Belonging. *International Journal of Intercultural Relations. 83,* 67-83
https://doi.org/10.1016/j.ijintrel.2021.04.004

Abstract

This study explored the affect of Third Culture Kids (TCKs) towards their home and host culture(s) and how this affect may indicate possible cultural identity shifts as distinguished in Sussman's (2000) cultural identity shift model. To this end, the method of poetic inquiry was used. The poems were concerned with TCKs' affective experiences (Prendergast, 2009). We also investigated whether TCKs described their belonging in terms of personal relationships rather than in terms of geographical locations.

Twenty TCKs, ranging in age from 26 to 70 years and from five 'home cultures', expressed their early cross-cultural experiences through the free verse poem of "Where I'm from". A mixed method approach of qualitative and quantitative research was applied, by combining poetic inquiry using a free verse poem format and clustering these data by means of coding in Atlas.ti. TCKs' poems were analyzed using belonging, affect, and practices-food-nature-events as key codes.

Findings revealed that TCKs expressed stronger positive affect towards their host cultures than towards their 'home' cultures, indicating a subtractive cultural identity shift. We also found that TCKs defined their belonging more in terms of personal relationships than in terms of geographical locations. This study shows that TCKs' sense of belonging seems more related to the question *who* than *where* I am from.

Keywords: poetic inquiry, TCKs, Third Culture Kids, cultural identity shifts, belonging, affect

> "I am from everywhere, that's a long story, what do you want to know, where my house stands, where I woke up this morning, where the color of my hair comes from or where I grew up. I am from Dutch origins, and French and Surinam and Indonesian, but in my heart I'm African, and not, because I'm not black and I don't know their culture." (Christa)

Introduction

The number of international migrants worldwide has continued to grow rapidly in recent years, reaching 272 million in 2019 and implying an increase of 51 million since 2010 (United Nations News, 2019). Never in history were the numbers of people migrating this high. Whereas the UN speaks of migrants, others speak of sojourners, travelers, global nomads, and cultural hybrids (Greenholtz & Kim, 2009; Sussman, 2000; Tanu, 2015). All these terms refer to people who transition from country to country for different reasons.

More and more people thus are being asked the question 'Where are you from?' Third Culture Kids (TCKs) belong to the group of so-called Cross-Cultural Kids and are individuals who have spent a significant part of their developmental years outside their parents' (passport) culture because of the choice of their parent(s) to work abroad (Pollock et al., 2017). "The Useems defined the home culture from which the adults came as the first culture. They called the host culture where the family lived ...the second culture" (Pollock & Van Reken, 1999/2009, p. 14). The home culture thus refers to the passport culture of the parent(s), whereas the host culture refers to the culture(s) where the TCKs' parents work abroad. The Third Culture does not refer to a national culture, but to the interaction between the community of the TCKs expats and the local community (cf. Useem & Downie, 1976). More traditional models to describe culture, such as the model of Hofstede, Hofstede and Minkov (2010), mostly are based on national cultural dimensions and therefore might not work in assessing the TCK experience. An important part of the TCK experience is the transitioning they undergo as part of their upbringing, going from host culture to 'home culture' or to another host culture.

The interrelated questions "where do I come from" and "where do I belong" are poignant for TCKs while growing up. In their adult lives, the response to the question of Where I'm from becomes even more difficult to answer for those having repatriated to their home culture (Sussman, 2000). To answer these two questions, one must explore both the concepts of cultural identity and of belonging, and the relationship between those two concepts. Jameson (2007) describes cultural identity as follows: "Cultural identity is 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" (p. 199). Cultural identity results from concrete interactions in different cultural settings (Tannenbaum & Tseng, 2015).

Belonging is mostly regarded as a personal feeling of belonging to a certain group, place, or social location (Dohrenwend & Dohrenwend, 1974), with social location referring to one's place in society. Antonsich (2010) distinguishes two dimensions of belonging, namely "both as a personal, intimate, feeling of being 'at home' in a place (place-belongingness) and as a discursive resource that constructs, claims, justifies, or resists forms of socio-spatial inclusion / exclusion (politics of belonging)" (p. 645). Corrales et al. (2016) describe belonging as a core component for young people to engage in meaning making and identity construction.

TCKs' cultural identity as well as their belonging can be complicated as a result of their transitioning between countries (Pollock et al., 2017). TCKs have been reported to often have no sense of home, experiencing 'rootlessness', and feeling they belong nowhere (Pollock et al., 2017; Wertsch, 1991). A frequent geographical relocation, according to Wertsch (1991), often has a long-lasting negative effect on TCKs when they form their cultural identity. Sussman (2000) introduced the term "cultural identity shift" to describe the process that "underlies the cultural transition of sojourners" (p. 355). She distinguishes between several so-called cultural identity shifts - elaborated upon below - which describe the different ways 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).

TCKs appear to feel at home in most cultures, but a true belonging, comfort, and reassurance only occurs when they are with people who have had similar experiences, that is, with other TCKs (Pollock et al., 2017). Pollock et al. even stated that "the sense of belonging [of TCKs] is in relationship to others of similar background" (p. 29). Third Culture Kids, as mentioned before, with their Third Culture are part of a Neither-Nor world, or interstitial space. Interstitial refers to an in-between state, or an intermediate space (cf. De Vries & Born, 2013). Similarly, Greenholtz and Kim (2009) indicate that "The central paradox of global nomadism [is] that cultural hybrids seem at home in any cultural context but feel [italicized by the authors] at home only among others with a similar cultural history" (p. 391). While Baumeister and Leary (1995) define belonging by lasting, stable, and predominantly positive interpersonal relationships, we would like to explore whether belonging also could refer to belonging to geographical locations where one grew up, as indicated above by Antonsich (2010).

Both the concepts of cultural identity and belonging could be captured in the question "Where are you from?". Lyon (1999) developed a free verse poem format

with that label to enable people to describe themselves in an auto-ethnographic way. Through completing the poem, the idea is that people create a narrative about their growing up, using descriptions of smells, flavors, images, and stories of impactful events during their developmental years. Lyon's poem format can be regarded as a form of poetic inquiry, which both is a medium for representing data and for exploring lived experiences.

> Poetic inquiry most often addresses topics with clear affective dimensions and can be distinguished between participant-based and self-study foci, ... Self-studies may address more philosophical, phenomenological and/or poststructuralist opportunities that present themselves through the use of poetry in social science contexts (Prendergast et al., 2009, p. 54).

In the present study, the self-study form of poetic inquiry was used. The experiences of twenty adult TCKs were captured with a free verse poem. Note that, in line with TCK-research until now (Tarique & Weisbord, 2013), the term TCK is used for adults who grew up as TCKs. Analyzing the free verse poems of the TCKs in this study provided indications of how TCKs' mobile lives affected their cultural identity shifts with regards to their developed affect for host or home culture(s). Next to their cultural identity shifts, we specifically probed into the ways TCKs define belonging. The following builds the foundation for the present research through describing TCKs and their cultural identity shifts, followed by a discussion of TCKs and their belonging.

TCKs, their cultural identity shifts, and their belonging

TCKs are traditionally defined as children of corporate employees, military and government personnel, and missionaries and aid workers, who have experienced a variety of cultures while their parents moved from one country to the next (Moore & Barker, 2012). As a result, TCKs renegotiate their cultural identity throughout their life. "Identity is continuously constructed and reshaped during interaction with "outsiders, strangers, foreigners, and aliens – the others" (Cutcher, 2015, p. 121). Lijadi (2018), and Lijadi and Van Schalkwyk (2014, 2017) studied TCKs' commitment and reticence in interpersonal interactions. They found that, because of TCKs' frequent moves, often "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).

The reason for TCKs to transition differs from economic migrants and refugees, who transition out of a need for a safer life or because of war or natural disasters. People who were 'working abroad' were often from middle- and upper-class backgrounds and employed in former colonies of Western countries by the so-called sponsor organizations (Bhabha, 1994). Related to these backgrounds, Tanu (2020) recently wonders: "In such situations, does the intercultural understanding gained by TCKs extend to an understanding of the culture of those who are less privileged?" (p. 7)

Every transition from country to country, even transitions within countries to different housing, will have influenced the cultural identity of TCKs in a different way, depending on their age, duration of stay in a country, preparation for the transition and the prospect of possibly returning to what is often called home culture by the parents (Sussman, 2000). When adjusting to a new culture, "personal values, cognitive maps, and behavioral repertoires" can change and are part of the process of a cultural identity shift (p. 365). The newly developed identity after transition will have developed differences with the home cultural identity. On repatriation, this new identity will be evaluated against the home culture. Transitions may lead to positive as well as negative affect towards one's host and home culture(s). Strand (2011) summarized positive affect as "feelings or emotions that reflect pleasurable engagement with environment such as interest, excitement, contentment, joy, engagement, love, and enthusiasm" (p. 72). In contrast, negative affect refers to negative feelings and emotions such as anger, sadness, depression, anxiety, and stress (Watson, 2000).

Sussman (2000) labeled the cultural identity shifts which she distinguishes as subtractive, additive, affirmative, and intercultural shifts. Each shift refers to different aspects of so-called "disturbance in the self-concept." In our study we apply Sussman's model to TCKs to identify TCKs' possible cultural identity shifts. As can be seen in the following description of these shifts, this model assumes that cultural identity shifts can be assessed by focusing on the individuals' expressed positive affect.

The subtractive identity shift entails those individuals, in our case TCKs, show more positive affect towards the identity, values and norms of their host culture(s) than of their home culture. Such shifters are therefore more adapted to the host culture and will likely experience repatriation distress because they feel alienated

and less like their compatriots (Siok & Chng, 2006; Sussman, 2000). At repatriation TCKs might even experience entering another world, as sometimes children from the dominant culture make fun about their accents, different habits, or bully them.

An additive cultural identity shift entails that the degree to which TCKs show positive affect to their home culture remains the same, and that, in addition, the degree to which they show positive affect towards the host culture increases. TCKs might experience distress after returning to live in their home countries. However, according to Sussman (2000), and Siok and Chng (2006), this distress is not caused by alienation, but by having embraced many aspects of the host culture's identity.

The affirmative cultural identity shift can be described as one in which the home culture identity is maintained and strengthened throughout one's transitions. This shift implies that one shows positive affect mainly for the home culture. Affirmative shifters develop a low adaptation to the host culture and, as a result, develop a cultural self-concept that remained highly stable and unambiguous. Therefore, they will experience little repatriation distress, because they are grateful and happy to return to their home culture (Siok & Chng, 2006; Sussman, 2000).

Lastly, an intercultural or global identity shift implies a more complex identity shift. This type of shift is defined as a "modification that enables repatriates to hold multiple cultural scripts simultaneously and draw on each as the working self-concept requires" (Sussman, 2000, p. 368). This shift is comparable to what others have labeled as a multiple cultural identity (Moore & Barker, 2012). Thus, individuals who have identified with an intercultural identity shift do not show more, or less, positive affect towards their home or host culture, but rather show positive affect to many cultures. Therefore, they will experience little distress living in their home culture again. How positive affect indicates a cultural identity shift is depicted in Table 4.1.

Table 4.1 *Positive Affect Indicating Cultural Identity Shifts (Sussman, 2000)*

Cultural identity shift	Affect
Subtractive	More positive towards host culture than home culture
Affirmative	More positive towards home culture than host culture
Additive	Positive towards both home culture and host culture
Intercultural	Positive towards more cultures than only home culture and host culture

Belonging can be regarded as a crucial part of creating one's cultural identity. Shaules (2010) phrases this process as defining "our own sense of personal and cultural territory. We must develop a *sense of where we belong* [italicized by the present authors], the values we want to live by, the kind of person we want to be, how we want to communicate, and so on" (p. 81). TCKs' belonging is often challenged when they transition. In defining belonging, the feeling of fitting in is often emphasized, referring to a systemic approach, that is being a member of a group, a community, or a family (Hagerty et al., 1992). Baumeister and Leary (1995) even see belonging as a basic human need: "The main emotional implication of the belongingness hypothesis is that real, potential, or imagined changes in one's belongingness status will produce emotional responses, with positive affect linked to increases in belongingness and negative affect linked to decreases in it" (p. 505). 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.

Especially when experiencing hardship while growing up, belonging functions as a core component for identity construction and meaning making (Noble-Carr et al., 2014). Noble-Carr et al. studied the narratives of 24 young people, aged 15–25 years, who had experienced hardship, adversity, and trauma and the importance of connectedness for their identity construction and meaning making. Achieving a belonging was found to be a critical factor for identity development and was described by Noble-Carr et al. as follows: "a deeper connection with others that would provide them with a more permanent sense of community in which they were fully accepted, could trust in, and have reciprocal care and support relationships" (p. 395). Similarly, Corrales et al. (2016) reported that belonging could contribute towards understanding how childhood adversity relates to psychosocial outcomes when becoming an adult. These researchers studied the relationship between childhood adversity and belonging. They found that belonging negatively (although weakly) mediated the relationship between childhood experiences of adversity and psychological distress and educational engagement, although it did not mediate the relationship between childhood experiences and even becoming a parent in emerging adulthood. One could wonder if the cross-cultural experiences of TCKs can be defined as experiences of adversity while growing up. In comparing TCKs with non-TCKs (who grew up in the USA), Peterson and Plamondon (2009) argued that it could be expected that especially multiple transitions - in their research transitions specifically referred to

repatriations - would create adversity, as each repatriation will confront TCKs with other children who are growing up mono-culturally. Children growing up mono-culturally could in their view build a stronger sense of stability. Taking this line of thought further, they concluded "All other things being equal, those TCKs who repatriated only once at some point in their lives should be better adjusted to their home cultures than TCKs who were taken abroad multiple times and experienced multiple repatriations" (p. 756).

A result of the mobile lives that TCKs have led, is that they will deal with grief and loss (Pollock et al., 2017). Having had to leave things and people behind involves several hidden losses, such as losing the world as they knew it, a potential loss of status, a loss of lifestyle, a loss of relationships and possessions, a loss of role models and system identity, and a loss of the past that was (Pollock et al., 2017). After repatriation, another problem may occur. Based on the PolVan cultural identity box (Pollock & Van Reken, 1999/2009), which identifies cultural identities of TCKs by means of the two parameters of physical appearance and thinking, repatriation will imply having an alike physical appearance but thinking differently from the surrounding culture. This state is labeled by these researchers as being a 'hidden immigrant'. Many TCKs thus may experience stress on repatriation when they look like those in the dominant culture, but do not know this surrounding culture. Because of their 'hidden diversity', others from the dominant culture may reject or even scorn them for being 'stupid'. Relatedly, Moore and Barker (2012) reported that when returning to their home cultures, TCKs often perceived themselves as culturally marginal. We assume that this marginality might express itself in TCKs' developed positive or negative affect towards their host and home culture.

Research questions

The following two research questions were formulated as derived from the above literature. Research question 1 relates to the work by Sussman (2000) who stated that positive affect towards one's home or host culture is an expression of a cultural identity shift. For instance, as mentioned earlier, in her model expressing more positive affect towards the host cultures than to the home culture indicates a subtractive identity shift. Research question 1 can therefore be phrased as follows:

RQ1: Does the extent of positive affect for their host culture(s) and for their home culture differ in TCKs' narratives? Which type of cultural identity shift does this finding point to?

Research question 2 builds upon Pollock et al.'s (2017) idea that belonging for TCKs often implies an identification with others who have a similar background or with their close family. We therefore formulated research question 2 as follows:

RQ2: Do TCKs define their belonging more to people or to a geographical location when they answer the questions from 'Where I'm From'?

4

Method

Poetic inquiry

One of the forms of qualitative research implies collecting data through auto-ethnographic poetry to comprehend individuals' cultural experiences more (Ellis et al., 2011). Faulkner (2007) indicated that poetry can be used as a tool and method to present research data, as well as a source of data and data analysis. Collecting qualitative data in the present study was done using a free verse poem format, followed by semi-structured interviews with the participants about their auto-ethnographic poems. This method of data collection is defined by Maynard and Cahnmann-Taylor (2010) as "ethnographic poetry, verse written by researchers based on "field study" (p. 5). In this way, TCKs were facilitated to tell their stories about growing up cross-culturally with the help of poetry, creating auto-ethnographic poems.

Through life stories, also labeled as narratives, people express their identity and find a way to understand themselves (Clandinin, 2007). A life story is "an internalized and evolving cognitive structure or script that provides an individual's life with some degree of meaning and purpose while often mirroring the dominant and/or the subversive cultural narratives within which the individual's life is complexly situated" (McAdams et al., 2006, p. 11). The life story theory of identity of McAdams et al. states that stories about one's lives creates meaning and one's identity. Having no stories to tell could almost imply having no identity (Young & Saver, 2001).

"Because a successful narrative or lyric poem can echo or resonate so powerfully with the emotional experience and sense of identity of cultural insiders, it allows us to see the nuances and complexities of culture" (Maynard & Cahnmann-Taylor, 2010, p. 6). Narratives, the choices of the things being said, and the things left unsaid, all form part of the story and the life of the storyteller.

They are always 'anecdotes of destiny' (Cavarero, 2000). Shaules (2010) regards life as "a multiplex theatre in which several movies run at the same time. … When I am being asked where I feel that I most belong, I say that it's not in any of the particular theatres, it's in the multiplex itself" (p. 82). Given that their life has taken place in many cultures, it can be imagined that many TCKs will be able to relate to Shaules' description of life.

The researcher as listener

Polkinghorne (2007) noted that narrative methods entered the social sciences methodology as a result of the work of Denzin and Lincoln (2000) and Bruner (1991, 1998). The latter researcher introduced the term "narrative modes of knowing" within which the construction of self and identity plays a key role. With this tradition, a central framework for the psychological study of autobiographies, stories, and life narratives was set. Clandinin (2007) emphasized that Bruner's contribution of exploring human identities and lives through narratives has become a definite part of the discipline of psychology.

An important aspect of poetic inquiry as a method focuses on the listener to the story, who in the present study is the interviewer, that is the researcher. For a story to be heard, one needs an audience, a listener. If meanings are formed in a discursive activity between people, this includes not only social groups but also researchers and participants (Alldred & Burman 2005). For the purpose of this study, the method of interviewing falls within a constructivist research paradigm, which assumes that reality is subjective and influenced by an individual's experience and context (Ponterotto, 2005). The interaction between the researcher and autobiographer is instrumental in describing the lived experiences of the autobiographer and constructivism recognizes that the researcher's values and own lived experiences cannot be and should not be separated from the research process and do, in fact, have an impact on the outcome of the research. Both researchers in this study are Third Culture Kids. The experiences of the TCKs in this study resonate with their experiences.

Narrators and qualitative researchers are still exploring how poetry can best be used, especially auto-ethnographic poetry, to get to the heart of the research matter. Hanauer (2010) asserts that "Poetry writing is particularly suited for the exploration of research questions that address experiences with emotional content" (p. 84).

Participants and procedure

We aimed to reach an equal number of male and female participants, a variety in age, and a good representation of different types of traditional TCKs in the sample. This method of recruitment is called purposive sampling, which is a non-random sampling method used to identify the most suitable participants who have had experiences in the phenomenon being studied (Creswell, 2003; Groenewald, 2004). The final sample consisted of 20 TCKs. 19 of the 20 participants had participated in earlier research regarding TCKs and leadership by the authors (De Waal & Born, 2020). One participant was added as result of the recommendation by a sibling. All TCKs were adults who had spent 'a significant part' of their developmental years outside their home culture. According to Pollock et al. (2017), a significant part is defined as one year or longer. All participants were given alias names, even though the majority did not object to using their own name in this study.

The 20 participants were between the age of 26 and 70 years (ages during the data collection for the first study in 2012) with a mean age of 46.6 years (*SD* = 11.85). Related to this age range, it needs to be noted that, according to Lieblich, Tuval-Mashiach and Zilber (1998), memories of experiences are always emotionally significant and unrelated to age. Memories are personal creations; they consist of choices, distortions, and inventions of past events in a manner that befits the individual's current goals, interests, or moods (Visser, 2010). In their study on autobiographical memory over the lifespan of Hispanic immigrants to the United States, Rubin et al. (2003) found immigration to be a traumatic event and reported that their participants showed an increase in autobiographical recalls corresponding to their ages at immigration. This finding seems relevant to the lives of TCKs, who may undergo multiple transitions which can be experienced as traumatic events and add to adversity.

The sample consisted of 50% male participants (*n* =10) and 50% female participants (*n* =10). For 75% (*n* =15) of the participants, one or both parents were of Dutch origin. 20% (*n* =4) had one or both parents of German origin. Other parents' backgrounds were Indonesian, British, or Polish. Examples of differences in host and home cultures could be found in climate, population density of the area, economic factors, and religion. How the differences between the host and home cultures impacted the transitioning is beyond the scope of this study. Two of the participants were an only child, whereas 50% (*n* =10) had one sibling. Eight participants grew up in a family with more than one brother or sister. Four interviewees mentioned coming from parents who divorced during their youth.

All participants indicated their level of finalized education to be higher education. As TCKs are known for often having achieved higher levels of education (Cottrell, 2002, 2007), it is not surprising to see this educational level among the participants. Information on the educational system which TCKs had attended was not available for all respondents, although some had had home schooling, whereas others had experienced boarding schools or international schools. The level of understanding and speaking English for all interviewees was adequate, although no previous testing about the level of English has been done. Two TCKs were native English from the UK.

The so-called sponsor organizations that employ parents of TCKs are traditionally found in international business (corporate), foreign service, military, missionary, and other international organizations (Pollock & Van Reken, 1999/2009). Based on these categories we identified seven corporate, three foreign service, one military, four missionary, and five other (of which two TCKs with parents working in non-governmental organizations, and three academic) TCKs.

An overview of the main characteristics of the participants, including their aliases, number of transitions, gender, home host culture(s), and siblings (number of brothers and or sisters) is provided in Table 4.2. The information in Table 4.2 is ranked according to how many transitions the TCKs had experienced, starting from one. Appendix 4A depicts home, host cultures and transitions of all TCKs on a world map. The number of transitions to another country varied from 1 to 8 in the period of 0 to 18 years of age (M = 3.4, SD = 2.04). Most (n =15) of the interviewees transitioned within the period between 0 and 4 years of age at least once, while one of them even transitioned three times. Between 4 and 8 years of age, 13 of the interviewees knew at least one transition, with four of them having transitioned twice. The number of transitions within the period between 8 and 12 years of age was at least once for 14 of the interviewees, whereas two of them moved as much as three times. Within the period between 12 and 18 years of age, 8 of the interviewees transitioned at least one time, while one of them transitioned twice. In applying the concept of cultural identity shifts to our study, we did not distinguish between each host culture of a TCK, but instead treated these as one host culture as opposed to one's home culture. Table 4.3 provides an overview of the number of transitions per participant, including the specific home and host cultures and the period in which these transitions took place. The participants in Table 4.3 were ranked according to the number of transitions instead of according to the alphabetical order of the alias names.

Table 4.2 *Demographics of Participants, Rank Ordered According to Number of Transitions between Countries*

Alias[a]	*#*[b]	*Gender*[c]	*Age*[d]	*Home*[e]	*Host*[f]	*Siblings*[g]
Benno	1	M	45	DE	US	Only child
Elsa	1	F	34	NL	SE	1 brother
Gerry	1	M	40	NL	US	Only child
Nina	1	F	52	UK	IT	2 sisters
Ursula	1	F	50	DE	CH, IT	1 sister
Rudolf	2	M	54	NL	PK	1 brother
Alex	2	M	28	NL, PL	US, BE	2 brothers
Ginny	3	F	28	NL	DE	1 sister
Jetty	3	F	33	DE	UK, MA	1 brother
Bea	3	F	71	NL	UK, BE, US	2 brothers 4 sisters
Lia	4	F	58	NL	PK	1 brother 1 sister
Christa	4	F	34	NL/ID	GW, UK, BF	1 sister
Joost	4	M	33	NL	BN, OM, NO	1 brother 1 sister
Jennifer	4	F	50	UK	IE, FRA, NL	1 sister
Ted	4	M	53	NL/DE	NG, SY	1 brother 1 sister
Paul	5	M	45	NL	SG, HK, UK	1 sister
Eddy	5	M	59	NL	ID, PK	2 brothers 2 sisters
Fred	6	M	55	NL	PK	1 brother 2 sisters
Arthur	7	M	54	NL	IT, NG, USA, UK	1 sister
Jinke	8	F	56	NL	IT, NG, USA, UK	1 brother

[a]Alias: Names are aliases. Although 18 of 20 interviewees agreed to use their own names, we decided nonetheless because of the mentioned intense personal traumas and stories.
[b] #: How many times TCKs moved between countries, excluding moving within the countries.
[c] Gender: Male (M) or female (F).
[d] Ages: Ages at the time of the first study in 2013/2014.
[e] Home: Passport cultures of the parents
[f] Host: Countries lived in.
[g] Siblings: Sisters and brothers, not including stepbrothers/ stepsisters.

Countries (alphabetically): BE – Belgium, BF - Burkina Faso, CH – Switzerland, IE – Ireland, ID – Indonesia, IT – Italy, DE – Germany, FR – France, GW - Guinea Bissau, HK - Hong Kong, KE – Kenya, MA – Morocco, NG – Nigeria, NL - the Netherlands, NO – Norway, OM – Oman, PK – Pakistan, PL – Poland, SE – Sweden, SG – Singapore, SY – Syria, UK - United Kingdom, US - United States of America

Table 4.3 *Overview of Number of Transitions (#) to Different Countries for each TCK in Four Time Periods of that TCKs' Life*

Alias[a]	#b	Sponsor type[c]	0 – 4 yrs[d]	4 – 8 yrs[d]	8 – 12 yrs[d]	12 -18yrs[d]	Home and Host[e]	Country[f]
Benno	1	Corporate	DE				US, DE	2
Elsa	1	Corporate		NL			SE, NL	2
Gerry	1	Corporate			NL		US, NL	2
Nina	1	Other			UK		IT, UK	2
Ursula	1	Other	ITA				CH, IT	2
Rudolf	2	Missionary	PK			NL	NL, PK, NL	2
Alex	2	Other		NL	BE		US, NL, BE	3
Ginny	3	Foreign Service	NL	DE	NL		DE, NL, DE, NL	2
Jetty	3	Corporate			UK	DE, MA	DE, UK, DE, MA	3
Bea	3	Foreign Service	NL	BE		USA	UK, NL, BE, US	4
Lia	4	Missionary	PK	NL	PAK	NL	NL, PK, NL, PK, NL	2
Christa	4	Corporate	GB, NL	GW	NL		GW, GB, NL, BF, NL	4
Joost	4	Corporate	OM		NL, NO	NL	BN, OM, NL, NO	4
Jennifer	4	Foreign Service	IE, UK	FR		NL	UK, IE, UK, FR, NL	4
Ted	4	Military	NG	SY	DE, NL		NL, NG, SY, DE, NL	4
Paul	5	Corporate	SG HK	NL	UK NL		SG, HK, NL, UK	4
Eddy	5	Missionary	NL	PK, NL	PK	NL	ID, NL, PK, NL, PK, NL	3
Fred	6	Missionary	PK	NL, PK	NL, PK	NL	NL, PK, NL, PK, NL, PK, NL	2
Arthur	7	Other	NL, NG	NL, US	NL, KE, NL		IT, NL, NG, NL, US, NL, KE, NL	5
Jinke	8	Other	IT, NL, NG	NL, US	NL, KE, NL		NL, IT, NL, NG, NL, US, NL, KE, NL	5

[a] Aliases: Names are aliases, although 18 of 20 interviewees agreed to use their own names.
[b] # =Transitions: How many times TCKs moved between countries, excluding moving within the countries.
[c] Sponsor type: Sponsor type organization of the parent: Corporate, Foreign Service Military, Missionary, and Other (including Academic organizations and NGOs)
[d] Age periods: Brackets in which transitions took place, being 0-4 years, 4-8 years, 8-12 years, and adolescence as one period from 12 to 18 years of age.
[e] Home and host: All cultures in which participants have lived, abbreviations below.
[f] Country: Number of countries participants have lived in, abbreviations below.

Countries (alphabetically): BE – Belgium, BF - Burkina Faso, CH – Switzerland, IE – Ireland, ID – Indonesia, IT – Italy, DE – Germany, FR – France, GW - Guinea Bissau, HK - Hong Kong, KE – Kenya, MA – Morocco, NG – Nigeria, NL - the Netherlands, NO – Norway, OM – Oman, PK – Pakistan, PL – Poland, SE – Sweden, SG – Singapore, SY – Syria, UK - United Kingdom, US - United States of America

The free verse poem 'Where I'm from'

Many empirical studies on TCKs have focused on qualitative data analysis, often based on interviews. This focus has the advantage of allowing TCKs to describe their personal values and perspectives, instead of restricting their responses to answering structured questions (Klenke, 2008). The free verse format of the poem 'Where I'm from' (Lyon, 1999) forms a set-up for this type of research. After filling in the blanks in the poem with their experiences to the poem, the participating TCKs created their auto-ethnographic poems. Subsequently, in a personal interview they elaborated on their experiences, meanwhile indicating positive and negative affect towards host and home culture. The poem helps TCKs in their quest to find out how to phrase one's belonging. By remembering and naming all the things that stand out as important in one's childhood, people can put things into perspective.

The free verse format of Lyon's poem (1999) 'Where I'm from' was used to frame the experiences of TCKs. Lyon explains how this poem originated from her response to a poem in 'Stories I Ain't Told Nobody Yet' by Tennessee writer Jo Carson (1989). Her work was academically reviewed by West (2010) and Hague (2002). Appendix 4B provides the original poem. To contextualize the format of the poem for TCKs, we added fifteen items that specifically relate to TCKs, and their experiences based on research (Cottrell, 2002; Pollock et al., 2017), specifically about loss and grief, transitioning, and what to call home. Box 4.1 presents the contextualized poem, "Where I'm from" with added items in bold, and deleted items underlined. The contextualized poem was sent to the respondents to have them describe their TCK-narrative by means of adding their experiences to the poem. In this way, they each created their own poem by filling in the blanks in the free verse format poem. Various items about events that may have made the participant happy or sad as a TCK-child, and things that were carried along or left behind when transitioning, were included in the poem, relating to the experienced adversity, as earlier described, and based on research about TCKs' loss and grief (Pollock et al., 2017).

In the poem the added items are **bold,** deleted items are <u>underlined.</u>

Box 4.1

"Where I'm from" - contextualized free verse poem from Lyon (1999),

I am from
*… (specific ordinary item **remembered from your growing up life***), from
… (specific food (only one*), **remembered from your growing up life***) and
…. (another item remembered from your growing up life…can be anything)

I am from
*… (plant, flower, natural or **urban** item), ……* and*… (plant, flower, natural or **urban detail**).*

I am from
… (home description, adjective (only one) sensory detail) and
… (***which specific place, country or city you would call home)***

I am from
… (place of birth ('and family ancestry')
… (your particular introduction where you're from when you meet new people)

I am from
… (family tradition) and *… (**family trait** instead or 'family tendency'),* from
… (name of family member) and … (*another family name).*
*… (something you were told as a child **with an impact on your life now***) **(**only one**)**

I am from
***…. (name of childhood friend)* and**
… (characteristics of a school that you went to, including home schooling)

I am from
… (representation of religion, or lack of it with further description)
…. (way of life and personal values),

From
… (specific story about a family member or a friend),
*… (another detail about another family member **or dear childhood friend**).*

I am from
… (location of family pictures, mementos, archives) and
*…. **(specific ordinary item that you always kept or still hold close to you)***
(not: importance of family items)
*… **(specific ordinary item you left behind when transitioning from one country to another)***

I am from

… (specific skill or behavior you learned as a child and still do)
… (specific story or event that made you really sad)
… (specific story or event that made you really happy)
… (specific experience that makes you proud from your growing up life)

They added their personal experiences to the format with which they created their own poem and sent it to the researchers after which an interview took place. The participants provided their informed consent for the study.

The interviews were conducted face-to-face and were audiotaped and transcribed, as advised by qualitative research methodology (Chaitin, 2004; Groenewald, 2004). All interviews were held with two interviewers, of whom one directed the interview and the other had responsibility for the recordings. The face-to-face interviews took place in several cities in the Netherlands and Belgium, namely Delft (7), Amsterdam (3), The Hague (2), Leiden (1), Leuven (1), and Utrecht (1). Five interviews took place via Skype or phone because neither the participant nor the interviewers were able to travel to meet face-to-face in that period. Each interview took between 45 - 60 min.

The interviews started with the participants reading their poem out loud while being filmed and recorded. Then, the participants were asked to elaborate on certain elements and would be asked questions to elaborate. The interview ended by asking what the participants thought of the method (poem) that had been used and if they would want to share any other feedback with the researchers. All interviews were held in English to maintain consistency and were audio recorded to facilitate the transcriptions. In the poems and in the interviews, respondents used some terms in other languages than English, for instance Kanelbullar (the Swedish word for 'a Swedish cinnamon bun'), Wir Vier (German for 'the four of us'), and Chapati (the Urdu (Pakistani) word for 'flat bread').

Most circumstances concerning privacy and physical positioning of researchers and participants were kept as similar as possible. At the end of the interview all participants were asked to define what 'belonging' means to them.

Method of analysis

The interviews were transcribed verbatim. The poems with the added explanations were imported in ATLAS.ti (version 7.0), a software program used to code text. Codes were then assigned to the total of 1589 quotations. The coding process for ATLAS is a bottom-up, inductive process. Families of codes were created which related to the basic concepts in the research questions: Positive and Negative Affect, Belonging, and Practices. The coding research team added a Master student of Psychology, who added and complemented the coding. After creating

sub-codes to each of the families, a total of 24 codes was used. For an overview of the codes used in ATLAS.ti (see Table 4.4).

Table 4.4. *Codes in ATLAS.ti, used for the present study*

Codename	# of quotes coded
Affect negative	30
Affect negative host culture	50
Affect negative parents' passport culture	31
Affect positive	168
Affect positive host culture	241
Affect positive parents' passport culture	122
Belonging person extended family	30
Belonging person friends	79
Belonging person immediate family	221
Belonging person other	87
Belonging place other	144
Belonging place objective	47
Belonging place subjective	7
Practices food nature	83
Practices food nature host culture	20
Practices food nature parents' passport culture	21
Practices items events	141
Practices items events host culture	38
Practices items events left behind	38
Practices items events parents' passport culture	67

All quotes in the poem containing names of family members and other names were coded as indicators of belonging, because family members and other people are linked to relationships. Since the poem asked participants to name family members, different sub-codes were added for immediate family members and for extended family members, friends, or other relationships. While the place of birth indicated an objective place (name of a village or town in a country, naming a geographical location), coding of 'place objective' or 'place subjective' was added. Table 4.5 shows the sub-coding used for belonging.

To extract information about affect and belonging from the poems and the narratives, from each poem a selection of quotes was made about belonging and of quotes with which the participants appeared to indicate their cultural identity. Then the poems were coded. To ensure a maximum of intersubjectivity in transcribing and coding, four people in total - a librarian, and three psychology students (Bachelor and Masters) formed the team for transcriptions and reviewing.

Table 4.5. *Sub-coding on belonging*

Codename[a]	# Quotes coded[b]
Belonging person extended family	30
Belonging person friends	79
Belonging person immediate family	221
Belonging person other	87
Belonging place objective	144
Belonging place subjective	147

[a] Codename: Name of the code used in Atlas.ti.
[b] # quotes: Number of quotes coded accordingly.

The final text that was uploaded for each of the narratives in ATLAS.ti contained the poems of the TCKs with quotes from the interviews that provided more context. The coding was done by two of the team members independently, comparing their respective codes after they completed their own coding process. The recorded videos were reviewed to seek possible visual nonverbal confirmation for coded affect, such as smiles or tears, by another team member than the two coding members. A minimum difference of three positive affect coded experiences between home and host culture(s) was used to indicate the direction of the cultural identity shift.

Results

Research question 1: positive affect and cultural identity shifts

Research question 1 was formulated as follows: Does the extent of positive affect for their host culture(s) and for their home culture differ in TCKs' narratives? Which type of cultural identity shift does this finding point to? We counted the number of interviewees who made more statements with positive affect regarding their host culture compared to their home culture: seventeen of the 20 TCKs expressed more positive affect towards the host culture than towards the home culture. For three TCKs the opposite was true.

When comparing positive affect for TCKs' home culture with positive affect for the host culture(s) the cultural identity shifts for the participating TCKs could be described as follows: For fourteen participants we found an indication of a subtractive cultural identity shift, showing more positive affect towards the host

culture than to the home culture. The positive affect of four participants indicated an additive cultural identity shift, because the number of positive affect coded experiences was equal for the host and the home culture. The number of positive affect coded experiences of two participants towards the home culture could be interpreted as an affirmative cultural identity shift. Table 4.6 provides an overview of TCKs' cultural identity shifts. In sum, in answer to research question 1, most TCKs showed a subtractive identity shift.

Additionally, we investigated the total number of coded experiences concerning affect in either direction, that is, both positive and negative affect. 75% of the TCKs (*n*=15) showed more affect in general towards the host culture(s) than towards their home culture, whereas 10% (*n*=2) showed more affect towards their home culture than to the host culture(s). This finding might seem obvious as half of the participants had experienced more than one host culture. Nonetheless, it should be emphasized that more factors than sheer numbers are at play here, that influence developing positive affect towards host cultures, for example the cultural distance between the host and home culture or the contact with the host culture, which is at turn again influenced by the sponsor organizations of the parents' work. Three participants mentioned an almost equal number of positively and negatively coded affect towards their host and home cultures.

Seventeen of the 20 TCKs expressed more positive affect towards the host culture than towards the home culture, while for three TCKs the opposite was true. A chi-squared test indicated that this distribution differed significantly from an even distribution at a level $\alpha = .05$, $2(df = 1) = 9.80$, $p = 0.002$. This represents a large effect, with Cramer's V ($df = 1$) = .70. This result statistically confirms the research question 1 results. To illustrate two types of cultural identity shifts, the transitions and developed affects in the lives of two TCKs, Paul and Nina, are the following. Paul, with a Dutch home culture, was born in Singapore, then lived in Hongkong, moved to the Netherlands, then to the UK, and back, finally to the Netherlands. In Table 4.6 one can read that Paul showed a clear positive and overall affect for his home culture, indicating an affirmative cultural identity shift. In contrast, Nina was born in Italy of British parents, and moved back to the UK for boarding school when she was 12 years old. Nina's cultural identity shift can be indicated as subtractive: only 1 out of 18 Nina's positive affect coded experiences was about her home culture, the UK.

We did not differentiate between the different host cultures and combined all host cultures. 66% of all quotes coded as positive affect and 62% of the quotes coded as negative affect were statements about the host cultures without distinguishing between these cultures.

Table 4.6 *Number[g] of Positive and Negative Affect Coded Quotes Related to Host and Home Culture, Indicating Cultural Identity Shifts*

Alias[a]	**# Quotes**[b] **positive affect Home**[c] **vs Host**[d]	**# Quotes**[b] **negative affect Home**[c] **vs Host**[d]
13 Subtractive cultural identity shift[e]		
Gerry	4 vs 14[f]	4 vs 5[f]
Nina	0 vs 16	1 vs 1
Ursula	0 vs 15	0 vs 3
Alex	4 vs 10	0 vs 5
Jetty	5 vs 14	3 vs 1
Bea	4 vs 11	0 vs 2
Lia	6 vs 15	0 vs 2
Christa	8 vs 21	4 vs 3
Joost	2 vs 12	1 vs 1
Jennifer	9 vs 12	0 vs 4
Ted	6 vs 12	0 vs 1
Eddy	1 vs 16	4 vs 3
Jinke	12 vs 24	1 vs 4
2 Affirmative cultural identity shift[e]		
Benno	17 vs 1	5 vs 0
Paul	11 vs 4	1 vs 0
4 Additive cultural identity shift[e]		
Rudolf	8 vs 7	0 vs 2
Ginny	5 vs 8	1 vs 0
Fred	7 vs 10	2 vs 1
2 Unclear cultural identity shift[e]		
Arthur	5 vs 8	2 vs 9
Elsa	8 vs 11	2 vs 3
Total	122 vs 241	31 vs 50

[a] Aliases: Names are aliases, although 18 of 20 interviewees agreed to use their own names. We decided nonetheless because of intense personal traumas and stories shared.
[b] # Quotes: Number of quotes coded as positive affect or negative affect.
[c] Home: Passport cultures of the parents.
[d] Host: Countries lived in as a TCK.
[e] Cultural identity shifts: Subtractive; Additive; Affirmative; Intercultural, or unclear.
[f] When the difference between the number of positive affect and negative affect codes was three or more, this was treated as an indication for a turning point towards a certain cultural identity shift for each participant.

Table 4.7 shows that codes also included *practices*, which can be divided into food, nature, and events. Lyon's original poem invited the TCKs to explicitly mention memories of flowers, food, or events in the period of growing up between 0 and 18 years of age but did not include a differentiation between host or home culture. For the TCKs in the present study, the number of quotes that were coded as positive affect related to practices was higher with respect to the host culture(s) than to the home culture. The number of quotes coded with negative affect for practices/events related to host culture was also higher than for practices/events related to home culture.

Table 4.7 *Codes Related to Positive Affect, to Negative Affect, and to Practices (with Sub-Code Food/Nature And Sub-Code Events), as Linked to Host and Home Culture*

Code	Total	Not related to home or host	Total host/ home	Host culture	%	Home culture	%
Affect: positive	531	168	363	241	66%	122	34%
Affect: negative	111	30	81	50	62%	31	38%
Practices: food/ nature	110	7	103	83	81%	20	19%
Practices: events	229	21	208	141	68%	67	32%

Box 4.2

Examples of quotes coded with positive, negative, or unspecified affect

Quotes with positive affect related to the host culture, more specifically foods:

"Chapatti, nice making it, nice eating it, has some nice odor" (Lia).

"Kanelbullar, typical Swedish delight" (Elsa).

"Jim dandy, ice cream, it was just massive, it was a happy time, and it was great food" (Gerry).

Quotes with negative affect towards the host culture:

" Leaving my dog behind (that was bad), leaving my friends behind (that was bad)" (Gerry).

Examples of quotes, expressing negative affect, coded as unspecified, meaning not related to home or host culture:

" I don't know who I am" (Eddy).

"Divorce of my parents" (Jeroen).

"The background of our family; the diversity (…) the misunderstandings after the war lead to that - this family also fell apart." (Ted).

It can thus be concluded that the impact of the host culture(s) seemed to be more dominant for the participating TCKs when they were asked to express experiences from their upbringing, although the home culture experiences were certainly not absent. Box 4.2 shows some examples of quotes coded with positive, negative, or unspecified negative affect.

Research question 2: defining belonging

Research question 2 was formulated as follows: Do TCKs define their belonging more to people or to a geographical location, when they answer the questions from 'Where I'm From'? We first investigated how the participants defined their belonging and then looked into the coded quotes about belonging. Box 4.3 shows each TCKs' definition of belonging. The box starts with definitions the TCKs provided relating to geographical locations (places) followed by definitions provided which related to people.

The quotes in Box 4.3 clearly showed that more individuals (*n*=15*)* related their belonging to relationships, especially to family having had that same experience of living abroad, than to geographical places (*n*=5). Some of the definitions indicated that when family was split up or dispersed during that period of growing up, the belonging was less strong with the family. An example of this is the following quote: "We have concluded that the family has never lived more than 2 years together in the same house with the same people… I think the bonding was not so good." (Eddy)

Coding could be done two ways regarding belonging in Atlas.ti: defining belonging to relationships (1) or belonging to places (2). All quotes in the poem containing names of family members and other names were coded as belonging, because these are indications of relationships. Since the poem asked participants to name family members, different sub-codes were added for immediate family members and for extended family members, friends, or other relationships. While the place of birth indicated an objective place (name of a village or town in a country), coding as 'objective place' or 'subjective place'. When participants described a place that could not be identified with a name of a village, town, or country, we coded this as a subjective place. One example would be:

> "Green gardens in yellow burnt landscapes" (Christa).

Box 4.3

All TCKs' definitions of belonging

GEOGRAPHICAL LOCATIONS

1. "I belong more to the town where I lived before because there, I still have many friends, that's also where my parents live." (Benno)
2. "Well, the Netherlands is very important to me, so I don't want to live anywhere else. No. But then I have a quite universal feeling also." (Lia)
3. "It is eventually related more to an area than to people, the vegetation, the clay, the view, the rivers. It's a feeling." (Arthur)
4. "I always had the feeling a place is just temporary. Now, this is the first place I belong." (Jinke)
5. "Belonging is something, which is people, yes, but it can be places as well, or it can be belong is...something you own, that belongs to me (...)" It's an emotion." (Fred)

PEOPLE

1. "I belong to where I think I belong, I belong to my family, my friends." (Elsa)
2. "My belong I guess is where you feel at home, but it is not a place. It's with whom you feel at home." (Gerry)
3. "Feeling comfortable somewhere. "(Nina)
4. "I would never say it's a place, belonging is where the people are, that live with me. "It's the whole thing, and this is actually something that I cannot share with someone, because, belonging, you belong to yourself." (Ursula)
5. "The fact that I'm from a family which is still together, with my brothers and sisters, so we meet a lot, twice a year, that's important to me, that's belonging." (Rudolf)
6. "It really doesn't mean anything. In my eyes it is more or less transactional." (Alex)
7. "I belong with the people around me, the people I'm close to. As long as I am with my husband, especially now, or back then with my parents and my sister." (Ginny)
8. "Belonging is where the heart is. It's pretty much the people that I have around which kind of define my belonging." (Jetty)
9. "I belong to my family, which is my husband, brothers and sisters." (Bea)
10. "I think belonging for me means the family, so it's what I want to give my kids - is that they have a place where they always feel safe." (Paul)
11. "Something I had to learn, maybe which I'm still learning. I had learned to hide where I came from, and I had learned to put on a mask."(Christa)
12. "I belong to the expat community in the world, fast-moving friendships and connections. You get a bit emotionally insensitive to relationships." (Joost)
13. "Belonging is a connection, with a place or people, and it stays when you move. I feel I belong to the nomads, with the no-nationality." (Jennifer)
14. "Belonging is, well, of course because you don't stick to a nationality. You don't stick to a geographical location; community sense is becoming value number one." (Ted)
15. "I think I learned that I belong to myself. You belong in two worlds." (Eddy)

The highest number of attributed codes about belonging were to immediate family (221). One TCK used the words father and mother instead of the names of the parents. Some others did not mention the names of both parents and chose to mention only one of the parents and names of siblings. Quotes that indicated a strong relationship with people, revealed that TCKs in these cases meant the immediate family:

> "Wir Vier." (Ursula);
>
> "A loving family." (Paul);
>
> "I am from a patchwork family, which has gifted me with new family relations and siblings after my parents separated." (Jetty);
>
> "Our family, the three of us have always been together (after the divorce of the parents)." (Elsa).

Because the poem specifically asked for names of people as well as place of birth, the number of quotes connected to specific names of people compared to the number of quotes connected to specific geographical locations could not provide indications for cultural identity shifts. The answer to research question 2 thus is that TCKs direct their belonging more towards personal relationships than towards geographical locations.

Additional findings

This section describes several findings which are unrelated to our research questions but are worth mentioning about typical TCK experiences, like the following quotes:

> "I am from snow and calling it hot, because I had no sensation for cold." (Joost);
>
> "I am from going to the cinema: to a really, really African movie and there was no roofing, so it was under the stars." (Christa).

Also, while geographical locations were objectified through naming places of birth, the narratives showed that nineteen participants did not identify themselves coming from that particular place of birth. More intensity was shown when describing subjective places instead of geographical locations to indicate a belonging. Examples are:

> "having long dinners at the dining table" (Joost);
>
> "apple trees" (Benno);
>
> "freedom" (Eddy);
>
> "green surroundings" (Fred).

Box 4.4

Striking quotes from sad stories in the poems

"Life can get out of control. Someone can die and the body is still alive. A family where my mom announced the Apocalypse." (Benno)

"I went from, you know, you get detention on Saturday if you drop a pencil, to the student calling the teacher a shit-head. And then the teacher turning around and swearing back at the student. I thought I almost had a heart attack. It was a major culture shock." (Gerry)

"Being sent to UK for boarding school and being discriminated against. (…) They used to sing this little song to me: 'What's up, nigger mind, you go to bed, and you'll be all white in the morning', although I hold a British passport." (Nina)

"My mother had a bad accident when I was sick. (…) My friend Susanne died at age 7, after a hit and run accident." (Ursula)

"I am from 'no Jews or people of color allowed'. (Sign on the street in Washington where we lived)." (Bea)

"I am from strand: very strict evangelical school: it was quite scary. It was also important that you would let the Lord into your heart. And open your heart up, and I thought: how must I do that? I was worried, because I thought well, maybe the world comes to an end, and I haven't opened my heart yet. What will become of me?" (Lia)

"Not an easy family, complex, because my father and my mother are stepbrother and stepsister from divorced families." (Joost)

The questions in the poem about sad stories or events evoked narratives about sad, even traumatic events during the TCKs' childhood or adolescence. As a result of these question, all TCKs included stories of negative events which had occurred in their childhood and how this had affected them. 16 out of 20 had experienced traumatic events such as having been abused as a very young child, having a friend killed by accident or murdered, being bipolar themselves, having had to deal with a bipolar, schizophrenic, chronically sick or depressed parent, or other irregular family events such having had to deal with the fact that one's mother had committed suicide. For most TCKs, the sad stories or traumatic incidents had happened before their repatriation. In the narratives following the reading of the poem, most of the traumas were elaborated upon. Box 4.4 presents several of these.

Anxiety and fear were in some cases relived during reading the poems aloud making the interviews intense. As mentioned earlier, Corrales et al. (2016) studied the relationship between childhood adversity and belonging. One wonders if experiencing such sad stories and traumas is specific to TCKs. As there are no indications to interpret these results otherwise, we take these findings as a coincidental result within this sample of TCKs.

Discussion

The present study unfolded through poetic inquiry how Third Culture Kids (TCKs) tell their stories about their cultural identity and belonging. Twenty TCKs, now adults, from five different 'home cultures,' including three bicultural TCKs, expressed their early cross-cultural life-experiences through the prose poetry of "Where I'm from". "Bicultural individuals are typically described as people who have internalized two cultures to the extent that both cultures are alive inside of them. Many bicultural individuals report that the two internalized cultures take turns in guiding their thoughts and feelings" (Hong et al., 2000, p. 710). In this way, the TCKs gave a taste of their memories of growing up in more than one country and how this affected their cultural identity. Furthermore, they provided what belonging meant for them.

Regarding research question 1 about cultural identity shifts of TCKs, the results clearly showed that TCKs have more positive affect to anything related to their host culture(s) than to their home cultures. From the viewpoint of the model of Sussman (2000), that focuses on differences between positive affect related to the host culture(s) and one's home culture, these results mainly are indications for subtractive cultural identity shifts. Most TCKs seemed to show a subtracted cultural identity shift. One of the explanations for the higher occurrence of subtracted cultural identity shifts, is that the poem invited a trip down memory lane, which for TCKs meant that their memories also led them to their childhood periods in their host countries. Another possible explanation could be that the TCKs had experienced repatriation distress, because of having felt alienated and less similar when returning home. These experiences of distress would be in line with earlier research, for example a study by Siok and Chng (2006). The TCKs also expressed negative affect, although much less than positive affect, both towards their host culture(s) and their home culture. An explanation for negative affect towards the host culture could be found in the intensity of the trauma and adversity of many of the TCKs which they had experienced during the periods in their host cultures. These negative experiences do not necessarily seem to lead to a more positive affect towards the home culture. One could wonder how these findings align with more positive affect towards the host culture(s) among the majority of the TCKs. The complicated psychological reactions of TCKs to all their transitions in their developmental phases of life can, of course, not be simplified by looking at positive or negative affect only.

Research question 2 looked into TCKs' definition of their belonging, and whether this would be more in terms of personal relationships than in terms of geographical locations. We found that TCKs emphasized relationships more than geographical locations in defining their belonging, especially their relationships with the immediate family. This seems logical, because immediate family form the constant factor in a life with transitions for TCKs. The group that the TCK travels with consists of their immediate family, and especially the friends who are part of the same lifestyle.

When reflecting on the use of a free verse poem to tell their narratives, almost all individuals expressed some initial hesitation to write down their memories, for different reasons. Some of them were hesitant because the poem did not have the format of a traditional poem, for example with rhyme. Others feared the trip down memory lane. However, all expressed a positive feeling after the interview, in which they had had the chance to elaborate on their poems. A clear appreciation was summarized in the following quote from Alex, a university teacher and PhD student at the time:

> "I thought it was a very interesting technique. At first, I was rather skeptical, how can this lead to quantifiable research results. On the other hand, though, I feel that a lot of necessary nuance is lost on traditional surveys and questionnaires. And this technique of asking someone to fill in the blanks in a poem really probes deep into your subconscious and captures a lot of that nuance that a traditional questionnaire does not capture. It was a very good insight and a very enriching experience."

Limitations and implications for future research

This study has several limitations. Our study had twenty participants. This research, however, found that stories of TCKs provided information on their intercultural identity shifts and what they meant with the term belonging. One needs to be careful to formulate generalized conclusions from these twenty unique stories. The nature of qualitative research implies that control groups generally are not applicable, and that a sample size as used in the present study is generally accepted (Emmel, 2013). Referring to Patton (2002), Emmel mentions that main deliberations in justifying sample size in qualitative research are more related to the information richness of the cases selected for their validity, meaningfulness, insights, and resource expenditure of researchers than to sample size per se.

Moreover, to put our sample size into perspective, we checked earlier published qualitative TCK-research. In the 19 empirical studies on TCKs from 2004 to 2020 which we were able to trace (Bikos et al., 2014; Bjørnsen, 2020; Désilets, 2016; Fanning & Burns, 2017; Gambhir & Rhein, 2019; Gilbert, 2008; Greenholtz & Kim, 2009; Kwon, 2019; Lijadi & Van Schalkwyk, 2014; Park, 2019, Moore & Barker, 2012; Murai, 2016; Poonoosamy, 2018; Purdon, 2018; Purnell & Hoban, 2014; Smith & Kearney, 2016; Walters & Auton-Cuff, 2009; Westropp et al., 2016) the following sample size information was found. Only five studies had sample sizes larger than 20 (27, 30, 42, 43 and 74), one study had a sample of 20 TCKs, and 14 studies had sample sizes which were smaller than 20. The mean sample size of these studies is 18 (median *n*=11), which is heavily weighted by one study with the largest sample size of 74 participants.

As is common in qualitative research (cf. Creswell et al., 2007), no use was made of a control- or comparison group of non-TCKs. One could, for instance, have compared the group of TCKs to another category within the broader group of Cross-Cultural Kids. This broader category, among others, includes immigrant youth (Berry et al., 2006; Thompson, 2002) and biculturals (Benet-Martínez, & Haritatos, 2005; Hong, 2000). As our focus was on comparing TCKs' positive affect towards their home- and host cultures and on their sense of belonging, we cannot draw any conclusions about non-TCKs' affects and sense of belonging.

Results were not further differentiated according to the type of traditional TCKs (namely corporate brats, foreign service kids, military brats, missionary TCKs or other TCKs; Pollock et al., 2017). It would be interesting to examine to what extent stories of different types of TCKs may differ and may be similar to each other, based on the assumption that different levels of contact with the host culture can lead to a different feeling of belonging, such as a stronger belonging towards one's home culture resulting from living on an enclosed compound.

Another interesting research question may focus on whether more transitions as a child may result in becoming a sojourner in one's adult life, especially when this choice for travelling and living abroad can be linked to one's intercultural identity shift, as identified by Sussman (2000). More research could elaborate on this idea with a focus towards the periods in which transitions take place and what kind of impact this has on TCKs. In this narrative study of 20 TCKs we limited our focus to cultural identity shifts and belonging. The size of the sample would be too small to give any valid indications for relations between periods of transitions and further identity development or sense of belonging.

As a final limitation, cultural differences between the home and host cultures were not included in the scope of this study, such as climate or languages spoken. Further research could be done in this area. Taking the suggestion of Selasi (2014) further to ask where people are local instead of where they are from, may inspire researchers to develop free format poems which could result in additions to the conceptual framework that we have used. Related is the issue of 'hidden immigrants' or, as labeled more recently, 'hidden diversity'. It could be interesting to study how 'hidden TCKs' experience their stay in a host culture in which they 'look alike but think differently'.

Conclusion

This study found that most of the TCKs showed more positive affect towards their host culture(s) than towards their home culture, as expressed in their stories through Lyon's (1999) free verse poem "Where I'm from". This result implies that the TCKs display a subtractive cultural identity shift. Furthermore, TCKs expressed belonging in terms of relationships more than in terms of geographical locations. They therefore will most probably prefer answering the question 'Who I'm from?' rather than 'Where I'm from?

CHAPTER 5

Cultural Fusion Identity and Cross-Cultural People: A Conceptual Analysis

This chapter has been submitted for publication as:

Waal, M. F. de, Born, M. Ph., & Wilsch, J. (2021) Cultural Fusion Identity and cross-cultural people: A conceptual analysis.

Abstract

This study comprises a conceptual analysis of the cultural identity of people growing up and living cross-culturally. Based on the Cultural Fusion theory of Croucher and Kramer (2017), we introduce the concept of *Cultural Fusion Identity* to describe one's cultural identity as a result of a cultural fusion, which can be placed on a Cultural Fusion Identity continuum ranging from easy-to-integrate to hard-to-integrate cultural identities. One's Cultural Fusion Identity can be assessed through the elements of Affect, Behavior and Cognition (ABC). Related specifically to people growing up and living abroad, such as Third Culture Kids, we maintain that they develop more aschematic selves through the process of cultural fusion. We propose three types of Cultural Fusion Identity: A Switching Cultural Fusion Identity (SCFI), a Joint Cultural Fusion Identity (JCFI) and a Blended Cultural Fusion Identity (BCFI).

Keywords: acculturation, Cultural Fusion Identity, aschematic, Third Culture Kids, conceptual analysis

Introduction

In the 21st century more people are growing up and living cross-culturally than ever before (United Nations News, 2019). Through the often direct, daily interaction with (an)other culture(s), a person's cultural identity formation takes place (Berry et al., 1987; Chirkov, 2009; Dan, 2014; Redfield et al., 1936). Cross-cultural experiences in both home and host culture(s), also labeled as first and second culture(s) (Pollock & Van Reken, 1999/2009), imply that a process of acculturation takes place. Croucher and Kramer (2017) developed their cultural fusion theory to describe this process of acculturation. Their theory acknowledges that both cultures and individuals are simultaneously influenced by this process. These researchers suggest that cultures change due to the introduction of different cultural patterns by newcomers to the culture, whereas newcomers are also impacted by the host culture in their (behavior) patterns. Thus, they state that cultural fusion takes place at the level of cultures and at the level of individuals.

In cultural identity studies, researchers have coined the concept of *Third Culture*. They regard third culture as the outcome of an acculturation process. Third Culture has been defined as follows: "The behavior patterns created, shared, and learned by men [sic] of different societies who are in the process of relating their societies, or sections thereof, to each other" (Useem et al., 1963, p. 169). By incorporating different cultural customs pertaining to relationships, work-related norms and lifestyles, new views result that people have of themselves. Useem et al. stated that people's Third Culture can only be understood with references to the cultures from which these behavior patterns are created, that is, in which "to act as human beings was learned" (p. 170).

Many researchers have acknowledged that the behavior patterns labeled as Third Culture by Useem et al. (1963) are the outcome of a process of growing up and living cross-culturally, brought about by acculturation, and that these behavior patterns are part of a so-called multifaceted (many-sided) cultural identity (Benet-Martínez et al., 2002; Hall et al., 1992; Hall, 1993, 1995, 1996; Hofstede et al., 2010; Hong et al., 2000; Pollock & Van Reken, 1999/2009; Sussman, 2000; Van der Zee & Van Oudenhoven, 2000).

In the present study, the two main constructs of acculturation and cultural identity will be elaborated upon respectively. In this regard, based on the cultural

fusion process - the alternative terminology for acculturation as suggested by Croucher and Kramer (2017) - we introduce the concept of *Cultural Fusion Identity* to describe one's cultural identity. It is proposed that a person's cultural identity consists of three elements, namely Affect, Behavior and Cognition (ABC). The cultural identity which can be characterized by a so-called aschematic self will receive special attention. Aschematic selves refer to individuals who in the mental representations of themselves include more than a dual choice between opposing characteristics (Markus, 1977). The paper ends with an introduction of the Cultural Fusion Identity continuum. From our conceptual analysis five propositions will be inferred. The following section focuses on the process of acculturation and cultural identity, which is illustrated with an application to Third Culture Kids.

Acculturation

Researchers have struggled how to define acculturation and its relation to cultural identity. Acculturation has been defined differently during the past century by researchers mainly from the fields of psychology, sociology, anthropology, language, and communication. According to an early conceptualization by anthropologists Redfield and Linton, and psychologist Herskovits (1936), acculturation "comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups" (p. 49). From this emphasis on groups, later acculturation research moved to focusing more on the individual (Chirkov, 2009; Dan, 2014). One of the more recent theories that focuses on acculturation and the individual is Chirkovs' cultural acculturation psychology. Chirkov defined individual acculturation as "a process that is executed by an agentic individual … after meeting and entering a cultural community that is different from the cultural community where a person was socialized" (p. 178). Later, Dan put the emphasis more on an individual's adjustment to cultural transitions, with the transition process referring to "the process of one's affiliation to a culture different from the one that the individual is born into" (p. 145). Acculturation theories have mostly distinguished between two cultures of a person, namely the host and the home culture (e.g., Berry et al., 1987). Rudmin (2009), for instance, identifies acculturation as "second-culture acquisition" (p. 106). and states that this should not imply that there is only one 'second culture' to acquire.

The model of Berry et al. (1987) is one of the most frequently used models to investigate the results of acculturation processes. In descriptions of their model, Berry et al. mostly differentiate between two cultures which define the outcomes of an acculturation process. These outcomes relate to the degree of maintaining one's heritage culture and identity, and to the extent to which one seeks involvement in the larger host culture. The four possible outcomes of acculturation emanating from Berry et al.'s highly cited model are the following: First, assimilation refers to the preference to let go of one's own cultural heritage to be able to interact more with the surrounding culture. Second, separation implies that one wants to focus only on one's cultural heritage, and even avoids being involved with the surrounding culture. Third, marginalization is the result of not maintaining one's cultural heritage nor interacting consciously with the surrounding culture. Last, integration combines cultural maintenance of one's cultural heritage with involvement with the surrounding culture (Berry, Kim et al., 1987; Berry, Phinney et al., 2006).

There are two aspects to mention which are related to the process of acculturation. First, the variety of cultures that one has encountered when growing up and living abroad needs to be regarded in full, both in terms of the number of cultures and in terms of the cultural distance between the home and host culture(s). For instance, this distance can have an influence on the degree to which these cultures can be integrated in a person's cultural identity (Benet-Martínez et al., 2002). The second aspect is related to whether acculturation definitions consider acculturation as a group- or individual-oriented phenomenon. These aspects become evident when looking at the process of acculturation, as described in the next section, in which we illustrate how the process of acculturation results in the cultural identity of *Third Culture Kids* (TCKs). TCKs undergo this process of acculturation whilst growing up and living cross-culturally.

Cultural identity and acculturation: the case of Third Culture Kids

People growing up and living cross-culturally have been labeled with different terms from the early 20th century to the present. Some of these labels refer to the position of these people in the culture where they lived, such as 'marginal men' (Park, 1928; Stonequist, 1935), 'Third Culture Kids' (Useem et al., 1963; Pollock &

Van Reken, 1999/2009), 'Global Nomads' (McCaig, 1992, 1994), and 'Kikokushijo' (Iwabuchi, 1994; Nae, 2019; Ueno et al., 2019). Other labels include their cultural identity, like 'bicultural individuals' (Benet-Martínez & Haritatos, 2005; Benet-Martínez, Leu et al., 2002; Birman, 1998; Phinney & Devich-Navarro, 1997), and 'cultural hybrids' (Greenholtz & Kim, 2009; Iskandar, 2017). Table 5.1. contains a chronological overview of these terms and meanings.

Table 5.1 *Chronological overview of Terminology of People Growing Up Cross-Culturally.*

Park, 1928 Stonequist, 1935	*Men in the middle or marginal men* "There appeared a new type of personality, namely a cultural hybrid, a man living and sharing intimately in the cultural life and traditions of two distinct peoples; never quite willing to break, even if he were permitted to do so, with his past and his traditions, and not quite accepted, because of racial prejudice, in the new society in which he now sought to find a place. He was a man on the margin of two cultures and two societies, which never completely interpenetrated and fused (Park, 1928, p. 892).
Useem, Useem and Donoghue, 1963 Useem and Downie, 1976/2011	*Third Culture Kid* "The parents' sponsor in the overseas area is crucial in determining the specific part of the third culture in which the TCKs live, the kind of school they attend, the host nationals and third country nationals they will know, and the languages they will learn. These children even have labels that reflect their parents' sponsors, "Army brats", "MKs" (missionary kids), "biz kids" and most recently "oil kids". TCKs are attached to the third culture through their parents' employers, who hold parents responsible for the behavior of their offspring" (Useem & Downie, 1976/2011, p. 19).
Pollock and Van Reken, 1999/2009	*Third Culture Kids (TCKs)* "A third culture kid is a person who has spent a significant part of his or her developmental years outside their parents' culture. The third culture kid builds relationships to 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 the same background, other TCKs" (Pollock & Van Reken, 1999/2009). *Most used and updated definition* "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 that is different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training" (Pollock et al., 2017, p. 27).

McCaig, 1992	*Global Nomads* Global Nomads are "persons who have lived a significant part of their developmental years in one or more countries outside their passport country because of a parent's occupation" (McCaig, 1992, pp. 1-2).
Iwabuchi, 1994 Podolsky, 2004 Ueno et al., 2019 Nae, 2019	*Kikokushijo, a.k.a. Kaigaishijo after repatriation* Kikokushijo are "returnees who lived and were educated for several years overseas (mainly in western countries) due to the transference of their fathers to an overseas branch of corporations" (Iwabuchi, 1994). "They are called Kaigaishijo while abroad, and Kikokushijo (returnees) after they repatriate. A similar reference is "children who grow up abroad due to their parents' job requirement and return to their home country after a prolonged absence" (Podolsky, 2004, p. 50).
Birman, 1998 Hong et al., 2000 Benet-Martínez and Haritatos, 2005	*Bicultural individuals* "Bicultural individuals are typically described as people who have internalized two cultures to the extent that both cultures are alive inside of them. Many bicultural individuals report that the two internalized cultures take turns in guiding their thoughts and feelings" (Hong et al., 2000, p. 710). "The process of negotiating multiple cultural identities is complex and multifaceted." (Benet-Martínez & Haritatos, 2005, p. 1017).
Marotta, 2008 Greenholtz and Kim, 2009 Iskandar, 2017	*(Cultural) Hybrids or people with hybrid identities* "Hybrid identities intermingle cultural styles and values produce innovative and creative identities and allow a different interpretive stance to the social world" (Marotta, 2008, p. 309). "Cultural hybrids profess never to feel 'at home' except with others who have the same type of lived experience. Thus, the idea of cultural hybrids living on some margin, in a notional no-man's land, continues to have currency in both its positive and negative aspects" (Greenholtz & Kim, 2009, p. 392).

Relevant to the terms of Third Culture and Third Culture Kids, Useem et al. (1963) described Third Culture to refer to behavioral patterns that resulted from the interactions of people from different societies while relating to these societies. Another interpretation of Third Culture was added by Cottrell (2007), who said that the third culture functions as a bridge between the first (home) and second (host) culture, but which does not imply the bridge being a new culture. In other words, she implied that instead of referring to a blend of both cultures or the creation of a new culture, Third Culture both transcends and reflects the home and host culture. Similarly, the term Third Culture is described as "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 but is a lifestyle with many common experiences

shared by others living in a similar way" (Pollock et al., 2017, p. 17). These authors regard Third Culture as a Neither/Nor World. These interpretations all emphasize that the behavioral patterns and the lifestyle belong to an in-between phase or even space.

Naming individuals who are growing up and living abroad *Third Culture* Kids, could create confusion about the so-called Third Culture being a separate culture (Tanu, 2020). Referring to Third Culture as a *culture*, would imply that all Third Culture Kids share the same cultural values and norms, and the same cultural identity. But this does not seem to be the case for many TCKs, who grow up in different home and host cultures and are exposed to different norms and values (Tanu, 2015). The process they go through may be the same, but the result may not. Therefore, according to Tanu (2015), the third culture better "is understood to be a set of practices that facilitate interaction within a social space shared by those who come from different cultural backgrounds" (p. 15). Phrased differently, TCKs relate more to other TCKs, who share similar experiences.

Renaming acculturation as Cultural Fusion

In this section renaming the process of acculturation as a process of cultural fusion is described. Croucher and Kramer (2017) recognized that separate cultural elements can fuse into a new cultural identity of a person by means of an acculturation process. They introduced cultural fusion theory, in which *cultural fusion* is regarded as an alternative term for acculturation: "Cultural fusion is the process through which newcomers to a culture adopt behaviors, or traits of the dominant culture and maintain elements of their minority identity to function in the dominant culture to create a fused intercultural identity" (p. 98). For example, when sojourners need to repatriate to their home cultures, they might continue to consume food and drinks from the host culture, while their other behaviors are adapted to the dominant culture in which they live. Croucher and Kramer state that "Cultural fusion is an open system where a multitude of variables such as an individual's identity, personality/psychology, biology, demographics (socioeconomic, political, religious), host-culture acceptance, media (availability, options), and many more factors interact to affect newcomers' speed and levels of fusion" (p. 101). Ultimately, Croucher and Kramer see cultural fusion as an open and dynamic process that changes peoples' cultural identity and their environments.

To illustrate the process of cultural fusion, one could look at the research into the integration of Turkish immigrants in Dutch society by Arends-Tóth and Van de Vijver (2004), in which the authors use the term "intercreation" to describe the acculturation process: "Acculturation is then not a choice between characteristics of two cultures, but amounts to moving between and mixing elements of cultures" (p. 20). One of their research participants compared "intercreation" to cooking, in which different ingredients are put together, without being able to predict whether this will result in a successful dish or not. This process can be named fusion. Fusion can be recognized in different forms: from clearly recognizing separate elements in the fusion, like in fusion cooking (Spence, 2018), to a creation of a totally new element, comparable to a nuclear fusion (Clark & MacKerron, 1989).

We propose, that, while growing up and living cross-culturally, for example as TCKs, a process of cultural fusion leads to a person's cultural identity which can be named Cultural *Fusion* Identity. Proposition 1 is thus formulated as follows:

Proposition 1: The process of Cultural Fusion leads to the creation of a person's Cultural Fusion Identity.

Integration of cultural identities in the self: the Cultural Fusion Identity Continuum

People growing up and living cross-culturally go through a process of cultural fusion which will form their cultural fusion identity. The notion of easy versus hard to integrate cultural identities has been introduced by Benet-Martínez and Haritatos (2005), and subsequently has been used by Huynh et al. (2018). These researchers developed the Bicultural Identity Integration Scale (BIIS), which distinguished between the components of cultural distance (later renamed as *cultural blendedness*, and of cultural conflict (later renamed into the opposite as *harmony)* (Huynh et al., 2018). The BIIS indicates a high level of cultural distance when a bicultural individual perceives her or his cultural identities as separate, versus hyphenated and linked to each other. To illustrate, a bicultural TCK may affirm his strong ties to one of his cultural identities, and not affirm ties to both cultures that form his bicultural identity. Regarding cultural conflict, this refers to "feeling torn between one's two cultural identities, versus feeling that they are compatible" (Benet-Martínez & Haritatos, 2005, p. 1026). Furthermore, cultural identities of a bicultural person can be perceived as combined, yet in conflict

with each other. For instance, the authors quote one of their respondents as follows: "... bicultural who keeps American and Chinese cultures separate and feels conflicted about these two cultures. I am mostly just a Chinese who lives in America (vs. a Chinese-American), and I feel as someone who is caught between two cultures" (p.1021). This friction can result in acculturation stress (Benet-Martínez & Haritatos, 2005, p. 1029). A scale to measure acculturation stress is the Riverside Acculturation Stress Inventory (RASI; Benet-Martínez, 2003), which addresses culture-related challenged in five different domains of life: language skills, work, intercultural relations, discrimination, and cultural/ethnic makeup of the community. In order to simplify these notions and for the sake of consistency, Benet-Martínez and Haritatos (2005) use the labels "low BII" (perceived opposition and distance between cultural orientations) and "high BII" (cultural blendedness and harmony) in the context of cultural identity integration. The authors also opt for the emergence of a combined third culture in the case of bicultural individuals with a high BII, who find it easy to integrate both cultures in their everyday lives.

The themes of Benet-Martínez and Haritatos (2005) of cultural identity integration are also detectable in the earlier model of cultural identity shifts of Sussman (2000), as both approaches deal with one's affect towards home and/or host culture. With this insight in mind, we introduce the notion of a continuum which ranges from hard towards easy to integrate cultural fusion identities. In contrast to McCaig's (2011) continuum of cultural identities of Global Nomads which is based on the level of experienced intercultural interaction with host or home culture, Cultural Fusion Identity can be placed on a continuum which ranges from hard-to-integrate to easy-to-integrate cultural identities. The notion of a Cultural Fusion Identity continuum is provided in proposition 2.

Proposition 2: A person's Cultural Fusion Identity can be placed on a continuum from easy-to-integrate to hard-to-integrate identities.

To be able to recognize Cultural *Fusion* Identity, we need to explore the elements that form this identity. The next section will elaborate on our idea that Cultural Fusion Identity consists of the elements of Affect, Behavior and Cognition, and that three different Cultural Fusion Identity types can be distinguished. We illustrate these types of Cultural Fusion Identities with examples from TCKs as one of the groups of cross-cultural people who grow up and live abroad.

Cultural Fusion Identity and its ABC-elements

One's cultural identity according to Lustig and Koester (1993) can be regarded as "central, dynamic, and multifaceted components of one's self concept" (p. 133). A cultural identity is influenced by multiple environments which add layers of complexity to the identity construction. Individuals will tend to internalize the values, norms, beliefs, and social practices of the culture that surrounds them, at least to a certain extent. In this regard, Trąbka (2014) used the word "bricoleurs" (p. 96) to describe cultural identity, which refers to a composition of the variety of elements derived from different cultural contexts. A person's self-concept - to which one's cultural identity belongs - refers to the way in which the person perceives her- or himself, also in relation to her or his interaction with the environment.

The self basically consists of Affective, Behavioral, and Cognitive components, the so-called ABC-elements (Brehm et al., 2005; Mischel & Shoda, 1998; Stangor & Walinga, 2014; Werner & Pervin, 1986). According to Revelle (2012), affect encompasses experiential concepts such as moods, emotions, attitudes, evaluations, and preferences, whereas behavior is reflected through a person's actions and is the most visible of the three elements, as it can be observed most easily (walking, speaking, fighting, etc.). Cognition refers to thought processes, belief systems, problem solving abilities and knowledge, and the way in which a person makes sense of one's identity and the world. In line with the distinction between these ABC-element, we propose that a person's Cultural Fusion Identity contains these elements of affect, behavior, and cognition. This distinction is similar to what Huynh, Benet-Martinez, and Nguyen (2018) state, namely that "in this adaptation process, they [bi-cultural individuals] must negotiate different sets of affective, behavioral, and cognitive expectations" (Huynh et al., 2018, p. 1582). Our proposition 3 thus is phrased as follows:

Proposition 3: One's Cultural Fusion Identity can be recognized in the elements of Affect, Behavior and Cognition.

Cultural Identity typologies

We illustrate how these elements are visible in three existing typologies of cultural identity, that each emphasizes different aspects of the A-, B-, and C-components. First, we elaborate on the model of Sussman (2000) by showing how this model

focuses on the A-element of Affect. Second, the B-element, of Behavior, will be elaborated upon through the model about interethnic communication (Kim, 1997, 2005). Third, Pollock and Van Reken's (1999/2009) model includes the C-element (Cognition), using TCKs as an example.

One's cultural identity can change, for example after repatriation (Pollock & Van Reken, 1999/2009). Such changes can also be recognized in the cultural identity shift model of Sussman (2000). The central concept in this model is an individual's cultural identity shift. A cultural identity shift becomes visible, according to Sussman, through the positive affect which the person has developed towards either the home culture, the host culture, or both, after this person has repatriated to her or his home culture. This affect is regarded as the result of the person's cross-cultural experiences within the host and home cultures. It can be positive towards one's home culture, towards one's host culture, towards both, or it can even extend beyond the home and host culture(s).

Sussman (2000) identified four identity shifts: (a) an affirmative shift, in which a person's positive affect for the home culture has been affirmed by the experience of living abroad; (b) a subtractive shift in which one's positive affect for the host culture(s) supersedes the affect towards the home culture; (c) an additive shift, implying that the person's positive affect towards the host culture is added upon the positive affect for the home culture, and (d) an intercultural shift, in which the individual shows positive affect towards other cultures beyond the home and host culture and which results in a so-called global identity. As can be seen, *affect* plays an essential role in this model. From the ABC-perspective on cultural identity, therefore, the model of Sussman can be regarded as focusing on the affect (A-) element.

The B-element, of Behavior, had been elaborated upon by Kim (1997, 2012), who specifically focuses on the aspect of intercultural communication competence (ICC). When entering a new culture, most people will adopt behavior from the surrounding culture, such as clothing, language, and other behavioral habits. As a result of this acculturation, the cultural identity will be torn between whether to adopt new *behaviors* or not (Kim, 2005). Kim (2005) stated that an "individual's adaptive capacity to deal with relatively high levels of unfamiliarity, anxiety, and psychological distance commonly experienced by communicators in intercultural encounters" (p. 560), which explains individual differences in ICC capabilities.

The third model we discuss is the cultural identity typology model developed by Pollock and Van Reken (1999/2009) while they worked on the concept of Third Culture Kids (TCKs). They distinguish four cultural identities of TCKs, each having a different relationship with the surrounding dominant or majority culture. The two dimensions these researchers used to differentiate these cultural identities are the degree of physical resemblance to the members of the surrounding culture, and a *cognitive* dimension, referring to the degree to which the person thinks and reasons like the dominant or majority surrounding culture. Combining these two dimensions resulted in four cultural identities which form the PolVan Identity box. These identities are the following: a foreigner, a hidden immigrant, an adopted person, and a mirror. A foreigner can be defined as different from the majority culture on both the physical and the cognitive dimension. A hidden immigrant has the same physical resemblance as the surrounding culture but thinks differently. The adopted person is different in physical appearance but thinks alike the surrounding culture. A mirror can be characterized by having the same physical appearance and cognitive dimension as the surrounding culture, though is still considered to be a TCK. This model clearly focuses more on the cognitive (C-) element than on the affective (A-) and behavioral (B-) elements of a person's cultural identity.

The following section will elaborate on a specific part of the Cognition-element which to our view has special relevance to one's cultural identity.

A specific part of the Cognition element: the aschematic self

The Cognition element is about recognizing a person's cultural identity through what people think about themselves, that is, their own mental representation of themselves. The representation of oneself belongs to the cognitive element of identity. Mental representations which individuals have of themselves are called self-schemata, or self-schema. Markus (1977) described self-schemata as "cognitive generalizations about the self, derived from past experience, that organize and guide the processing of the self-related information contained in an individual's social experience" (p. 63).

In a study by Markus (1977), participants mainly described themselves with adjectives referring to independence, such as being self-confident, or,

vice versa, with words referring to dependence, such as being cautious. Three groups of participants could be distinguished. The first group of individuals regarded themselves as having independent self-schemas. The second group consisted of individuals with dependent self-schemas. The third group, the so-called *aschematics,* could be described as individuals without a self-schema in one of the two directions. The term *aschematic* according to Markus refers to "without schema on this particular dimension" (p. 66). Kunda (1999) summarized Markus's findings as "the way people rated certain dimensions as less relevant to their self-description, and also scored less extremely on these dimensions" (p. 453). However, Markus contended that those individuals who could be labeled as aschematics, might have had a schema about themselves that includes *both* independence *and* dependence.

Elaborating on the distinction Markus (1977) makes between schematics and aschematics, one might wonder if people who have lived abroad have had more chance to develop an aschematic self, because the cultural identity of these individuals evolves through cross-cultural interactions in different contexts. To illustrate this notion, a Malaysian-British expat TCK living in Australia could be surrounded by a culture that values a more assertive self-schema, like the Australian culture, than a self-schema with values that encourage modesty, such as the Malaysian culture. The Australian cultural values then seem to invite assertive behavior more than modest behavior. In this example, the expat TCK might be able to combine both dimensions in her aschematic self, although the surrounding culture (Australia) may reinforce more assertive behavior. For individuals growing up mono-culturally (mono-cultural people) this development of an aschematic self may have less chance to occur. One can suspect that people living and growing up cross-culturally (cross-cultural people), such as TCKs, have a higher chance to develop an aschematic self as a result of living and growing up cross-culturally. Our fourth proposition therefore is as follows:

Proposition 4: Cross-cultural people will have a higher chance to develop an aschematic self than mono-cultural people.

In the next section we differentiate between several Cultural Fusion Identities, as positioned on the Cultural Fusion Identity continuum.

Cultural Fusion Identity types

We suggest that three types of Cultural Fusion Identity can be distinguished on the continuum, see figure 5.1. The first type of Cultural Fusion Identity is the so-called Switching Cultural Fusion Identity (SCFI). This identity refers to a person who will switch between her or his multiple cultural identities. These cultural identities are clearly separate and hard to integrate. The Switching Cultural Fusion Identity might have similar characteristics to Sussman's (2000) affirmative or subtractive cultural identity shift, which shifts refer to a developed positive or negative affect towards either the home or the host culture. According to Hong et al. (2000), a person can simultaneously possess contradictory or even conflicting cultural identities. Possessing such incompatible identities requires frame-switching, implying that shifts occur "between interpretive frames rooted in different cultures in response to cues in the social environment" (p. 709). Two examples of TCKs with a Switching Cultural Fusion Identity are shown in Table 5.2. These examples describe how this identity type can be recognized in the elements of Affect (A), Behavior (B) and Cognition (C).

In the middle of the continuum, the Joint Cultural Fusion Identity (JCFI) can be placed. This identity type refers to a person with different distinguishable cultural identities that are joined together and cannot be separated. A Joint Cultural Fusion Identity resembles Sussman's (2000) additive cultural identity shift, as one cultural identity is added to another cultural identity of a person. Examples of TCKs with a Joint Cultural Fusion Identity are illustrated in Table 5.3. These examples include how this identity type can be recognized in an individual's Affect (A), Behavior (B) and Cognition (C).

On the other end of the continuum, the Blended Cultural Fusion Identity (BCFI) type is situated. This type of Cultural Fusion Identity denotes people who have blended their cultural identities into one cultural identity in which specific cultural identities are not manifested separately any longer. This type of Cultural Fusion Identity is similar to what Kramer (2019) refers to when he states that "fusion presumes a multiplicity of resources, including competences that can be combined. Fusion is integration. Integration means both mixing and addition" (p. 96). The Blended Cultural Fusion Identity (BCFI) also has characteristics of the intercultural identity shift as described by Sussman (2000). A Blended Cultural Fusion Identity can be recognized when one's positive and negative affect includes

the cultures which were part of one's life of growing up and living cross-culturally but also other cultures. Examples of TCKs with a Blended Cultural Fusion Identity are shown in Table 5.4. The examples include how this identity type can be recognized in an individual's Affect (A), Behavior (B) and Cognition (C).

Figure 5.1 *the Cultural Fusion Identity continuum*

Related to the above cultural fusion identity types, we propose the following proposition:

Proposition 5: Cultural Fusion Identity can take one of the following three distinct forms: A Switching Cultural Fusion Identity (SCFI), a Joint Cultural Fusion Identity (JCFI) and a Blended Cultural Fusion Identity (BCFI).

Table 5.2 *Examples of Switching Cultural Fusion Identity including ABC-elements explanation*

Switching Cultural Fusion Identity Example	ABC-elements Explanation
Example 1 A French/American TCK, living in Paris, was discussing stereotypes about the USA with French friends during a dinner. The French friends seem convinced that most Americans really are rude and dumb. The French/American woman feels torn to defend her American cultural identity while at the same time her French cultural identity can empathize with the judgements of the French.	Example 1 She has a positive affect towards her home and her host culture and switches between the target cultures of her affect. As can be seen in her behavior, she is trying to convince others to recognize the rationale in both cultures that form her cultural identity.
Example 2 A Chinese student living and studying in the Netherlands received a call from her Chinese family, to "immediately return home". Her family is convinced that the outbreak of the Corona virus in the Netherlands is not adequately dealt with. The Dutch government however emphasized in their approach of the virus outbreak, that people should not panic too easily.	Example 2 Both cultural identities play a role in her behavior. The Chinese student has to switch between her Chinese cultural identity that might dictate her to listen to her family, and the Dutch cultural identity that prevents her from 'exaggerating too much', as how she might perceive her family's response.

Table 5.3 *Examples of Joint Cultural Fusion Identity including ABC-elements explanation*

Joint Cultural Fusion Identity examples	ABC-elements Explanation
Example 1 As the representative for the Netherlands for the Eurovision Songfestival Contest in 2020, the singer Jeangu Macrooy was chosen to sing a song he wrote himself. Being black, originally born in Surinam, he is shattering some of the stereotypes about the Dutch. His cultural identities are fueled from at least two separate cultures, being the Surinamese and Dutch culture. His choice of songs is often a result of these two cultural identities, in an explicit way with themes of slavery as well as more subtle way that affects for both cultures.	Example 1 The cultural identities can be identified and at the same time do not exist without the other, as Jeangu Macrooy's affect and behavior can be identified as Surinamese and Dutch at the same time.
Example 2 A Dutch female TCK, now over 60 years of age, grew up in Indonesia and Pakistan. She decorates her home with memorabilia from both countries, the food she cooks and eats alternates from a combination of Indonesian, Pakistani and Dutch food.	Example 2 The behavior of this Dutch female TCK shows that she combines and separates the multiple cultures in which she grew up. Her positive affect for both cultures can be seen and tasted in her house every day.

Table 5.4 *Examples of Blended Cultural Fusion Identity including ABC-elements explanation*

Blended Cultural Fusion Identity example	ABC-elements Explanation
Example 1 A German female TCK, growing up in Germany, the UK, Morocco, then studying in the Netherlands, as well as in several Spanish speaking countries, is now about 35 years old. She has added to her WhatsApp profile the text "I am a Worldaholic". Her partner is from Surinam, and she switches between languages easily. Moving out of the town where she studied, she observed her new neighborhood as being quite monocultural, (white Dutch). She intends to visit the one neighbor with a Surinamese flag in his garden, a possible indication for another intercultural influence.	Example 1 She will not identify herself with any of the cultural identities that she might have developed, growing up as a TCK and in an intercultural relationship. Positive affect towards cultural differences is recognized in her WhatsApp motto. Her behavior shows that she needs the blending of cultures around her when immediately looking for the diversity in her new neighborhood. Having studied in three different cultures, and studied cultural differences, shows a broad cognitive development.
Example 2 A Dutch French male TCK has lived in St Maarten and Africa and is currently living in Mexico. When describing his cultural identity, he states it as impossible to clearly define himself in the context of one or two specific cultural identities. He feels drawn towards Mexican culture at the moment, which is the most recently developed cultural identity. His behavior includes a direct communication style (Dutch influence), combined with French flair and Latin American ease.	Example 2 He expresses a strong positive affect towards Latin-American culture, specifically Mexican, but acknowledges former cultural identities as blended in his cultural identity.

Discussion

Many researchers who developed cultural identity models have pointed out that a shift has taken place from a focus on groups to individual cultural experiences in the new millennium (Benet-Martinez & Haritatos, 2005; Chirkov, 2009; Dan, 2014). In our perception a more encompassing concept to explore cultural identity is called for within a globalizing world where people are exposed to many diverse cultures in different contexts, namely Cultural Fusion Identity.

Our analysis led to the following insights, as stated in our propositions. First, the relabeling of acculturation into Cultural Fusion leads to the coining of Cultural Fusion Identity. Secondly, a person's Cultural Fusion Identity can be placed on a Cultural Fusion Identity continuum. Third, a person's Cultural Fusion Identity can be recognized through its ABC (Affect, Behavior and Cognition) -elements. Fourth, related to the aschematic self, cross-cultural people will have a higher chance to develop an aschematic self than will mono-cultural people. Finally, three Cultural Fusion Identities, namely the Switching Cultural Fusion Identity, the Joint Cultural Fusion Identity, and the Blended Cultural Fusion Identity, can be projected onto the Cultural Fusion Identity continuum.

This conceptual analysis invites researchers to further explore certain themes empirically, as it leaves several questions unanswered. First, the group of "people growing up and living cross-culturally" encompassed a large and diverse group. For example, present technology, such as social network sites, connects people worldwide which may lead to cross-cultural experiences among people wherever they live, work or travel. It would be interesting to differentiate more within this group of cross-cultural people to recognize which Cultural Fusion Identities are formed as a result of which cross-cultural experiences.

Second, one needs to study the influence of many potential factors relevant to cross-cultural people, such as age, educational background, the constellation of the family, and the biculturality of one's parents, all of which form elements that will determine which Cultural Fusion Identity type will be developed. Further potentially relevant factors are those linked to a mobile lifestyle, the cultural distance between the host and home culture, and the number of transitions that people have experienced, which could also lead to a certain type of Cultural Fusion Identity. For example, the more transitions one has experienced in one's life, the

more possible exposure to other cultures one has had. This exposure perhaps could lead to a more positive affect for one's home culture, but simultaneously the diversity of approaches encountered may broaden the behavioral scope of the traveler.

Third, cross-cultural people most often are individuals who have passports from existing countries and are thus identifiable with certain cultural identities within those countries. With regards to cultural identity, it would be interesting to explore how people without passports, such a stateless people, would fit on the continuum of Cultural Fusion Identity. A stateless person can be someone from an unrecognized state or tribe in a certain country, or someone with a passport of a state that does not exist anymore, like a passport from East Pakistan, now Bangladesh, and is indicated to be from 3.9 up to 10 million people (UNHCR, 2014). Cultural identities of stateless persons can be multiple. A stateless person is "not considered as a national by any state under the operation of its law" (p. 1).

Fourth, the three Cultural Fusion identities lie on the proposed continuum. These identities can be developed through more than only home or host culture(s)' cross-cultural experiences. For example, people growing up in a city that is hyper diverse are living cross-culturally because of that city context. They do not experience a host culture in the traditional sense, but at the same time may develop a Cultural Fusion Identity type.

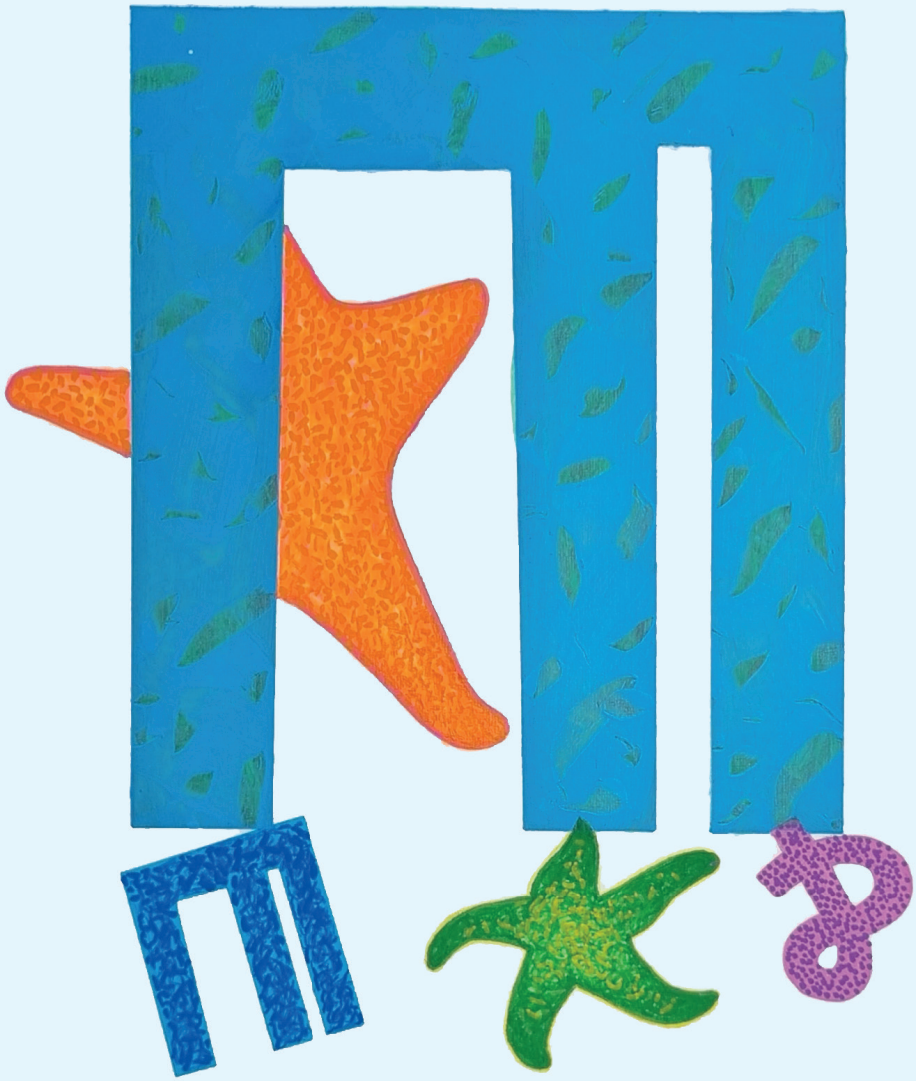
Finally, our introduction of the concept of Cultural Fusion Identity demands operationalization by means of a scale to assess each Cultural Fusion Identity type. A scale would, to our view, need to include all three elements of Affect, Behavior and Cognition. It would be interesting to see whether, in line with research by Werner and Pervin (1986), the elements of Affect could be further split into preferences versus feelings, and whether the element of Cognition could be split into cognitions about oneself versus beliefs, values, and opinions about oneself. The element of Behavior has been recommended to become the "golden standard for personality assessment" in psychological research (Boyd et al., 2020). This element could be measured through the behaviors that a person is adapting, certainly when growing up and living cross-culturally.

Several practical implications may be derived related to the notion of a Cultural Fusion Identity. Acquainting oneself with one's own Cultural Fusion

Identity can lead to a more conscious and innovative mindset. From the perspective of other stakeholders than cross-cultural people themselves, awareness of the existence of different Cultural Fusion Identities can be important. To illustrate, different Cultural Fusion Identities among one's employees can help organizations to improve positive team dynamics. As another example, knowing that someone with a Switching Cultural Fusion Identity is struggling with her different cultural identities, because these cultural identities are hard to integrate, can lead to an understanding of why this person behaves in a certain way at school or at work. Also, related to the upbringing of children, parents who wish to guide their children towards a more inclusive understanding of cultural differences, could benefit from having an indication of the Cultural Fusion Identity of their children.

Conclusion

In this conceptual analysis we argue that cultural identity as a result of the process of acculturation is best labeled as Cultural *Fusion* Identity. We propose that this Cultural Fusion Identity stretches from easy-to-integrate to hard-to-integrate cultural experiences on a Cultural Fusion Identity continuum. A person's Cultural Fusion Identity is recognized through the elements of Affect, Behavior and Cognition, the ABC-elements. On this continuum, three discernible types of Cultural Fusion Identity are situated, namely a Shifting Cultural Fusion Identity, a Joint Cultural Fusion Identity, and a Blended Cultural Fusion Identity.



CHAPTER 6

General Discussion

How do the unique experiences of Third Culture Kids (TCK) influence their cultural identity and relate to their ability to be effective across cultures in the work context? This dissertation focused on these two questions. TCKs share one common characteristic: While they were younger than 19 years of age, they grew up with their parent(s) abroad because of the work of their parent(s), with the intention that the family would go back to the parental home culture (Pollock & Van Reken, 1999/2009). They are unique as a group because of this common characteristic. Yet, within the group of TCKs, different experiences will have been encountered, such as a variety of home cultures and host cultures in which they grew up. Even though this group can be identified as very diverse, their common characteristic of having lived abroad while growing up is one of the main reasons why "TCKs present a particular intriguing case for studying cultural identity" (Heine, 2020, p. 283), especially by comparing them to non-TCKs. In addition, this dissertation studied how TCKs may contribute at work.

Research on TCKs until now has focused on the problematic side of growing up and living abroad, using negative terminology such as 'rootless' people (Cutcher, 2007), and individuals with a 'confused identity' (Moore & Barker, 2012). Instead, a focus on the positive side of such upbringing may imply rephrasing 'rootless' into 'one's home is where the heart is', and 'confused identity' into 'multifaceted identity'. Our research emphasized the positive aspects of the upbringing of TCKs, in this way investigating potential contributions that TCKs could make to the workplace and to their own identity because of growing up cross-culturally. More specifically, to determine how TCKs contribute as unique sources to the workplace, we investigated whether TCKs may have higher intercultural competences, and multicultural personality traits, a certain leadership preference, and more positive diversity beliefs than non-TCKs. To determine how TCKs experiences influence their own identity, we investigated their sense of belonging and their cultural identity shifts.

The present dissertation used two lenses to examine these contributions. The first lens concerned contributions to the workplace through a focus on intercultural competences (*Doing*). With the second lens, the research zoomed into TCKs' cultural identity (*Being*) especially into the development of their cultural identity, their cultural identity shifts, and their sense of belonging. Our research in this way aimed to show that TCKs and other people who grow up and live cross-

culturally, can be studied both by means of the behavioral (*Doing*) and identity (*Being*) lenses. This approach is in line with the point made by Ward, Ng, Tseung-Wong, Szabo, Qumseya, and Bhowon (2018), who state that "...identity and behavior may be confounded in some lines of acculturation theory and research, [yet] this need not be the case" (p. 422).

In the following, we summarize the four studies which are part of this dissertation: the studies described in Chapters 2 and 3 used the lens of intercultural competences, whereas the studies described in Chapters 4 and 5 used the lens of cultural identity. Subsequently, we discuss three separate topics; the first topic focuses on the Third Culture Kids research tradition, the second concerns the *Doing* lens of intercultural competences, and the third topic refers to the *Being* lens of cultural identity. We then indicate some methodological limitations of our studies and offer an overall conclusion about the findings across the four studies.

The findings from each study in short

The first study (Chapter 2) utilized a survey study among 121 Adult Third Culture Kids (TCKs), who on average were 41.4 years old when the data were collected, and who came from different working environments. The results showed that TCKs display more intercultural sensitivity than a matched sample of 116 non-TCKs. Comparing TCKs with non-TCKs on intercultural competences and multicultural personality traits, we found that the two groups differed on cultural empathy and open-mindedness, with TCKs scoring higher than non-TCKs, and on emotional stability, with TCKs scoring lower than non-TCKs. Furthermore, parallel mediated regression analyses showed that being a TCK, compared to not being a TCK, had indirect effects - both positive and negative - through multi-cultural personality traits, on one's preference to show transformational leadership. A positive indirect effect was found through open-mindedness. A negative indirect effect was found through higher scores of TCKs on flexibility and emotional stability. Combining these three effects, the findings showed that TCKs' multicultural personality traits, in sum, implied an overall positive effect on their preference to show the transformational leadership style.

The second study, described in Chapter 3, used a different dataset which was collected among TCKs (n = 550) and non-TCKs (n = 904) from 17 to 19 years of age, and examined the relationship between being a Third Culture Kid (TCK) and

one's diversity beliefs. It was found that TCKs had higher positive diversity beliefs than non-TCKs. This relationship was mediated by the degree to which TCKs in comparison to non-TCKs had developed specific intercultural competences, namely intercultural sensitivity and building commitment. In other words, TCKs had more intercultural sensitivity and building commitment than non-TCKs, which, in turn, resulted in more positive diversity beliefs. These findings indicate that early cross-cultural life experiences help individuals to develop intercultural competences and positive diversity beliefs. Equipped with these competences and beliefs, adult TCKs may add value to organizations and society.

Looking through the *Being*-lens of cultural identity, a study was conducted among 20 (Adult) TCKs, with a mean age of 46.6 years (Chapter 4). This study focused on their cultural identity by using the method of poetic inquiry with the free-format poem of "Where I'm from" of Lyon (1999). To describe their experiences growing up as a TCK, the respondents added their words associatively to the free format poem. Based on the model of Sussman (2000), the affect that TCKs developed for their home and host culture(s) indicated shifts in their cultural identity. When, for instance, one's developed positive affect towards the host culture is stronger than towards the home culture, Sussman defines this as a subtractive cultural identity shift. Next to TCKs' cultural identity shifts, also their belonging was looked into. Belonging includes two dimensions, as distinguished by Antonsich (2010). These are place-belongingness, that is feeling at home in a place, and socio-spatial inclusion, that is feeling part of a group. Atlas.ti coding of the data was conducted. We found that for the majority of TCKs, a subtractive cultural identity shift occurred, implying that their affect towards their host cultures was higher than their affect towards their home culture. While elaborating on their poems, each respondent also provided their sense of where they felt they belonged. From these elaborations, it could be derived that belonging for these TCKs was almost always related more to people than to geographical places.

Chapter 5 contains a conceptual analysis of the cultural identity of people growing up and living abroad. This analysis resulted in five propositions. The first proposition coined the label Cultural *Fusion* Identity, following Croucher and Kramer's (2016) renaming of the acculturation process as cultural fusion, since cultural identity can be regarded a result of cultural fusion (acculturation). To classify different types of Cultural Fusion Identity, we suggested - in a next proposition - to

place identities along a continuum which stretches from hard to integrate cultural identities to easy to integrate cultural identities (cf. Benet-Martínez & Haritatos, 2005). Hard to integrate cultural identities, for example, can be recognized in TCKs who have lived in countries with quite contrasting cultural values. An example of hard to integrate cultural identities for TCKs are Saudi Arabia and Norway, which countries contrast on power distance and masculinity dimensions (Hofstede, 2010), with Saudi Arabia scoring high on both dimensions and Norway scoring low. An example of easier to integrate cultural identities for TCKs are countries with seemingly more similar cultural values, such as Sweden and Denmark. The third proposition states that one's cultural fusion identity is expressed through the elements of Affect, Behavior and Cognition (ABC). Specifically with respect to the element of Cognition, proposition four states that cross-cultural people have a higher chance than mono-cultural people to develop an aschematic self. The term aschematic self relates to the mental representation individuals have of themselves, their self-schemata. This term is used by Markus (1977) to refer to people without a self-schema on a particular dimension. To illustrate, related to the dimension of independence (autonomy), aschematics would be the "persons who act (and think of themselves) as independent in some classes of situations and as dependent in other classes of situations, and do so consistently" (p. 66). With proposition five, three Cultural Fusion Identities are suggested to be placed on the above continuum. These are the Switching Cultural Fusion Identity, in which one switches between the cultural identities that have been formed; the Joint Cultural Fusion Identity, in which one's cultural identities can be clearly distinguished but are combined within that cultural fusion identity; and, last, the Blended Cultural Fusion Identity, in which one's former cultural identities cannot be recognized separately anymore.

Based on this summary of the four studies, we explore in greater detail the findings' implications for TCK research. To this end, we highlight three themes: Third Culture Kids research, the *Doing* lens of intercultural competences, and the *Being* lens of cultural identity. In each theme, the added value of our research, some remarks about key concepts used, and suggestions for further research are described.

Third Culture Kids research

The importance of the present dissertation becomes clearer when looking at recent TCK-research in terms of the topics of interest, the used methodology, the obtained sample size, and relevant sample characteristics used.

To obtain a better view of the domain of TCK-research executed until now, we tried to get a more exhaustive overview of this research. This was done by searching for publications between 1999 and 2021 within three online databases, namely Scopus, Web of Science, and Dimensions. The terms "Third Culture Kids" and "TCK" were used to search in titles, abstracts, and keywords. We left out three studies because used mixed quantitative and qualitative methodologies would have complicated the comparison between quantitative and qualitative studies. This search resulted in 60 studies (see Appendix 6A for the comprehensive overview of the studies). Among these 60 studies, 23 were quantitative studies, 22 used qualitative research, thirteen contained a conceptual analysis, and two could be identified as a literature review. The sample sizes for the quantitative studies were, obviously higher than for the qualitative studies. The average sample size for the quantitative studies was n = 213,4 and the median n equaled 168, excluding one study with n= *1076.* For the qualitative studies for which the sample size was provided, the average sample size was n = 18.2, and the median n = 11.

These TCK-studies show that this research tradition until now has focused mainly on the following topics: adjustment, sense of belonging, dealing with transition and traumas, and identity (see appendix 6A). The focus, in the past 22 years, was on TCK-samples with passports from WEIRD countries. The acronym WEIRD was coined by Arnett (2008) and refers to Western, Educated, Industrialized, Rich, and Democratic societies. Thalmayer, Toscanelli and Arnett (2020) even report that the majority of psychological research is based upon such WEIRD samples, which only comprise 5% of the world's population.

Three aspects can be identified as added value of our research. First, this dissertation widened the scope of TCK-related themes to themes relevant to the workplace, namely leadership styles and diversity beliefs, and another term was coined for cultural identity, namely cultural fusion identity. Second, related to methodology, two of the four studies in the present dissertation used substantially larger sample sizes than earlier TCK studies had used. A third asset

is that the type of TCK samples could be broadened, namely using respondents of a 'Dutch passport culture'. As the overview in Appendix 5A shows, among the 45 of the 60 studies which used empirical methodologies, 47% specified that they included respondents from the USA, 53% of the empirical studies did not specify or included respondents with other cultural backgrounds. Specifically, the study on TCKs and their preference to show a certain style of leadership (Chapter 2) used a 70% Dutch sample, whereas the study on TCKs and their diversity beliefs (Chapter 3) used a 65% Dutch sample. In the study on TCKs and their cultural identity shifts and sense of belonging (Chapter 4), 75% of the TCKs had one or both parents from Dutch origin. Note that 19 out of these 20 respondents had expressed interest in participating in further research after having participated in the study on preference for styles of leadership (Chapter 2). Overall, our samples add to the database of TCK- research. Future research might further expand the type of TCK samples.

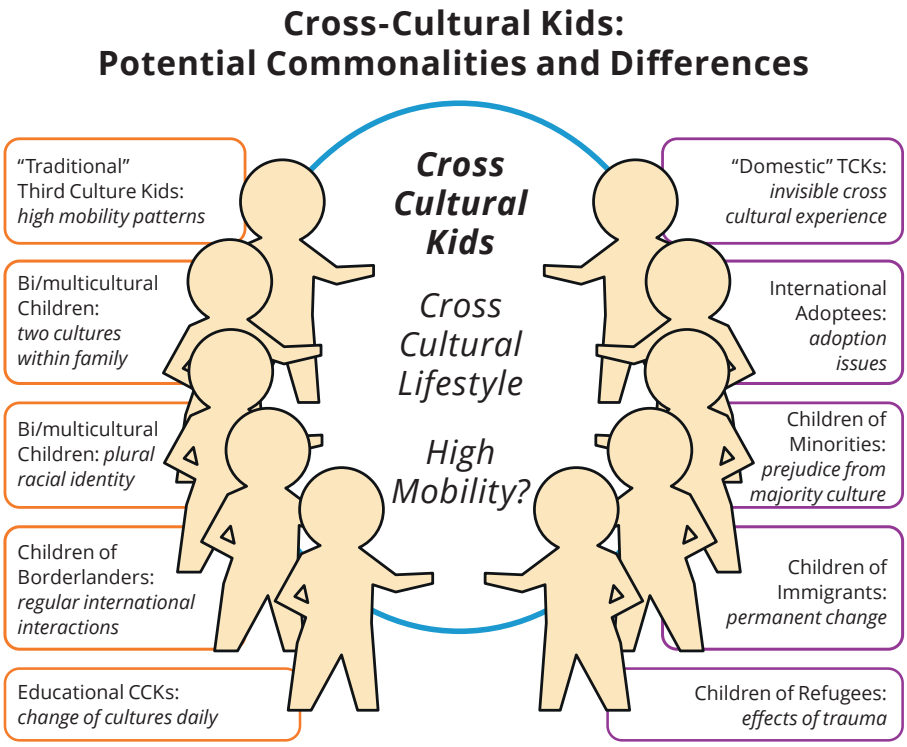
Within TCK research, the discussion has recently evolved around the term of Third Culture Kids (Tanu, 2020), for a number of reasons. The first reason was that the original term of Third Culture Kids (TCKs), coined by Useem et al. (1963), mostly referred to children of white American expats working in India in the 1940s and 1950s. TCKs from other expat countries were often not included in this early TCK research. Through the work of Pollock and Van Reken the term TCK presently more broadly refers to individuals who share the characteristic of living and growing up abroad at least for one year, before the age of 19, as a result of the career choice of their parents (Pollock & Van Reken, 1999/2009). Although the number of TCKs all over the world has grown in the past decades, the attention in the academic world for TCKs had not increased, particularly in the field of psychology (Mortimer, 2010).

Next to the discussion about the term of Third Culture Kids, another confusion may arise, namely about the label *Third Culture*. This term was coined as the result of the interactions between (adult) expats from the USA and their host country counterparts within a shared social space (Useem et al., 1963). This notion often has been erroneously interpreted as if Third Culture is referring to a culture (Tanu, 2020). Instead, Third Culture needs to be defined in terms of the identity that TCKs have developed (see Chapters 4 and 5), by using the term Third Culture as referring to specific, complex cultural identities of TCKs. More terminological

confusion can arise when using the terms first culture (a.k.a. home culture), and second culture (a.k.a. host culture). The home culture is usually identified by the passport culture of the parents. Yet, TCKs can have more than one home culture, namely when both parents have different passport cultures. The host culture usually refers to the country in which the TCK resides outside of the home culture. Yet, again, TCKs can have more than one host culture, because of having moved to at least two other countries outside of one's home culture. Furthermore, Tanu (2020) noted that "... the [TCK] literature treats culture as bounded and static and is unreflexive of the changing socio-historical context" (p. 14). Similarly, Claes (2009) stated that "Culture is not considered as a static set of norms and values (materialized in artefacts and behavior) within or for a specific group or nation state, but as the social or group capacity to find solutions for recurrent societal needs and standard problems" (p. 73). In other words, the terms of home and host culture may not always form suitable labels for TCKs' experiences, particularly when there are two or more home and two or more host cultures, and when these cultures are changing and dynamic instead of static sets of norms and values.

When comparing TCKs with non-TCKs, or with other Cross-Cultural Kids, the criterion to distinguish these groups is that TCKs, in contrast to non-TCKs, have lived abroad for a minimum of one year as a result of the work of (one of) the parent(s), with the intention to go back to the home culture of the parent(s). The broader term Cross-Cultural Kids (CCKs) includes *all* groups of children who have had cross-cultural life experiences during their formative years, whether as refugees, migrants, TCKs, members of cultural minority groups, children of parents with different cultural backgrounds, and international adoption children (Pollock & Van Reken, 1999/2009; see Figure 6.1). Nowadays, in Western societies children who grow up mono-culturally will also have a greater chance to experience cross-cultural interactions, due to the fact that cities - for example in the Northwestern part of Europe - are becoming *super diverse* (Geldof, 2016). Such societal developments suggest that extending TCK research to CCKs could provide value. For instance, TCK research needs to focus on comparing findings among TCKs with other 'types' of Cross-Cultural Kids, such as shown in Figure 6.1. Note that the 'traditional' TCKs in Figure 6.1 refer to the five types of TCKs which traditionally have been distinguished: Foreign Service, Corporate Brats, Military Brats, Missionary Kids and Other.

Figure 6.1 *Cross-Cultural Kids Potential commonalities and differences (Van Reken, 2008),* used with permission from the author



A clearer sense of TCK research and its implicit assumptions might result from considering the recent criticisms on WEIRD research (e.g., Arnett, 2008). TCK research in the beginning was mainly focused on TCKs from North American families but did not focus on other global nomads from outside North America. The economically privileged backgrounds of many TCKs can be recognized in research reporting that TCKs often are highly educated (Cottrell & Useem, 1993, 1994). Thus, in line with the attempt of social sciences researchers to step away from WEIRD research, TCK research needs to include samples with more diverse backgrounds than only from Western Educated Industrialized Rich And Democratic Countries.

The *Doing* lens of intercultural competences

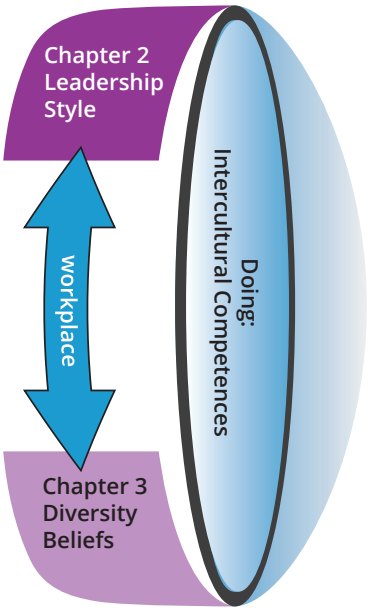


Figure 6.2 *Doing* lens of intercultural competences

Using the *Doing* lens of intercultural competences, see figure 6.2, both quantitative studies (Chapters 2 and 3) concluded that TCKs scored higher than non-TCKs on several intercultural competences. Two other constructs were included in these studies, namely transformational leadership, and diversity beliefs. With these constructs, we added to the topics of TCK research until now by concentrating on the work context. Additionally, the Chapter 2 study included multicultural personality traits (MPTs); (Van der Zee & Van Oudenhoven, 2000) next to intercultural competences (ICs) (Van der Zee & Brinkmann, 2004). Several significant relationships were found between IRCs and MPQs. For instance, cultural empathy was moderately correlated with intercultural sensitivity (r =.36), and social initiative was considerably correlated to building commitment (r =.60).

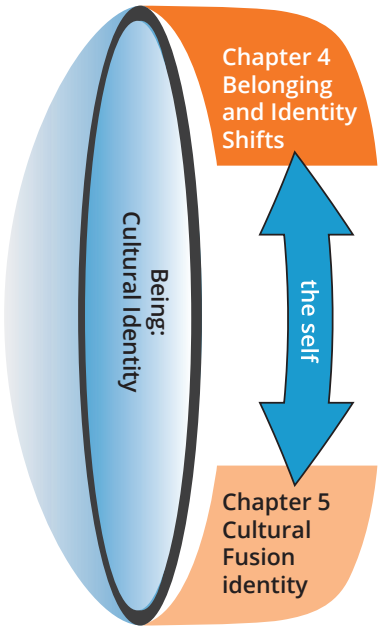
Several limitations related to the concepts in the *Doing* lens, namely intercultural competences, multicultural personality traits, transformational leadership, and diversity beliefs, need to be mentioned. The first matter concerns the concept of intercultural competences. Numerous definitions have been proposed to capture this concept (Arasaratnam, 2016; Engle & Engle, 2004; Fantini, 2009; Miska et al., 2014; Spitzberg & Changnon, 2009) and numerous alternative terms - such as global competence, intercultural sensitivity, cultural intelligence, international communication, transcultural communication, cross-cultural awareness, and multiculturalism – have been used to describe intercultural competences (Fantini, 2009). Given that it is notoriously difficult to capture all aspects that seem relevant to the term in one definition, and including multicultural personality traits, we aimed to formulate a pragmatic and more general definition, that is "sets of knowledge, skills and attitudes and other characteristics assumed to contribute to effective intercultural interaction." (Chapter 2, p 33).

The two other concepts explored through the lens of intercultural competences are transformational leadership and diversity beliefs. Similar to the issue with the term intercultural competences, a large variety of definitions of transformational leadership style exists. Burns' (1978) definition provided a solid definition for our study. He defined transformational leadership as "leaders inducing followers to act for certain goals that represent the values and the motivations, the want, and needs, the aspirations and expectations – of both leaders and followers" (p. 19). This definition clearly includes the value systems of both leaders and followers. Yet, Schippers et al. (2008) point out that "Prior research has shown that transformational leadership is a higher order construct comprising several components. However, even after decades of research little consensus exists in the literature about the exact components comprising transformational leadership" (p. 1596). Given this criticism on the concept, we believe that future TCK-research needs to utilize a clearer definition and, following from this a clearer measure, of this concept and its components.

Study 2 is the first study to our knowledge to have looked into diversity beliefs of TCKs. Results indicated that TCKs hold more positive diversity beliefs than non-TCKs. Future studies may broaden this perspective to investigate whether TCKs perhaps also differ from non-TCKS in the nature and strength of their unconscious biases. Unconscious biases may lead to social stereotypes about certain groups of people (Choate, 2016**)**. Such biases are conceived of as arising from people's belief systems (White, 2013).

Studies 1 and 2 could have benefitted from having had more information about several characteristics of TCKs' experiences, for instance the choice for type of schooling (e.g., home schooling, boarding school, or international school), the number of transitions between cultures, and the cultural distance between their host and home cultures. Such characteristics may be expected to influence TCKs' cultural experiences and the development of their intercultural competences (e.g., managing uncertainty), and of their multicultural personality traits (e.g., open-mindedness). Next to giving more attention to such factors, future research may also explore how intercultural competences develop while growing up in one culture. Cultural diversity, for example, can be found in many classrooms all over the world, and therefore will lead to cross-cultural experiences which in turn could lead to the development of intercultural competences.

The *Being lens:* TCKs and their cultural identity



Through the *Being* lens of cultural identity (see figure 6.3), cultural identity shifts of TCKs were investigated, and ways in which TCKs describe their sense of belonging (study 3 in Chapter 4). Cultural identity refers to one's sense of self, which originates from being part of social groups that transmit, among other things, values, beliefs, and ways of life (Jameson, 2007). Belonging is mostly regarded as a personal feeling of belonging to a certain group, place, or social location (Dohrenwend & Dohrenwend, 1974). Analyzing the cultural identity of cross-cultural people led to the introduction of a new concept, namely Cultural *Fusion* Identity (study 4 in Chapter 5).

Figure 6.3 *Being* lens of cultural identity

The added contribution of Study 3, as described in Chapter 4, relates to its investigation of TCKs' cultural identity shifts and their sense of belonging. By means of Lyon's (1990) free format poem of Where I'm from, the words that TCKs used to add to this poem could be interpreted in terms of the positive and negative affect they had developed for their home and host countries. Based on Sussman's (2000) model of cultural identity shifts, TCKs' affect mostly indicated a subtractive identity shift, as they in general had developed more positive feelings towards the host than the home culture. Furthermore, the words they used to define their sense of belonging, confirm that TCKs define their belonging more in terms of people than in terms of places.

The conceptual study 4 which is described in Chapter 5, introduced the notion of Cultural Fusion Identity to capture the specific sense of self that cross-culturally people develop. Resulting from the process of fusion (Croucher & Kramer, 2017), we argued that cross-cultural people develop a Cultural Fusion Identity. This Cultural Fusion Identity can be recognized through the elements of

Affect, Behavior and Cognition, the ABC-elements. When Hammer (2005) reflected on these ABC-elements, (which he calls the CAB-elements), he suggested an additional element, that is the Development paradigm. According to Hammer, the Development paradigm refers to the development of intercultural competence as a product of the extent and quality of the engagement of the individual who is culturally different. It might be a topic for further research whether the ABC-elements need to be expanded with the D-element.

The *Being* lens of cultural identity may imply that the term *being* is associated with a steady, unchanging state in which passive individuals find themselves. This association was already described by classic Greek philosophers like Parmenides (Palmer, 2009). When analyzing TCKs cultural identity shifts, however, it could be concluded that their sense of self, their *Being*, is more correctly described as active and developing. Moreover, when attempting to describe the cultural identity for people growing up and living abroad, such as TCKs, cross-cultural research has learned that one needs to also realize that cultures themselves do not stay stable over time (Tung, 2008). This realization means that research may need to investigate how cultural changes can affect cultural identities of people living and working cross-culturally. It can be helpful to use the metaphor of the ocean and see the changes of cultures as the ebbs and flows of the ocean, with cultural values surfacing or at times dampening (Tung et al., 2008)

One's sense of belonging is often expressed as 'feeling at home'. Yet, 'feeling at home' does not necessarily mean for TCKs that they belong and feel 'at home' in their home culture. i.e., the passport country of the parents (Pollock et al., 2017). Also, the concept of belonging does not necessarily refer to (geographical) places but it may also refer to people and groups. It may be helpful to regard the roots of a tree as a metaphor for a person's sense of belonging. TCKs' sense of belonging, then, perhaps can be conceived as *aerial* roots*. Aerial* roots refer to non-native roots above the ground. Such roots are "found in epiphytes and climbers not in contact with the soil", which support the plant by functioning through a process of photosynthesis (Merriam-Webster dictionary, n.d.).

Since cultural identity shifts are related to transitions, an interesting future research question may focus on whether more transitions as a child will imply a higher chance to become a sojourner in one's adult life, as observed by Sussman (2000). Such research could, for instance, also investigate how the periods in which

transitions take place impact TCKs positive or negative affect for home or host culture. Another aspect concerns the question whether national identity is the main determinant of cultural identity, or whether cultural identity is a result of the mix of regional influences or even family-related or in-group-related cultural values.

An important direction for future research associated with the notion of cultural fusion identity is the need to develop a measure for this concept, for instance a self-report scale. In such an endeavor, scale items referring to affective, behavioral, and cognitive elements (ABC-elements) of cultural fusion identity need to be constructed (cf. Brehm, Kassin & Fein, 2005; Mischel & Shoda, 1998; Stangor & Walinga, 2014; Werner & Pervin, 1986). The element of affect may be recognized in the way people express their feelings for their home and host culture. The behavioral element, for instance, can be recognized in the languages spoken. The cognitive element can be identified, for example, in how one perceives oneself, for instance sees him or herself as a marginalized bystander in a culture. A possible scale structure to measure Cultural Fusion Identity is to include the ABC-elements as otherwise not further distinguished parts of each of the three Cultural Fusion Identities, so that the Cultural Fusion Identity Scale would consist of three (reliable) subscales.

Another interesting venue for future research relates to the different types of CCKs as distinguished by Van Reken (1999/2009; see Figure 6.1). More people nowadays will likely grow up and live cross-culturally and will qualify as one or even simultaneously more of the types of CCKs. An adopted bicultural kid, for example, might have parents with different cultural backgrounds and may grow up as a Military TCK. An interesting question could be to investigate whether, among the increasing numbers of cross-cultural people, a particular type of cultural fusion identity will occur more often than the other types. Will, for instance, most global citizens ultimately have a blended cultural identity?

Future research into cultural fusion identity could also look into how the recent Covid-19 pandemic influences how changing global intercultural interactions may lead to a shift in cultural identity development. To illustrate, since a person's developed affect for host and home cultures is influenced by (daily and face to face) interactions with people in one's host culture, one can wonder which types of cultural identity shifts are more likely to occur during the Covid-19 pandemic. Earlier research by Van Bakel (2012) investigated the impact of a local host, a

person who is a point of contact for the expatriates from the host culture, on the success of expatriates. Her findings showed that not being able to develop social support through contact with a local host within the first nine months in the host culture, will lead to an increased stress level and a higher chance of expatriation failure. A survey of nearly 2000 people in 100 countries was conducted by Culture Wizard in 2020, in the first year of the pandemic. The aim was to learn about the challenges of global teams working virtually. From this survey, several challenges were identified. One of these identified challenges was that over one-third of the respondents indicated that building relationships (37%) and managing conflict (33%) were problematic in virtual environments. Understanding diverse accents (25%) and lack of responsiveness (20%) posed additional challenges when face-to-face communication was absent. One group of expats, for example, which may encounter such challenges are people working in the Netherlands in the IT sector, who already from the start of the Covid-19 pandemic are working almost solely from their homes. In contrast to the findings among TCKs in this dissertation, the positive affect among this expat group for their home culture may become stronger as a result of reduced face to face interactions with colleagues within the Netherlands, whereas their positive affect for their host culture may diminish.

Methodological limitations of the studies in this dissertation, and suggestions for future research

The studies in this dissertation had several methodological limitations, including the characteristics of the samples, the type of measures used (e.g., self-reports and free association), and the languages in which these measures were provided.

Related to sample characteristics, study 1 (Chapter 2) included a larger number of female TCK respondents in comparison to the number of female non-TCK respondents. Therefore, we had to control for gender in our analyses. Furthermore, having limited biometric information about the respondents in studies 1 and 2 (chapters 2 and 3), we were not able to distinguish among types of TCKs (e.g., kids of expats, missionary kids). Also, the sample of non-TCK respondents in these studies may have actually included some CCKs (although still non-TCKs), such as children from migrant parents or adopted children. Such CCKs perhaps may also have developed higher intercultural competences, multicultural personality traits, and more positive diversity beliefs.

In studies 2 and 3 (described in Chapters 3 and 4) more information about the number of years that respondents had lived abroad per lifetime-period would have been desirable. Such information could have been relevant for the phases of child and adolescent development, as described as early as 1959 by Erikson. Concerning study 3 about TCKs' cultural identity shifts and their sense of belonging, information on the exact ages during which they transitioned while growing up, could have helped to indicate the impact of the age period on their developed affect. For example, transitioning as a baby of one year old may have an entirely different impact on one's developed positive or negative affect towards home or host culture than transitioning as a TCK of 12 years old.

Concerning the type of measures used, all study 1 and 2 measures - used to assess intercultural competences, multicultural personality traits, preferred own leadership styles and diversity beliefs - were based on self-reports. Respondents' scores therefore may have been influenced by response styles, such as social desirability answering. Their responses, thus, might be more in line with their (desired) self-image than with their actual behavior. Such response style effects, however, are less of an issue when comparing relationships among variables (which mostly was the focus of the studies) than when the focus is on comparing averages, and when such effects appear to be rather similar across respondents included in the studies.

Another measures-related issue in study 2 concerns the diversity beliefs scale of Homan (2010, 2015), which until now has been utilized in only a limited number of studies. Also, the four statements of the scale leave room for different interpretations. What could "diverse people" mean? Or what does 'good' mean in the statement: *I believe that diversity is good?* A final measures-related issue in studies 1 and 2 is the language in which the scales were provided, namely English. No information was available about respondents' native language; thus, we could not identify what percentage of respondents would regard English as a second or as their first language.

Study 3, as described in Chapter 4, used poetic inquiry among twenty participants. They added their personal experiences of growing up abroad to a free-format poem, thus creating so-called auto-ethnographic poetry. Generalizing from such a small sample of twenty unique stories to the population of TCKs is almost impossible. Future research should therefore include a larger sample of participants.

We suggest further psychometric development of the Cultural Fusion Identity Scale (CFIS), which development was initiated by Kaye (2021). Kaye generated items for each of three subscales, intended to measure the three proposed Cultural Fusion Identities. In a preliminary sample of 98 TCKs, he investigated the reliability and internal and external construct validity of the CFIS. Information about the convergent validity was gathered by means of the relationship with the Bicultural Identity Integration scale-II (BII; Huynh et al., 2018), while the discriminant validity was looked into by means of the relationship with the Multicultural Personality Questionnaire (MPQ) (Van der Zee & Van Oudenhoven, 2000).

Practical implications

This dissertation provided evidence that TCKs, in comparison to non-TCKs, can positively contribute to the workplace through their higher intercultural sensitivity, their positive diversity beliefs, and their preference to show the transformational leadership style. They therefore could be valuable assets as committed employees within their organizations when these organizations strive for a culture with more inclusion and diversity. In relation to the external environment of organizations, TCKs' positive affect towards their host cultures and their sense of belonging being linked more to people than to geographical places, may help to enhance international networking for organizations which operate on the global arena. The practical implications of using the label cultural *fusion* identity - instead of cultural identity - is that it could act as a frame of reference, making people at work (and in general) realize that individuals are not to be identified with one culture but that a person's identity often will be a complex blend or mixture of several cultures. Perhaps such awareness will help reduce the formation of stereotypes.

Conclusions

This dissertation provided evidence that Third Culture Kids (TCK), as a result of growing up and living cross-culturally, in comparison to non-TCKs have stronger intercultural competences, score higher on the multicultural personality trait of open-mindedness, have stronger diversity beliefs, and have a stronger preference to show the transformational leadership style. It was found that they develop positive affect especially for their host cultures, and that their sense of belonging emphasizes their relationships with people more than with geographical places. In

this dissertation the label cultural fusion identity is proposed to replace the label cultural identity to be able to convey the idea that a complex blending of cultures forms TCKs' and other cross-cultural individuals' identities. TCKs contribute as unique sources to the workplace through their intercultural competences and their cultural identity.

SUMMARY & SAMENVATTING

Summary

In the world of today, more and more people grow up and live cross-culturally, and this leads to the question how these cross-cultural life experiences influence people's intercultural skillset, their sense of self, and their sense of belonging. A specific group of people growing up and living cross-culturally are Third Culture Kids (TCKs), who as children spend a significant part of their first eighteen years of life in another country than the passport country of the accompanying parent(s), due to a parent's choice of work or advanced training (Pollock et al., 2010). This dissertation examines the potential contributions by Third Culture Kids to the workplace and the effects of their growing up cross-culturally on their cultural identities. This is done through both quantitative and qualitative studies. The main research question of this dissertation is: How do the unique experiences of Third Culture Kids (TCKs) influence their cultural identity and relate to their ability to be effective across cultures in the work context? Four studies were conducted, of which two used quantitative methods and two used qualitative methods.

Two lenses were used to answer the research question. One lens, the lens of intercultural competences, was used to study what TCKs are capable of (a focus on TCKs' *Doing*). This lens had the workplace as the focal point and looked into TCKs' preference for a certain leadership style and their positive diversity beliefs. To this end, TCKs were compared with non-TCKs. The second lens, the lens of cultural identity, was used to examine the identity of TCKs (a focus on TCKs' *Being*). This lens used the self as the focal point and looked into TCKs' cultural identity shifts and their sense of belonging, and in doing so, explored the exact meaning of the term Third Culture, and how this term can best be defined. The cultural identity of people growing up and living abroad, such as Third Culture Kids, is renamed as *Cultural Fusion Identity*.

Intercultural competences

The two quantitative studies, described in Chapters 2 and 3, addressed aspects of leadership and diversity beliefs, projected into culturally diverse work settings, comparing TCKs with non-TCKs. Both studies used a specific set of four intercultural competences (ICs), identified by the Intercultural Readiness Check (Brinkmann & Van Weerdenburg, 2003, 2014), to determine how these competences would

influence the proposed relationship between TCK-status (i.e., being a TCK or not) and preferred styles of leadership, and TCK-status and diversity beliefs. These are intercultural sensitivity, which refers to the ability to take an active interest in others, their cultural background, needs and perspectives, and intercultural communication, which refers to the ability to monitor and adjust one's own communicative behaviors when communicating with culturally different others. Also building commitment, which refers to the ability to influence one's social environment, based on a concern for integrating different perspectives, and managing uncertainty, which refers to the degree to which one appreciates the uncertainty of culturally diverse environments as an opportunity for personal development (Brinkmann and Van Weerdenburg, 2014; Van der Zee and Brinkmann, 2004) are the other two included intercultural competences. In both studies, TCKs were found to be more interculturally sensitive than non-TCKs. With regard to the multicultural personality traits (Van der Zee and Van Oudenhoven, 2000), TCKs scored higher on open-mindedness, and lower on emotional stability than non-TCKs, but not significantly (Chapter 1). The study on TCKs and their diversity beliefs (Chapter 3), showed that TCKs also scored higher than non-TCKs on intercultural communication and building commitment.

The lens of intercultural competences allowed us to conduct quantitative empirical research, testing a variety of hypotheses based on systematic data collection and analysis, thus answering to the need in TCK research for more quantitative studies.

Growing up among cultures: Intercultural competences, personality and leadership styles of TCKs

The Chapter 2-study compared TCKs (n = 121) with non-TCKs (n = 116) on their preference for their own style of leadership, testing five hypotheses. First, hypotheses 1 and 2 questioned how TCKs (compared to non-TCKs) would score on multicultural personality traits (MPTs) (Van der Zee & Van Oudenhoven, 2000) (1), as well as on intercultural competences (ICs) (2). The five multicultural personality traits are the following: cultural empathy, which is about the degree to which a person can empathize with thoughts, feelings, and behaviors of individuals from a different culture; flexibility, which is about the ability to navigate new and unexpected cross-cultural situations; social initiative, which is about the tendency

to approach new social situations actively; open-mindedness, which is about the extent to which one holds an open and unbiased attitude towards people from a different culture); and, lastly, emotional stability, which is about the ability to regulate emotional responses in cross-cultural stressful situations (Van der Zee et al., 2013). TCKs as a group did not score significantly higher on the MPTs than did non-TCKs.

Next, hypotheses 3 and 4 examined the relationship between multicultural personality traits and a preference to display transformational leadership (3), and between intercultural competences and a preference to display transformational leadership (4). The results showed that all participants who scored higher on all MPTs except flexibility, tended to show a higher preference to display a transformational leadership style. Regarding Hypothesis 4, all four intercultural competences correlated positively with a preference to display transformational leadership. Additionally, ICs and MPTs were highly correlated.

When testing whether TCKs compared to non-TCKs prefer transformational leadership more with Hypothesis 5, the results showed that TCK-status was not directly related to a preference for transformational leadership style. The parallel mediated regression analyses, however, showed that being a TCK had a positive indirect effect on their preference to show transformational leadership through open-mindedness, while it had a negative indirect effect on their preference for transformational leadership through flexibility and emotional stability. Intercultural competences did not mediate the relationship between TCK-status and transformational leadership. The overall conclusion, taking all effects together, was that TCKs have a preference to show the transformational leadership style.

TCKs, their intercultural competences and their diversity beliefs

In Chapter 3 the actual comparison between TCKs (n = 550) and non-TCKs (n = 904) with respect to their positive diversity beliefs, and a possible mediated relationship by their intercultural competences, was described. The respondents in this quantitative study were 17-19 years of age and had filled out the Intercultural Readiness Check (IRC) between 2011 and 2016 (49.1% female, 50.9% male). The majority (65.0 %) of the respondents had specified their nationality as Dutch.

Positive diversity beliefs are known to increase the effectiveness of diverse groups in organizations and society (Homan et al., 2007). Study 2 showed that early cross-cultural experiences facilitate developing these diversity beliefs. TCKs had stronger diversity beliefs than non-TCKs, which relationship was mediated through their stronger developed intercultural sensitivity and building commitment. Although TCKs also scored higher on managing uncertainty, than non-TCKs. Managing uncertainty did not play a mediating role in the relationship between TCK-status and diversity beliefs.

Cultural identity and belonging

The second lens of this dissertation was that of cultural identity, with a focus on the self. Cultural identity is the result of internalizing values, norms, and beliefs, when, for example, living cross-culturally. Two qualitative studies were conducted, of which the first used poetic inquiry to explore possible identity shifts as proposed by Sussman (2000) among TCKs (see Chapter 4). The second qualitative study, described in Chapter 5, proposed a new concept for cultural identity and a conceptual tool to appropriately capture the unique properties of the cultural identity of people growing up and living cross-culturally. Unlike earlier research on TCKs' cultural identity, the study of cultural identity conducted in this dissertation focused on the more positive aspects of being a TCK. In the fourth study we propose that the cultural identity of people can best be understood as *Cultural Fusion Identity* (Chapter 5).

Where I'm from? TCKs about their cultural identity shifts and belonging

This study explored the affect of Third Culture Kids (TCKs) towards their home and host culture(s) and how this affect may indicate possible cultural identity shifts as distinguished in Sussman's (2000) cultural identity shift model. To this end, the method of poetic inquiry was used with a free format poem to which TCKs added their experiences of growing up from 0 to18 years of age. The poems were concerned with TCKs' affective experiences (Prendergast, 2009). We also investigated whether TCKs described their sense of belonging in terms of personal relationships rather than in terms of geographical locations.

Cultural identity is viewed as the result of how people have interacted with their surrounding cultures. Cultural identity typologies describe different cultural identities that can be identified. In this study (Chapter 4), the cultural identity typology of Sussman (2000) was discussed. Sussman (2000) suggests viewing cultural identity as "the psychological counterpoint to national identity" (p. 358) and emphasizes *shifts* in cultural identity and how these shifts result from changes in TCKs affect for home and host culture.

Twenty TCKs, ranging in age from 26 to 70 years and coming from five different 'home cultures', expressed their early cross-cultural experiences through the free verse poem of "Where I'm from" (Lyon, 1999). A mixed method approach of qualitative and quantitative research was applied, by combining poetic inquiry using a free verse poem format and clustering these data by means of coding in Atlas.ti. TCKs' poems were analyzed using belonging, affect, and practices-food-nature-events as key codes.

Study 3 (Chapter 4) thus provided us with the rich prose from twenty TCKs about their sense of belonging and developed affect for home and host cultures. Two hypotheses were formulated to analyze the narratives based on their poetic prose in the poem 'Where I'm from' from each of the participants, one about cultural identity shifts, and the other about their sense of belonging. For the majority (n = 14) of the twenty participants, their narratives indicated a subtractive identity shift, because their developed affect for the host culture was stronger than the developed affect for the home culture. When answering the question about belonging with 'Where I'm from?', TCKs in our study emphasized personal relationships more than objective places. The poetic prose of the TCKs confirmed that they were relating belonging more to relationships, including immediate family, than to objective places. In line with these findings, this study also showed in the descriptive quotes of the TCKs that TCKs' sense of belonging seems more related to the question *who* I am from, than *where* I am from.

Cultural Fusion Identity and Cross-Cultural people: a conceptual analysis

The fourth study (Chapter 5) comprised a conceptual analysis of the cultural identity of people growing up and living cross-culturally. In the conceptual analysis study of Chapter 5, we discussed three cultural identity typologies, namely the

model of Sussman (2000), as well as the model of Kim (1997, 2005), and the model of Pollock and Van Reken (1999/2009). Kim's model (1997, 2005) focuses on the capacity of individuals entering a new culture to adapt to the surrounding culture. The third typology from Pollock and Van Reken (1999/2009) uses two parameters, thinking and appearance, and the similarity or dissimilarity to the surrounding culture. For example, thinking different and looking alike will result in a cultural identity that is called hidden immigrant. Based on the Cultural Fusion theory of Croucher and Kramer (2017), we introduced the concept of *Cultural Fusion Identity* (CFI*)* to describe one's cultural identity. Cultural Fusion Identity intends to capture the specific sense of self that cross-culturally people develop. We suggested that a CFI is composed of the ABC-elements of Affect, which ranges from moods, emotions, attitudes, evaluations and preferences, Behavior, which is about a person's actions (Revelle, 2012), and Cognition, which includes thought processes, belief systems, problem solving abilities and knowledge, and the way in which a person makes sense of one's identity and the world.

We propose that these three Cultural Fusion Identities, consisting of ABC-elements, lie on a continuum of cultural fusion. At the one extreme of the continuum, one finds the Switching Cultural Fusion identity (SCFI). For someone with a SCFI, switching between the cultural identities takes place, because SCFI individuals have a background with cultural identities that are hard to integrate. In the middle of the Cultural Fusion Identity continuum, one can place people with a Joint Cultural Fusion identity (JCFI), which is characterized by inseparable, but clearly identifiable cultural identities. On the other extreme of the continuum, the third CFI can be placed, which is about people with a Blended Cultural Fusion identity (BCFI). For someone with a BCFI a full integration of cultural identities has taken place, to an effect that he or she will identify easily with even other cultural backgrounds than he or she has experienced.

In this study, the terms that were coined to describe the outcome-identity of cultural fusion were discussed in a chronological order, being Third Culture, Global Nomad Culture, Kikokushijo, Biculturalism, and Hybridity. Whereas the label Third Culture linguistically seems to indicate a culture, through the comparison with the other terms of cultural fusion it can be recognized that Third Culture describes a person's cultural identity instead. A closer look was needed for the so-called self-schemata of cross-cultural people, which are the mental representations that

people have of themselves. Self-schemata form one's identity, and we suggest that cross-cultural people will have a higher chance to develop a so-called aschematic self than mono-cultural people, as a result of the process of cultural fusion.

Discussion and conclusion

We discussed that a further examination is needed about TCK research itself. Identifying research as WEIRD (acronym for Western, Educated, Industrialized, Rich, and Democratic) also applies to Third Culture Kids research in two ways. Firstly, the group that is being researched can be described as WEIRD, and secondly, TCK research itself needs to change focus from WEIRD to also include other perspectives, like migrants' perspectives or bicultural identity development. One could also have a closer look at re-examining the terminology of home or host culture, since defining the home culture as passport-culture of the parent(s) becomes increasingly complicated, as a result of more global mobility.

The lenses used in the dissertation facilitated to create focus on the one hand, and thus to highlight positive contributions to the workplace and positive contributions to the self. On the other hand, the concepts being used, intercultural competences for the *Doing* lens, and cultural identity for the *Being* lens, remain interrelated: Individuals *are*, and therefore individuals *do* and vice versa. The dissertation discussed several other issues. For example, TCKs and also non-TCKs will develop intercultural competences and cultural identities, but in their own contexts. Also, the relationship between intercultural competences and cultural identity needs further investigation. More and more people are growing up and living cross-culturally in the present world. This shows the importance of examining cultural identity shifts and the development of Cultural Fusion Identity further.

The overall conclusion in this dissertation is that Third Culture Kids, through their cultural identity and developed intercultural competences, contribute as Unique Sources to the workplace.

Samenvatting

Steeds meer mensen groeien in het buitenland op en wonen en werken internationaal. Hierdoor doen zij cross-culturele levenservaringen op. Dit leidt tot de vraag hoe deze cross-culturele levenservaringen de interculturele competenties van mensen, hun zelfconcept en hun gevoel van verbondenheid (sense of belonging) kunnen beïnvloeden. Een specifieke groep mensen die internationaal opgroeit en daardoor cross-cultureel leeft, zijn de zogeheten Third Culture Kids (TCKs). TCKs brengen een aanzienlijk deel van de eerste achttien jaar van hun leven door in een ander land dan het paspoortland van de eigen ouder(s). Dit is het gevolg van de keuze van één of beide ouders om internationaal te werken of te studeren (Pollock et at., 2010). Dit proefschrift onderzoekt de mogelijke bijdragen van Third Culture Kids op de werkplek, en de effecten van het cross-cultureel opgroeien op hun culturele identiteit. De centrale onderzoeksvraag in deze dissertatie is: Hoe beïnvloeden de cross-culturele ervaringen van Third Culture Kids (TCKs) hun culturele identiteit en hoe houden deze ervaringen verband met hun vermogen om om te gaan met verschillende culturen op het werk? Er zijn vier studies uitgevoerd, dat wil zeggen twee kwantitatieve, een kwalitatieve studie en een conceptuele studie.

Er werden twee lenzen gebruikt om de centrale onderzoeksvraag te beantwoorden. Eén lens, de lens van interculturele competenties, werd gebruikt om te bestuderen wat TCKs kunnen en waartoe ze in staat zijn (een focus op wat TCKs kunnen *doen*). Deze lens had de werkplek als focus, en onderzocht, door TCKs te vergelijken met niet-TCKs, de voorkeur van TCKs voor een bepaalde leiderschapsstijl en hun positieve overtuigingen op het gebied van diversiteit. De tweede lens, de lens van culturele identiteit, werd gebruikt om de identiteit van TCKs te onderzoeken (een focus op het *zelfconcept* van TCKs). Deze lens bestudeerde culturele identiteit-*shifts* van TCKs en hun gevoel van verbondenheid. Daarbij werd bovendien de betekenis van de term Third Culture nagegaan, en hoe deze term het beste kan worden gedefinieerd. In deze studie werd de omschrijving *Cultural Fusion Identity* geïntroduceerd om de culturele identiteit aan te duiden van mensen die opgroeien en in het buitenland wonen, zoals Third Culture Kids.

Interculturele competenties

In de twee kwantitatieve onderzoeken, beschreven in Hoofdstukken 2 en 3, werden TCKs vergeleken met niet-TCKs op aspecten van leiderschap en attitudes ten aanzien van diversiteit (diversity beliefs) gericht op een mogelijke werkcontext. Beide onderzoeken gebruikten een set van vier interculturele competenties (ICs), beschreven in de Intercultural Readiness Check (Brinkmann & Van Weerdenburg, 2003, 2014), om te bepalen in hoeverre de voorgestelde relatie tussen TCK-status (dat wil zeggen, al dan niet een TCK zijn) en een voorkeur voor een bepaalde stijl van leiderschap, en ook in hoeverre de relatie tussen TCK-status en attitudes ten aanzien van diversiteit, verloopt via deze competenties. Het gaat daarbij om de volgende competenties: Interculturele sensitiviteit, namelijk het actief geïnteresseerd kunnen zijn in anderen, hun culturele achtergrond, en hun behoeften en perspectieven; interculturele communicatie, dat wil zeggen de competentie om iemands communicatieve gedrag te volgen en zich aan te passen tijdens het communiceren met mensen van een verschillende culturele achtergrond; het bevorderen van betrokkenheid (*building commitment*), namelijk de competentie om de eigen sociale omgeving te beïnvloeden onder andere door te zorgen voor het integreren van verschillende perspectieven; en tenslotte het omgaan met onzekerheid, dat wil zeggen de mate waarin iemand de onvoorspelbaarheid en complexiteit van een cultureel diverse omgeving ziet als een kans voor persoonlijke ontwikkeling (Brinkmann & Van Weerdenburg, 2014; Van der Zee & Brinkmann, 2004).

De resultaten van beide onderzoeken lieten zien dat TCKs intercultureel sensitiever zijn dan niet-TCKs. In studie 2 (Hoofdstuk 3) naar de attitudes van TCKs op het gebied van diversiteit, scoorde de onderzochte steekproef van TCKs bovendien hoger op interculturele communicatie en het bevorderen van betrokkenheid dan niet-TCKs.

De lens van interculturele competenties stelde ons in staat om kwantitatief empirisch onderzoek uit te voeren en verschillende hypothesen te toetsen. Beide kwantitatieve studies worden in de volgende sectie uitvoeriger besproken.

Opgroeien tussen culturen: interculturele competenties, persoonlijkheid en leiderschapsstijl van TCKs

De studie die wordt beschreven in Hoofdstuk 2 vergeleek TCKs (*n* = 121) met niet-TCKs (*n* = 116) met betrekking tot hun voorkeur voor het vertonen van een bepaalde leiderschapsstijl. In deze studie werden vijf hypothesen getoetst. Hypothesen 1 en 2 richtten zich op het vergelijken van TCKs met niet-TCKs op hun multiculturele persoonlijkheidskenmerken (MPTs, waarbij de T staat voor *trait*; Van der Zee & Van Oudenhoven, 2000) (1), en op hun interculturele competenties (ICs) (2). Vijf multiculturele persoonlijkheidskenmerken worden door Van der Zee en Van Oudenhoven onderscheiden: culturele empathie, verwijzend naar de mate waarin een persoon zich kan inleven in de gedachten, gevoelens en gedragingen van mensen uit een andere cultuur; flexibiliteit, een persoonlijkheidskenmerk dat refereert aan het om kunnen gaan met nieuwe en onverwachte interculturele situaties; sociaal initiatief, dat betrekking heeft op het actief benaderen van nieuwe sociale situaties; openheid, verwijzend naar het aannemen van een open en onbevooroordeelde houding ten opzichte van mensen uit een andere cultuur; en, tenslotte, emotionele stabiliteit, dat wil zeggen het vermogen om emotionele reacties in interculturele stressvolle situaties te reguleren (Van der Zee et al., 2013). TCKs bleken niet hoger op de MPTs te scoren dan niet-TCKs.

Hypothesen 3 en 4 hebben de relatie tussen multiculturele persoonlijkheidskenmerken en een voorkeur voor het vertonen van transformationeel leiderschap (3), en de relatie tussen interculturele competenties en een voorkeur voor het vertonen van transformationeel leiderschap onderzocht. De resultaten lieten zien dat de respondenten die hoger scoorden op de MPTs, behalve op flexibiliteit, een sterkere voorkeur hadden voor het vertonen van een transformationele leiderschapsstijl. Ten aanzien van Hypothese 4 correleerde elk van de vier interculturele competenties positief met een voorkeur voor transformationeel leiderschap. Voorts bleken de ICs en MPTs sterk gecorreleerd.

Bij het nagaan of TCKs in vergelijking met niet-TCKs een sterkere voorkeur hebben voor het vertonen van transformationeel leiderschap (Hypothese 5) bleek TCK-status niet direct gerelateerd aan een voorkeur voor deze leiderschapsstijl. Parallel gemedieerde regressieanalyses lieten echter zien dat TCK-status een positief indirect effect had op een voorkeur voor transformationeel leiderschap via het persoonlijkheidskenmerk openheid, terwijl TCK-status een negatief

indirect effect had op de voorkeur voor het tonen van transformationeel leiderschap via de persoonlijkheidskenmerken van flexibiliteit en emotionele stabiliteit. Interculturele competenties speelden geen mediërende rol in de relatie tussen TCK-status en transformationeel leiderschap. Samengenomen lieten de bevindingen zien dat TCKs in vergelijking met niet-TCKs een voorkeur hebben om de transformationele leiderschapsstijl te tonen en dat deze relatie verloopt via de drie genoemde persoonlijkheidskenmerken.

TCKs, hun interculturele competenties en hun attitudes ten aanzien van diversiteit

In Hoofdstuk 3 worden de positieve attitudes met betrekking tot diversiteit vergeleken tussen TCKs (*n* = 550) en niet-TCKs (*n* = 904), en in hoeverre deze relatie wordt gemedieerd door interculturele competenties. De respondenten waren 17-19 jaar oud (49,1% vrouw, 50,9% man) en de meerderheid (65,0%) had de Nederlandse nationaliteit. Zij hadden de Intercultural Readiness Check (IRC) ingevuld tussen 2011 en 2016.

Over positieve attitudes ten aanzien van diversiteit is bekend dat deze de effectiviteit van mensen in organisaties en in de samenleving vergroten (Homan, Van Knippenberg, Van Kleef, & De Dreu, 2007). De resultaten van studie 2 lieten zien dat cross-culturele ervaringen die waren opgedaan in de periode van opgroeien de ontwikkeling van deze diversiteits-attitudes bevorderen. Meer specifiek bleken TCKs een hogere interculturele sensitiviteit, en een hogere score op het bevorderen van betrokkenheid, en een hogere score op het omgaan met onzekerheid te hebben ontwikkeld dan niet-TCKs. Twee interculturele competenties, namelijk interculturele sensitiviteit en het vergroten van betrokkenheid, bleken het verband tussen TCK-status en attitudes ten aanzien van diversiteit te mediëren.

Culturele identiteit en gevoel van verbondenheid

De tweede lens van dit proefschrift betrof de lens van culturele identiteit, met een focus op het *zelf*. Culturele identiteit kan worden opgevat als het resultaat van het internaliseren van waarden, normen en overtuigingen, door het opgroeien en leven in een interculturele omgeving (Benet-Martínez, Lee, Lee, & Morris, 2002). Er is vanuit deze invalshoek één kwalitatieve studie uitgevoerd, waarbij *poetic inquiry* werd gebruikt om culturele identiteit-*shifts* zoals onderscheiden door Sussman,

onder TCKs te onderzoeken (2000; zie Hoofdstuk 4). De tweede studie betrof een conceptuele studie, die is beschreven in Hoofdstuk 5. In deze studie werd een nieuwe term voor culturele identiteit geïntroduceerd, en een bijbehorende manier om de verschillende culturele identiteiten te bepalen van mensen die cross-cultureel opgroeien en leven. In deze studie stelden wij voor dat de culturele identiteit van mensen het beste kan worden aangeduid met *Cultural Fusion Identity* (Hoofdstuk 5). In contrast met eerder onderzoek naar de culturele identiteit van TCKs, richtte de benadering van culturele identiteit zich in onze studies op de meer positieve aspecten van het TCK-zijn.

Where I'm from? TCKs over hun culturele identiteit-*shifts* en hun gevoel van verbondenheid

Studie 3 onderzocht het ontwikkelde affect van Third Culture Kids (TCKs) over hun thuis- en gastcultuur (-culturen) en hoe dit affect kan duiden op mogelijke culturele identiteit-*shifts* zoals onderscheiden in Sussmans (2000) model. Daarvoor werd de methode van *poetic inquiry* gebruikt, met behulp van een gedicht met het zogeheten vrije vers formaat, waarbij TCKs gedichtregels aanvulden met hun ervaringen tot hun 18e levensjaar. De gedichten gingen over affectieve ervaringen van TCKs (Prendergast, 2009). Wij onderzochten verder of TCKs hun gevoel van verbondenheid beschrijven in termen van persoonlijke relaties in plaats van in termen van geografische locaties.

Twintig TCKs, variërend in leeftijd van 26 tot 70 jaar en afkomstig uit vijf verschillende thuisculturen, brachten hun cross-culturele ervaringen tot uitdrukking in het vrije gedicht Where I'm from (Lyon, 1999). De beschreven ervaringen werden geclusterd via Atlas.ti. Dit werd gedaan aan de hand van de volgende sleutelcodes: 'saamhorigheid', 'affect', 'gebruiken', 'voedsel', 'natuur', en 'gebeurtenissen'. Er werden twee hypothesen geformuleerd, één over verschuivingen (*shifts*) in culturele identiteit en één over hun gevoel van verbondenheid. De verhalen van de meerderheid (*n* = 14) van de twintig deelnemers duidden op een zogeheten subtractieve (*subtractive*) identiteitsverschuiving, omdat hun ontwikkelde affect voor de gastcultuur sterker was dan hun ontwikkelde affect voor de thuiscultuur. Bij het beantwoorden van de vraag over *belonging* ('Where I'm from'), legden de TCKs meer nadruk op persoonlijke relaties, inclusief de directe familie, dan op fysieke plaatsen. Deze studie liet aan de hand van citaten van de TCKs zien dat

'Where I'm from' voor hen eerder verwijst naar de vraag bij wie ik mij thuis weet, dan naar de vraag over de plaats waar ik vandaan kom.

Third Culture Kids en Cultural Fusion-identiteit

Studie 4 (Hoofdstuk 5) betrof een conceptuele analyse van de culturele identiteit van mensen die cross-cultureel opgroeien en leven. Iemands culturele identiteit is het resultaat van een acculturatieproces. In deze studie werden drie culturele identiteitstypologieën besproken, namelijk het model van Sussman (2000), het model van Kim (1997, 2005) en het model van Pollock en Van Reken (1999/2009). Sussman (2000) stelt voor om culturele identiteit te beschouwen als "het psychologische contrapunt van nationale identiteit" (p. 358), en benadrukt, zoals aangegeven, verschuivingen (*shifts*) in iemands culturele identiteit en hoe deze verschuivingen het gevolg zijn van veranderingen in TCKs die van invloed zijn op de thuis- en gastcultuur. Kims' model (1997, 2005) richt zich op het vermogen van personen die een nieuwe cultuur binnengaan om zich aan te passen aan de omringende cultuur. De derde typologie, van Pollock en Van Reken (1999/2009), gebruikt twee parameters, namelijk denken en uiterlijk, om verschillen en overeenkomsten te beschrijven met de omringende cultuur. Een 'verborgen migrant', bijvoorbeeld, ziet er hetzelfde uit als de omringende cultuur, maar denkt anders dan deze cultuur.

Op basis van de Cultural Fusion theorie van Croucher en Kramer (2017) introduceerden wij het concept *Cultural Fusion Identity* (CFI) om iemands culturele identiteit te beschrijven. Cultural Fusion Identity duidt het zelfconcept aan dat mensen ontwikkelen door het ervaren van verschillende culturen. Wij stelden voor dat iemands CFI bestaat uit de ABC-elementen van Affect, dat verwijst naar iemands emoties, attitudes en voorkeuren, Gedrag (de B staat voor Behavior), dat gaat over iemands activiteiten (Revelle, 2012), en Cognitie (Cognition), waaronder factoren vallen zoals denkprocessen, probleemoplossend vermogen, kennis, en de manier waarop een persoon haar of zijn identiteit en de wereld begrijpt.

In deze studie onderscheidden wij drie Cultural Fusion identiteiten die liggen op een continuüm van Cultural Fusion. Aan de ene kant van het continuüm ligt de Switching Cultural Fusion Identity (SCFI). Bij iemand met een SCFI vindt het steeds wisselen tussen de eigen culturele identiteiten plaats, als gevolg van culturele identiteiten die moeilijk te integreren zijn. In het midden van het continuum ligt de

Joint Cultural Fusion Identity (JCFI). Mensen met een JCFI bezitten onlosmakelijke, maar duidelijk te onderscheiden culturele identiteiten. Aan de andere kant van het continuüm kan de derde CFI worden gepositioneerd, dat personen betreft met een Blended Cultural Fusion-identiteit (BCFI). Voor iemand met een BCFI heeft een volledige integratie van culturele identiteiten plaatsgevonden, waardoor deze persoon zich gemakkelijk zal identificeren met al zijn of haar culturele achtergronden en zich beschouwt als wereldburger.

In deze vierde studie worden de termen die door onderzoekers zijn gebruikt om de uitkomst van Cultural Fusion te beschrijven in chronologische volgorde behandeld, te weten Third Culture, Global Nomad Culture, Kikokushijo, Biculturalism en Hybridity. Hoewel het label Third Culture overigens in taalkundig opzicht een cultuur lijkt aan te duiden, wordt met de aanduiding Third Culture iemands culturele identiteit bedoeld.

Ook hebben wij de mentale representaties die cross-culturele mensen van zichzelf hebben, zogeheten zelfschemata, onder de loep genomen. Zelfschemata vormen iemands identiteit, en wij suggereren dat cross-culturele mensen een grotere kans hebben om een *a*schematisch zelf (in tegenstelling tot een schematisch zelf) te ontwikkelen dan mono-culturele mensen, als resultaat van het proces van Cultural Fusion. In het volgende deel volgen discussie en conclusie.

Discussie en conclusie

Met betrekking tot de onderzoekstraditie naar TCKs, kunnen een aantal algemene opmerkingen worden gemaakt. Het identificeren van psychologisch onderzoek als WEIRD (acroniem voor Western, Educated, Industrialized, Rich, en Democratic) is ook op twee manieren van toepassing op Third Culture Kids-onderzoek. Ten eerste kunnen de steekproeven die tot op heden zijn onderzocht worden omschreven als WEIRD, en ten tweede zou het TCK-onderzoek de focus dienen te verleggen van WEIRD naar andere perspectieven, zoals migrantenperspectieven en biculturele identiteitsontwikkeling. Men zou ook de terminologie van de thuiscultuur kunnen heroverwegen, aangezien het definiëren van de thuiscultuur als paspoortcultuur van de ouder(s) steeds gecompliceerder wordt als gevolg van de toegenomen wereldwijde mobiliteit.

De twee gebruikte lenzen in dit proefschrift vergemakkelijkten het om positieve bijdragen van TCKs aan arbeidsorganisaties, en de positieve kant van hun identiteitsontwikkeling te onderzoeken. De concepten die met behulp van de beide lenzen werden onderzocht, te weten interculturele competenties via de *Doing*-lens, en culturele identiteit via de *Being*-lens, hangen echter samen. Immers, mensen *doen* omdat zij *zijn* en *zijn* omdat zij *doen*. Verder dient te worden opgemerkt dat niet alleen TCKs maar ook niet-TCKs interculturele competenties en een culturele identiteit zullen kunnen ontwikkelen, beide groepen in hun eigen cultureel-maatschappelijke context. Ook is het van belang om de relatie tussen iemands interculturele competenties en diens culturele identiteit verder te bestuderen.

Tenslotte, in het huidige tijdsgewricht groeien er steeds meer mensen op in cross-culturele contexten en leven er meer mensen in een cross-culturele leefomgevingen. Dit geeft het belang aan om culturele identiteit-*shifts* en de ontwikkeling van *Cultural Fusion*-identiteiten nader te onderzoeken. De algemene conclusie van deze dissertatie is dat Third Culture Kids met en hun unieke *Cultural Fusion* identiteiten en hun ontwikkelde interculturele competenties bijdragen als *Unique Sources* aan arbeidsorganisaties.

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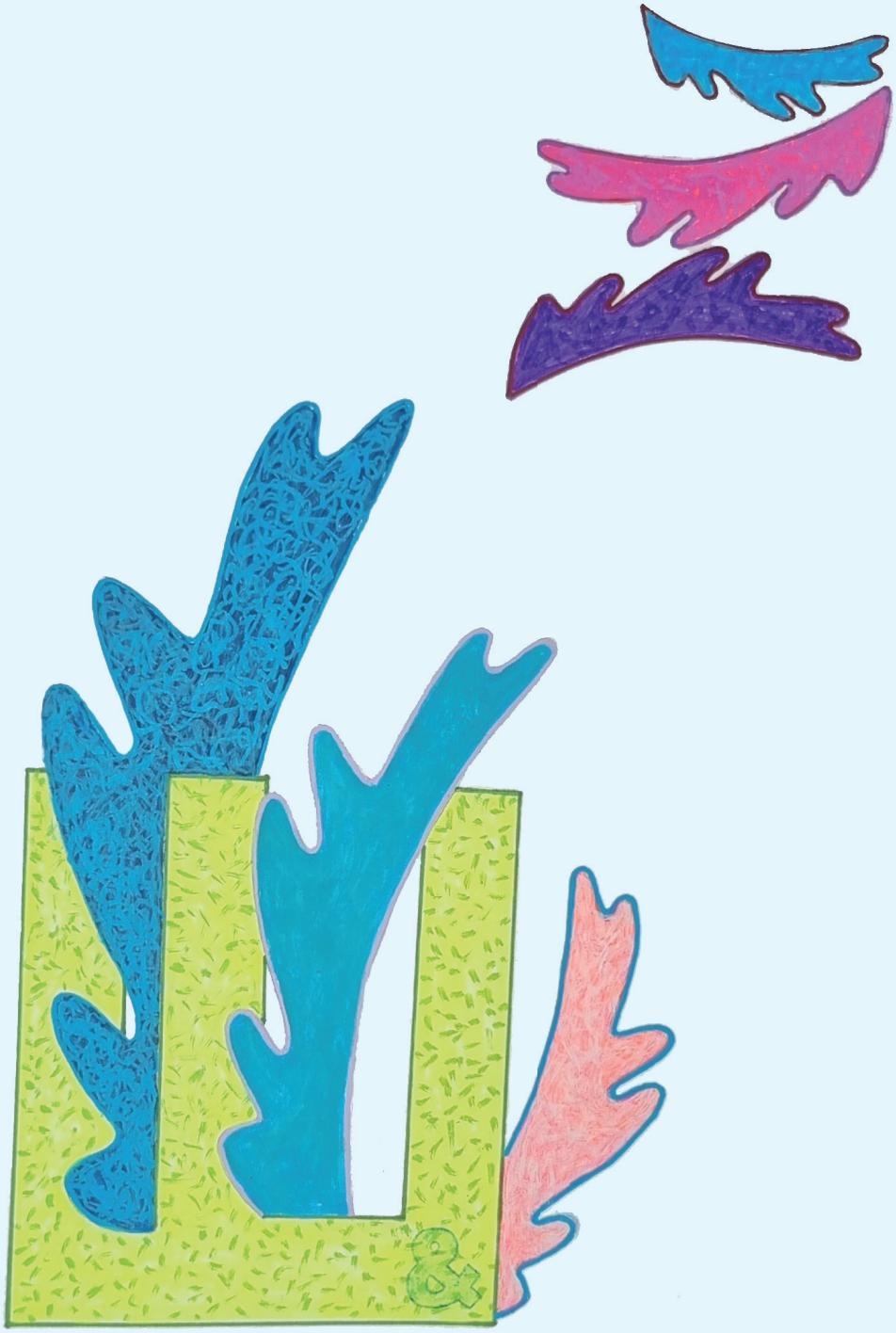

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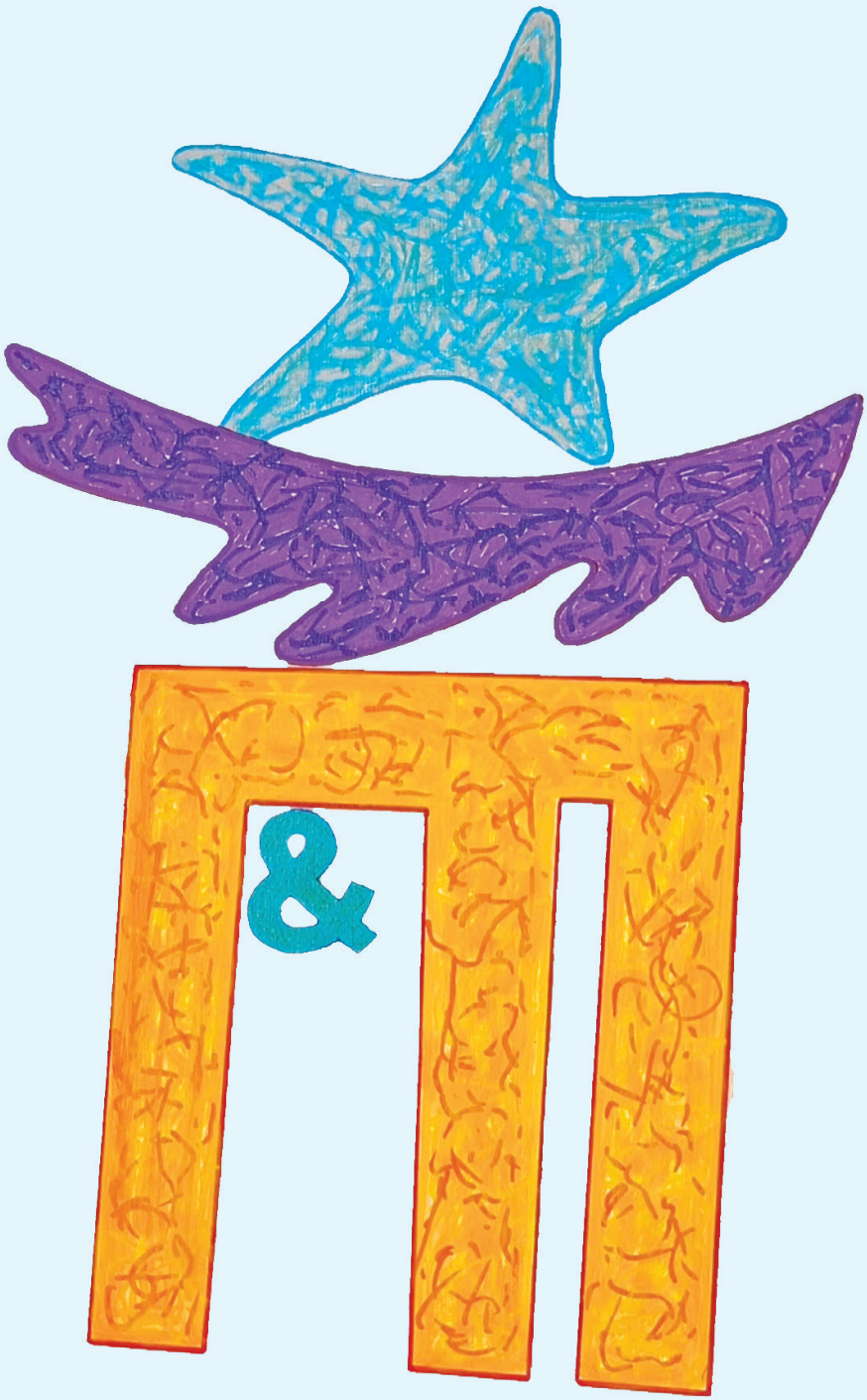
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APPENDICES

Appendix 1A

Chronological overview of concepts used for people growing up and living and working cross-culturally, including author(s) and year of publication, definitions, and my added comments

Author(s) and year	Concept	Definitions	Definitions of individuals growing up and living and working cross-culturally	Further ideas and comments[3]
Useem, Useem and Donoghue, 1963 Useem and Downie, 1976	Third Culture	Third Culture "Third Culture was defined broadly as the behavior patterns created, shared, and learned by men [sic] of different societies who are in the process of relating their societies, or sections thereof, to each other. Put on the widest social scale, one can refer to a world-encompassing third culture and, taken as a whole, one can view it as the common social heritage of mankind" (Useem et al., 1963, p. 169) "The third culture, like any culture, has to be learned and passed on from generation to generation. In contrast to a traditional culture in which there is a correlation between generation and age and hence we can speak of an older generation and a younger generation, the generations of the third culture are not based on chronological age of the participants but on the time at which participants are socialized to the third culture and the experiences which they have had in the third culture" (Useem et al., 1963, p. 172)	Third Culture Kids "The parents' sponsor in the overseas area is crucial in determining the specific part of the third culture in which the TCKs live, the kind of school they attend, the host nationals and third country nationals they will know, and the languages they will learn. These children even have labels that reflect their parents' sponsors, "Army brats", "MKs" (missionary kids), "biz kids" and most recently "oil kids". TCKs are attached to the third culture through their parents' employers, who hold parents responsible for the behavior of their offspring" (Useem & Downie, 1976/2011, p. 19)	Useem et al. (1963) called the people creating the behavior patterns, as mentioned in their definition of Third Culture, 'men in the middle' (p. 172). "Third Culture people - who are hybrids of two or more cultures - will eventually create a single unique and conglomerated culture (at the very least amongst themselves). This is due to the fact that there are an increasing number of these Third Culture Individuals, and their continued growth will reach a critical mass at which point they would be able to form their own community, and not have to assimilate into one of their parent cultures" (Iskandar, 2017, p. 2)

3 Further ideas and comments from original authors and other researchers

Author(s) and year	Concept	Definitions	Definitions of individuals growing up and living and working cross-culturally	Further ideas and comments[3]
Pollock and Van Reken, 1999/2009	Third Culture	Third Culture "Third Culture is not a mix of home and host cultures. It is instead defined as interstitial" (Pollock et al., 2017, p.17.) Third Culture refers to "shared commonalities of those living an internationally mobile lifestyle" (Pollock et al., 2017, p. 17)	Third Culture Kids (TCKs) "A third culture kid is a person who has spent a significant part of his or her developmental years outside their parents' culture. The third culture kid builds relationships to 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 the same background, other TCKs" (Pollock & Van Reken, 1999/2009) "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 that is different from at least one parent's passport country(ies) due to a parent's choice of work or advanced training" (Pollock et al., 2017, p. 27)	"TCKs are raised in a neither/nor world. It is neither fully the world of their parents' culture (or cultures) nor fully the world of the other culture (or cultures) in which they were raised" (Pollock & Van Reken, 1999/2009, p. 4)
McCaig, 1992	Global Nomad Culture	Global Nomad Culture "The mainstream cultural values, then, that form the backbone of many a global nomad's cultural identity, arise from that point of cultural intersection, that is, for their parents, an international cultural adaptation. (...) The significance of this adaptation is that for the parent, this is a cultural overlay on a solid, often mono-cultural, nationally based cultural solidified in childhood. For their children, whose childhood cultural experience often is rooted primarily in the world abroad, the experience is internalized quite differently" (McCaig, 2011, p. 49)	Global Nomads Global Nomads are "persons who have lived a significant part of their developmental years in one or more countries outside their passport country because of a parent's occupation" (McCaig, 1992, p. 1-2)	"Global Nomads often live a privileged lifestyle, with exotic vacations, servants, large homes and private schooling, but the long-term benefits of this upbringing are unique and more far-reaching. 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 are probably better equipped than others" (McCaig, 1994, p. 32)

Author(s) and year	Concept	Definitions	Definitions of individuals growing up and living and working cross-culturally	Further ideas and comments[3]
Iwabuchi, 1994 Ueno et al., 2019 Nae, 2019	Kikokushijo	Kikokushijo "The first character of—is ki, 'to return', followed by second character koku, 'country' and the last two characters shijo, meaning 'son and daughter', which would make the four-character term "children returning to a country" (Ueno et al., 2019, p. 8)	Kikokushijo Kikokushijo are "(returnees) who lived and were educated for several years overseas (mainly in western countries) due to the transferrence of their fathers to an overseas branch of corporations" (Iwabuchi, 1994). "They are called Kaigaishijo while abroad, and Kikokushijo (returnees) after they repatriate. A similar reference is "children who grow up abroad due to their parents' job requirement and return to their home country after a prolonged absence" (Podolsky, 2004, p. 50)	"They are thought to have to peel off their foreignness" (Befu, 1987/1997, p. 247) "Recently, however, the status of *kikokushijo* has significantly improved. Globalization dynamics have placed pressure upon Japanese corporations to employ 'internationalists' who are supposed to be creative and fluent in English (Iwabuchi, 1994, Towards Anti-Orientalist Secularisation section, par. 7) Kanno (2000) stated that returnee students undergo a significant amount of isolation and difficulties when they reenter Japan.
Birman, 1998 Phinney and Devich-Navarro, 1997 Benet-Martínez, Leu, Lee and Morris, 2002 Benet-Martínez and Haritatos, 2005	Biculturalism	Biculturalism "Biculturalism represents a move away from the either/or conception of acculturation, which assumed that the more immigrants become Americanized, the more they shed the behaviors and values of their culture of origin" (Birman, 1998, p. 336) "Most generally, biculturalism represents comfort and proficiency with both one's heritage culture and the culture of the country or region in which one has settled. Biculturalism can be associated with feelings of pride, uniqueness, and a rich sense of community and history, while also bringing to mind identity confusion, dual expectations, and value clashes" (Benet-Martínez & Haritatos, 2005, p. 1017)	Bicultural individuals "Bicultural individuals are typically described as people who have internalized two cultures to the extent that both cultures are alive inside of them. Many bicultural individuals report that the two internalized cultures take turns in guiding their thoughts and feelings" (Hong et al., 2000, p. 710) "The process of negotiating multiple cultural identities is complex and multifaceted." (Benet-Martínez & Haritatos, 2005, p. 1017)	"A careful review of the (mostly qualitative) work on this topic in the acculturation literature (e.g., Padilla, 1994; Phinney & Devich-Navarro, 1997) and in ethnic and cultural studies (e.g., Durczak, 1994; O'Hearn, 1998) reveals that bicultural individuals often talk about their dual cultural heritage in complicated ways and in both positive and negative terms" (Benet-Martínez & Haritatos, 2005, p. 1017)

Author(s) and year	Concept	Definitions	Definitions of individuals growing up and living and working cross-culturally	Further ideas and comments[3]
Bhabha, 1994 Greenholtz & Kim, 2009 Iskandar, 2017	(Cultural) Hybridity	Hybridity "This interstitial passage between fixed identifications of identity opens up the possibility of a cultural hybridity hat entrains difference without an assumed or imposed hierarchy" (Bhabha, 1994. p. 4) "For the sake of this paper this does not simply pertain to mixed-race individuals but also mixed-heritage individuals, or individuals who may descend from ancestors originating in a single region and/or culture but grew up in, lived among, or were highly influenced by cultures other than their own to the point where they consciously accepted it as a part of their identity." (Iskandar, 2017, p. 2)	Cultural Hybrid or hybrid identities "Hybrid identities intermingle cultural styles and values, produce innovative and creative identities and allow a different interpretive stance to the social world" (Marotta, 2008, p. 309). "Cultural hybrids profess never to feel 'at home' except with others who have the same type of lived experience. Thus, the idea of cultural hybrids living on some margin, in a notional no-man's land, continues to have currency in both its positive and negative aspects" (Greenholtz & Kim, 2009, p. 392)	"The early literature (Park, 1928; Stonequist, 1935) negatively characterized cultural hybrids as marginal man [sic], dysfunctional, alienated, and rootless, but more contemporary conceptions, beginning with Adler's (1977) multicultural man, have portrayed cultural hybrids, also known as third culture kids (Useem et al., 1963) or global nomads (McCaig, 1992), in a more positive light" (Greenholtz & Kim, 2009, p. 391)

Appendix 2A

Table of measures: Multicultural Personality Questionnaire, Intercultural Readiness Check and Multifactor Leadership Questionnaire, including the alpha reliabilities, response scales and example items.

Measures	*Alpha Reliabilities*		*Response scales*
Multicultural Personality Questionnaire (MPQ): 40 items	Van der Zee et al. (2013):	Current sample:	
Cultural empathy (CE): 8 items	$\alpha_{CE} = .81$	$\alpha_{CE} = .81$	1 = Totally not applicable
Flexibility (FL): 8 items	$\alpha_{FL} = .81$	$\alpha_{FL} = .83$	2 = Hardly applicable
Social initiative (SI): 8 items	$\alpha_{SI} = .81$	$\alpha_{SI} = .82$	3 = Moderately applicable
Open mindedness (OM): 8 items	$\alpha_{OM} = .72$	$\alpha_{OM} = .77$	4 = Largely applicable
Emotional stability (ES): 8 items	$\alpha_{ES} = .82$	$\alpha_{ES} = .84$	5 = Completely applicable

Example items:

"Sets others at ease" (CE)

"Likes routine" (FL; coded inversely)

"Is often the driving force behind things" (SI)

"Seeks contact with people from different backgrounds" (OM)

"Keeps calm when things don't go well" (ES)

Intercultural Readiness Check (IRC): 57 items	Van der Zee and Brinkmann (2004):	Current sample:	
Intercultural sensitivity (IS): 10 items	$\alpha_{IS} = .80$	$\alpha_{IS} = .70$	1 = Totally not applicable
Intercultural communication (IC): 13 items	$\alpha_{IC} = .84$	$\alpha_{IC} = .80$	2 = Hardly applicable
Building commitment (BC): 20 items	$\alpha_{BC} = .80$	$\alpha_{BC} = .89$	3 = Moderately applicable
Managing uncertainty (MU): 14 items	$\alpha_{MU} = .78$	$\alpha_{MU} = .82$	4 = Largely applicable
			5 = Completely applicable

Example items:

"Tends to examine own values" (IS)

"Changes the sound of own voice to meet different cultural requirements" (IC)

"Is able to identify networks relevant to his/her business context" (BC)

"Doubts the importance of cultural differences" (*MU*, coded inversely)

Appendix 2A-continued

Table of measures: Multicultural Personality Questionnaire, Intercultural Readiness Check and Multifactor Leadership Questionnaire, including the alpha reliabilities, response scales and example items (continued)

Measures	*Alpha Reliabilities*		*Response scales*
Multifactor Leadership Questionnaire (MLQ): 28 items	Antonakis (2001):	Current sample:	
Laissez faire leadership (LFL): 4 items	$\alpha_{LFL} > .70$	$\alpha_{LFL} = .62$	1 = Not at all 2 = Once a while
Transactional leadership (TAL): 9 items	$\alpha_{TAL} > .70$	$\alpha_{TAL} = .52$	3 = Sometimes 4 = Fairly often
Transformational leadership (TFL): 15 items	$\alpha_{TLF} > .70$	$\alpha_{TLF} = .92$	5 = Frequently, if not always
Example items:			
"I undertake action only when needed" (LF)			
"For excellent work, I will agree to a special bonus" (TA)			
"I inspire people to achieve more than they would have achieved without me" (TFL)			

Appendix 3A

Alpha reliabilities of the Intercultural Readiness Check (IRC) scales and total score (Brinkmann & Van Weerdenburg, 2014) and of the Diversity Beliefs scale (Homan et al., 2010)

Scales		Alpha Reliabilities		Response scales
Intercultural Readiness Check (IRC): items	57	Brinkmann and Van Weerdenburg (2014):	Current sample:	
		α_{IS} = .73		1 = Totally not applicable
Intercultural sensitivity (IS): items	10	α_{IC} = .82	α_{IS} = .69	2 = Hardly applicable
Intercultural communication (IC): items	13	α_{BC} = .87	α_{IC} = .77	3 = Moderately applicable
Building commitment (BC): items	20	α_{MU} = .78	α_{BC} = .85	4 = Largely applicable
Managing uncertainty (MU): items	14		α_{MU} = .67	5 = Completely applicable
Example items: *"Tends to examine own values"* (IS) *"Changes the sound of own voice to meet different cultural requirements"* (IC) *"Encourages exchange between people"* (BC) *"Doubts the importance of cultural differences"(MU)*				
		Homan et al. (2010)	Current sample	
Diversity Beliefs Scale				
Diversity Beliefs (DB): 4 items		α_{DB} = .89	α_{DB} = .85	1 = Not agree at all 2 3 4 5 6 7 = Very much agree
Example items: *"I feel enthusiastic about diversity"* (DB)				

Appendix 3A - continued

The construct validity of the IRC

The construct validity of the IRC was investigated using the Multicultural Personality Questionnaire (MPQ; Van der Zee & Van Oudenhoven, 2000, 2001). Drawing on data of Van Oudenhoven and Brinkmann (2004), intercultural sensitivity was found to correlate, as predicted, with cultural empathy and open-mindedness; building commitment with cultural empathy, open-mindedness, and social initiative; and managing uncertainty with flexibility, open-mindedness, social initiative, and emotional stability (all correlations $p<.001$; Brinkmann & Van Weerdenburg 2014). Similar correlations ($.20 < r < .50$) between the IRC and MPQ scores, representing a moderate to strong effect, were found in a recent study by De Waal & Born (2020), involving 121 TCKs and 116 non-TCKs.

The magnitude and direction of these correlations indicate that the two measuring instruments, namely the IRC and MPQ, measure constructs which are similar to a certain degree and related to intercultural personality and behavior, which provides support for the construct validity of the IRC. The deviation of these correlations from values close to 1 is to be expected as the IRC measures competences, while the MPQ measures personality traits. The predictive validity of the IRC was tested using data from a large group of respondents (19,946 for IS, BC and MU; 4908 for IC). IRC-scales correlated significantly with an 8-item International Orientation scale ($p < .001$; with medium to large effect sizes; Brinkmann & Van Weerdenburg, 2014).

Appendix 3B

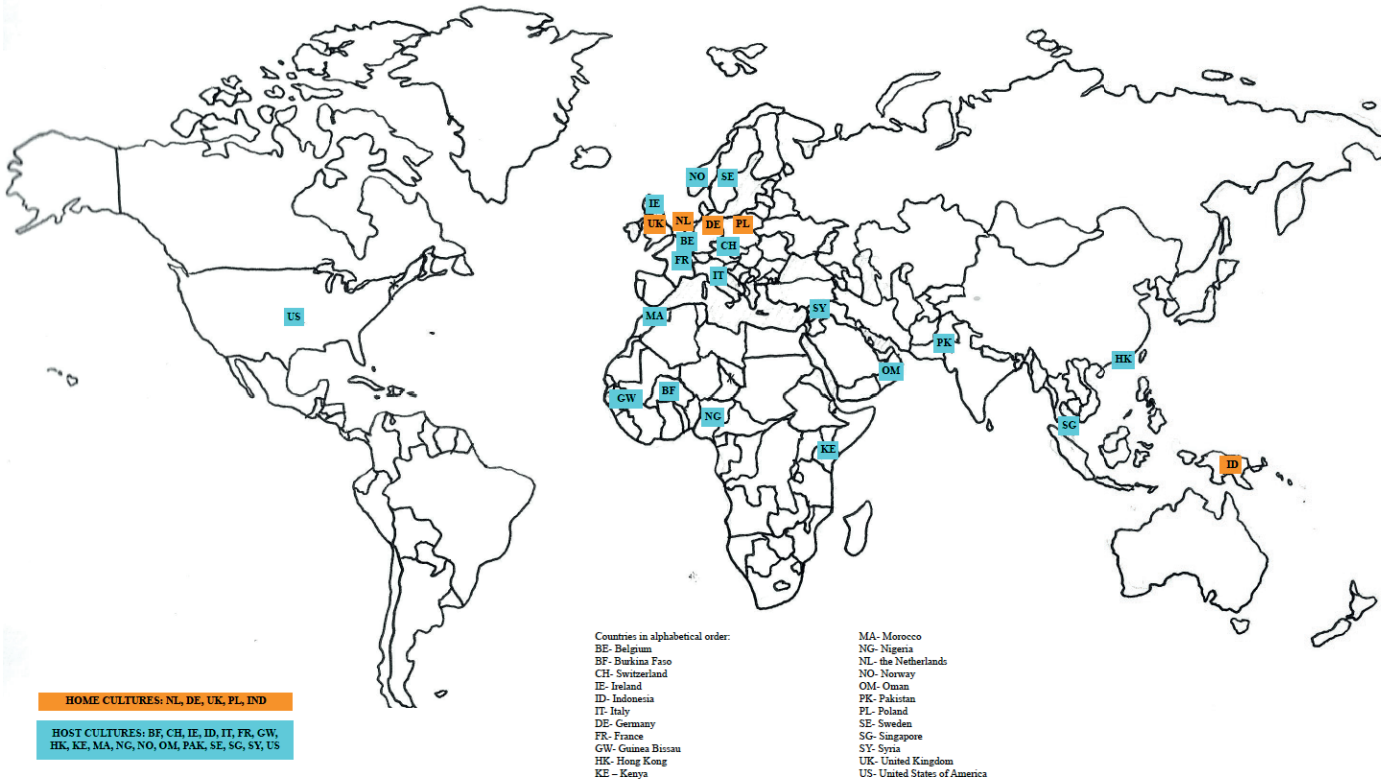
Intercorrelation Matrix with p-Values: Unconditional Correlations (Spearman r) between TCK-Status, Demographic Characteristics, Intercultural Competences and Diversity Beliefs, without controlling for Covariates

			1	2	3	4	5	6	7	8	9	10
TCK [a]	1	*r*	1									
		p										
Female [a]	2	*r*	<.01	1								
		p	.921									
Dutch passport [a]	3	*r*	-.40***	-.11*w**	1							
		p	<.001	<.001								
≥ 2 languages [a, c]	4	*r*	.07**	-.03	.14***	1						
		p	.008	.262	<.001							
Level of education [d]	5	*r*	.14***	.04	-.16***	.02	1					
		p	<.001	.111	<.001	.459						
Intercultural sensitivity	6	*r*	.14***	.09***	-.17***	-.03	.02	(α=.69) [b]				
		p	<.001	.001	<.001	.304	.436					
Intercultural communication	7	*r*	.14***	.12***	-.10***	.07*	.06*	.49***	(α=.77) [b]			
		p	<.001	<.001	<.001	.011	.018	<.001				
Building commitment	8	*r*	.09***	<.01	-.02	.07**	.06*	.45***	.59***	(α=.85) [b]		
		p	.001	.885	.530	.007	.038	<.001	<.001			
Managing uncertainty	9	*r*	<.01	.02	.10***	-.03	-.02	.03	.08**	.23***	(α=.67) [b]	
		p	.850	.456	<.001	.298	.376	.197	.003	<.001		
Diversity beliefs	10	*r*	.07**	.18***	-.07**	<.01	.03	.21***	.25***	.34***	.30***	(α=.85) [b]
		p	.007	<.001	.009	.960	.343	<.001	<.001	<.001	<.001	

[a] 0 = no, 1 = yes.
[b] alpha reliabilities in the current sample (*n*=1454).
[c] ≥ 2 languages = speaks two or more languages.
[d] Level of education was treated as a continuous variable ranging from lower to university education. Because of this, 104 participants who indicated "Other" as the highest indicated level of education were excluded from this analysis.

* $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$.

Appendix 4A



Home and host cultures of participants represented on the world map

Appendix 4B

Original poem of Where I'm from -George Ella Lyon

I am from clothespins,
from Clorox and carbon-tetrachloride.
I am from the dirt under the back porch.
(Black, glistening
it tasted like beets.)
I am from the forsythia bush,
the Dutch elm
whose long gone limbs I remember
as if they were my own.
I am from fudge and eyeglasses,
from Imogene and Alafair.
I'm from the know- it-alls
and the pass- it-ons,
from perk up and pipe down.
I'm from He restoreth my soul
with cottonball lamb
and ten verses I can say myself.
I'm from Artemus and Billie's Branch,
fried corn and strong coffee.
From the finger my grandfather lost
to the auger
the eye my father shut to keep his sight.
Under my bed was a dress box
spilling old pictures.
a sift of lost faces
to drift beneath my dreams.
I am from those moments --
snapped before I budded --
leaf- fall from the family tree

Appendix 6A

TCK Literature Overview

#	Parenthetical Citation	Topic	Type of Paper[a]	Sample Size	WEIRD or non-WEIRD[b]	USA or non-USA[c]
1	Ju Lee et al., 2007	Creative problem solving	QN	30	Mix	Mix
2	Lijadi & Van Schalkwyk, 2018	TCK experience	QN	33	Mix	Mix
3	Davis et al., 2010	Reentry programs	QN	35	WEIRD	USA
4	Tsz-Kin Chan & Harris, 2019	Attitudes at work	QN	38	Mix	Unsp.
5	Hong & Kim, 2017	Therapy	QN	58	Non-WEIRD	n/a
6	Dewaele & Van Oudenhoven, 2009	Personality	QN	79	Mix	Non-USA
7	McGregor, 2014	TCK characteristics	QN	90	Unkn.	Unkn.
8	Starr et al., 2017	Sociolinguistic development	QN	114	Mix	Mix
9	Lyttle et al., 2011	Interpersonal sensitivity	QN	142	Mix	Mix
10	Tarique & Weisbord, 2013	Cross-cultural competence	QN	159	Mix	Mix
11	Selmer & Lam, 2004	Future as expats	QN	166	Mix	Non-USA
12	Peterson & Plamondon, 2009	TCK outcomes	QN	170	WEIRD	USA
13	Davis et al., 2013	Reentry programs	QN	186	WEIRD	USA
14	Melles & Schwartz, 2013	Prejudice	QN	196	WEIRD	Mix
15	Waal & Born, 2020	Intercultural competencies, personality, & leadership styles	QN	237	Mix	Non-USA
16	Selmer & Lauring, 2014	Future as expats	QN	267	Unsp.	Unsp.
17	Melles & Frey, 2017	Intercultural competencies & religious attitudes	QN	276	Mix	Mix
18	Kadam et al., 2019	Cultural intelligence	QN	307	Non-WEIRD	n/a
19	Lauring et al., 2019	Adjustment & personal development	QN	424	WEIRD	Non-USA
20	Hoersting & Jenkins, 2011	Identity	QN	475	WEIRD	Mix
21	Yoshida et al.	Adjustment	QN	512	Non-WEIRD	n/a

#	Parenthetical Citation	Topic	Type of Paper[a]	Sample Size	WEIRD or non-WEIRD[b]	USA or non-USA[c]
22	Abe, 2018	Personality, well-being, & cognitive affect styles	QN	700	Mix	Mix
23	Gerner & Perry, 2000	Cultural acceptance/ career orientation	QN	1076	Mix	Mix
24	Fanning & Burns, 2017	TCK classification	QL	1	Mix	Non-USA
25	Greenholtz & Kim, 2009	Intercultural development profile	QL	1	Non-WEIRD	n/a
26	Poonoosamy, 2018	International mindedness	QL	2	Mix	Non-USA
27	Kwon, 2019	TCK experience	QL	6	Mix	Mix
28	Walters & Auton-Cuff, 2009	Identity	QL	8	Mix	Mix
29	Westropp et al., 2016	Future as expats	QL	9	Unsp.	Unsp.
30	Gambhir & Rheine, 2019	Social adjustment	QL	10	Non-WEIRD	n/a
31	Lijadi & Van Schalkwyk, 2014	Social relationships	QL	10	Unsp.	Unsp.
32	Bikos et al., 2014	Career development	QL	11	WEIRD	USA
33	Purnell & Hoban, 2014	Transition process	QL	12	WEIRD	Non-USA
34	Purdon, 2018	Choice of free-time activities	QL	14	Mix	Non-USA
35	Moore & Barker, 2012	Identity	QL	19	Unsp.	Unsp.
36	Smith & Kearny, 2016	TCK experience	QL	20	WEIRD	USA
37	Lijadi & Van Schalkwyk, 2017	Identity	QL	27	Unsp.	Unsp.
38	Bjørnsen, 2020	Emotions	QL	42	WEIRD	Non-USA
39	Gilbert, 2008	TCK experience	QL	43	WEIRD	Mix
40	Désilets, 2016	TCK experience	QL	74	Mix	Mix
41	Hannaford, 2012	Identity	QL	Unkn.	Unkn.	Unkn.
42	Kortegast & Yount, 2016	Transition process	QL	Unkn.	WEIRD	USA
43	Long, 2020	Therapy	QL	Unkn.	WEIRD	USA
44	Murai, 2016	Identity	QL	Unkn.	Unkn.	Unkn.

#	Parenthetical Citation	Topic	Type of Paper[a]	Sample Size	WEIRD or non-WEIRD[b]	USA or non-USA[c]
45	Park, 2019	Identity	QL	Unkn.	Non-WEIRD	n/a
46	Cockburn, 2002	TCK experience	CN	n/a	Non-WEIRD	n/a
47	Colomer, 2017	Identity	CN	n/a	n/a	n/a
48	Cranston, 2017	Identity	CN	n/a	n/a	n/a
49	Davis et al., 2015	Therapy	CN	n/a	n/a	n/a
50	Dillon and Ali, 2019	TCK classification	CN	n/a	Non-WEIRD	n/a
51	Fry, 2007	Perception of TCKS (in Japan)	CN	n/a	Non-WEIRD	n/a
52	Isogai et al., 1999	Identity & adjustment	CN	n/a	n/a	n/a
53	Korpela, 2016	TCK classification	CN	n/a	n/a	n/a
54	Lijadi, 2015	Identity	CN	n/a	n/a	n/a
55	Lijadi & Van Schalkwyk, 2015	TCK research	CN	n/a	n/a	n/a
56	Melles & Frey, 2014	Therapy	CN	n/a	n/a	n/a
57	Nash, 2020	Future as expats	CN	n/a	n/a	n/a
58	Sanfilippo-Schulz, 2018	TCK experience	CN	n/a	n/a	n/a
59	Barker, 2017	Literature review	RV	n/a	n/a	n/a
60	Miller et al., 2020	Literature review	RV	n/a	n/a	n/a

[a] QN = quantitative; QL = qualitative; CN = conceptual; RV = review

[b] Refers to whether articles focus on TCKs from Western, Educated, Industrial, Rich, and Democratic (WEIRD) countries, or non-WEIRD. Mix = focuses on TCKs from WEIRD and non-WEIRD countries; Unsp. = unspecified in the text; Unkn = unknown.

[c] Refers to whether articles focus from TCKs with American citizenship, or not. Not applicable for studies focusing on non-WEIRD TCKs. USA = Focuses exclusively on TCKs from the USA; Non-USA = focuses exclusively on TCKs not from the USA; Mix = focuses on TCKs from the USA and elsewhere; Unsp. = unspecified in the text; Unkn = unknown.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ACKNOWLEDGMENTS

12-12-12. The official start of my PhD path with Marise Born as my promotor at the Erasmus University, after probably already more than a year at the Erasmus University Rotterdam. In some cultures, like in Central Asia[4], numbers and combinations of numbers have meaning, like twelve is made up of a one and a two. The number one can indicate independence, individuality, initiation, and new beginnings. The number two seems to be about sensitivity and patience. These keywords summarize my development path well: Firstly, working as an *independent* researcher, with a focus on my *individuality*, on *initiation* for example in statistics, and repeatedly new beginnings. Secondly, developing even more *sensitivity* to academic learning and research, as well as many different shades of patience. And thirdly, many discoveries about *myself*, my feelings and creating connections, which the number three (1+2) indicates, building *connections,* between theory and practice and between people.

One of the stories about me, my mother use to tell when I was growing up, was that as a toddler I would always aim to take the shortest way between two points, being a straight line, to reach for something or someone. I would ignore what was standing in my way, a table or even another person and would try to force my way through the obstacle. This PhD path has taught me that there is no straight line in developing as a full member of the academic community. Patience and sensitivity are key competences, not to mention the intercultural competences to integrate with the academic rules and regulations.

This academic achievement took place over many years- are people wondering why it was taking me so long? Parallel work and life events over the past ten years required my time and attention as well. Working for Unique Sources clients in the Netherlands and abroad on topics as leadership, change and dealing with differences in many different formats never stopped, and of course clients are always given priority. Workshops, presentations, conflict interventions, organizational development projects, all formed a constant flow of work. Being my own employer, it turned out to be a huge challenge to block time regularly. Also, organizing the conferences on Celebrating Creative Learning and on Multiple Intelligences, in 2013 and 2018 was intense, and required more focus than I hoped for. There were the SIETAR and FIGT conferences that I presented at. During these

4 Kulsariyeva, Aktolkyn & Zhumashova, Zhuldyz. (2015). Numbers as Cultural Significant. Procedia - Social and Behavioral Sciences. 191. 1660-1664. 10.1016/j.sbspro.2015.04.688.

years, we were dealing with the Dutch school system incompetence to deal with our gifted son, as well as racism in our neighborhood. 2018 turned out to be a year with a lot of impact, with Maurice Kwizerimana, my friend, our guest to share his story as a survivor of the genocide in Rwanda in the Netherlands. We also invited the theatre group World Stage Theatre Company that year, run by my international sister Kelli McLoud-Schingen, to perform their play of Best of Enemies several times with their crew from Tulsa, Oklahoma.

Researching about Third Culture Kids was a confronting, fun, and interesting process of discoveries about myself, the relationship to my parents, sisters, and brother. I could completely relate to the research in which female missionary TCKs were found to be emotionally very unstable, for example. And at the same time applying the same positive focus on my research, the talents that TCKs have developed, for my private life was helpful. Being in one's 50s and a PhD student will inevitably include sad events as family members passing, like my dear mother-in-law in 2017. A part of me died together with my brother Hans in October 2020. 2021 is a year of closure and new beginning in more than one way.

Many people have walked these miles with me, already from the first moment that I expressed the wish to develop further, to learn more, and that I realized I actually know so little.

This academic achievement has only been possible because I could stand on your shoulders, Professor Dr. Marise Ph. Born. You have an incredible gift of summarizing a world to discover in only two sentences. You notice logical discrepancies right away, and you usually ask gentle questions to turn my unknowing mind. I am grateful for your guidance and the fact that we have known each other as Third Culture Kids in Pakistan added to our working relationship, and we could easily take the topic to whom we relate. Of course, there were moments in which I would despair, reading your meticulous comments, which you had been writing in the middle of the night. And we would discuss them, and you were improving my work constantly. I could not have wished for better and more solid guidance.

Marise, you have granted me with supervisor Dr. Annemarie Hiemstra at the start, who had just finished her own PhD. Thank you, Annemarie, for the first input you gave me, originating from your own recent PhD path-experiences. Dr. Ursula Brinkmann, when we asked you to become copromotor, I realized our discussions

could be intense, and you would sharpen my mind. Thank you for allowing us to use the Intercultural Readiness Check for research and sharing your knowledge on intercultural competences. Meeting another TCK as the inspiration to teach me to write better academic English, Jodie Mann, was a joy.

The committee members that have been reading the manuscript form an impressive group of experts. I would like to thank all of you for your time, your compliments, and your comments to take things further. Thank you, Prof. Dr. Laura den Dulk, for chairing the committee. Prof. Dr. Marie-Thérèse Claes, thank you for accepting to be part of the committee, with our shared interest in intercultural encounters, leadership, you granted me the gift of your time and mind. Dr. Marian Gorgievski, thank you for your contributions and time. I am very enthused and honored that the diversity of the expertise and members of the committee was further enlarged with Prof. Dr. Payal Arora, and Dr. Byron Adams. I feel honored that my work has been evaluated by such knowledgeable scholars and practitioners in the field. Thank you Mandy Bronsgeest for your excellence and lay-out expertise, working with you went very smoothly!

The Erasmus University proved to be a rich environment of support, and this became evident when I started to work with Bachelor and Master students during this period of 9 years. I am very grateful for all your support in many ways, bringing in your different cultural fusion identities. Thank you, in chronological order, Eveline van Hove and Peter Rutten for the kickoff with the first study. Thank you, Jona Frasch, for so many statistical calculations and wonderful graphs, as well as a contributing as a valuable co-author of one of the studies. Thank you, Nawal Ahimi for co-interviewing the TCKs about belonging and identity, as well as presenting with me in Tulsa and Dublin. Thank you, Jasmijn Klapwijk, I am very impressed with your stamina, and your academic consistency. Beth Lloyd, thank you for your hard work with transcripts and native English checking. And last, but not least, thank you, Nathan Kaye, for providing with your Masters' thesis the groundwork to continue with Cultural Fusion Identity.

Thank you, Ruth van Reken for sharing your insights and experiences and research on Third Culture Kids and other Cross-Cultural Kids, starting Families in Global Transition and the research group with Ann Cottrell, and Danau Tanu. Ruth, your presentation about Third Culture Kids at the European Professional Women's seminar in Amsterdam, almost 20 years ago, brought tears of recognition to my eyes. To continue with this input as main topic for research can only be attributed to you.

Mike Euphrosina, you offered me the other inspiration for my PhD, with the conversations on Fusion Leadership, and fusion in teams. Helma Nijssen, thank you for pushing me towards this PhD path. Thank you for being complementary in many ways, as a dear colleague and friend. Freddy Pope. A big warm thank you and embrace to the members of my *Global Community Dialogue family*, who checked the manuscript and the content as native English speakers! Thank you, Grant Douglas, Mary Farmer, Michael Hardtmann, Martha Legare. Thank you, Rita Wuebbeler, Patricia Coleman, Natasha Aruliah, Bjørn Ekelund, Maurice Kwizerimana, Kelli McLoud-Schingen and Alexandra Barosa-Perreira, for your constant support and suggestions for survival and fun. You have held me through many a storm.

Having become more and more a member of the community of Third Culture Kids, I enjoy the conversations and again discoveries together with you. There are so many TCKs who contributed in one way or the other to my research, some names I will mention here: Thank you Nel Jessurun, Stefan, Bernadette van Houten, Julia Wilsch, Nikki Webster, Frits Slomp, Robert Slomp, Jolien Hessel, Janneke Jellema, and Dana van Beek. A special thank you goes out to Jeangu Macrooy for being such a beautiful example of cultural fusion identity and allowing us to write about you.

It takes a village to complete a PhD, dear friends, how could I have done this without your laughs, your admiration, your mocking me, your being in my life. dear all, thank you! I will only mention by name the friends who were involved in writing, reading, and research suggestions, thank you, Albert Langedijk and Anke Tiggelman, Eveline Donal O'Brien, Serena Sterkenburg, Janny Bosscher. It feels really special to have Petra Koomen, special friend among the group of very dear five *studievriendinnen* of the Vrije Universiteit since 1979, and Natalie Lutz, as a more recent friend in my life, as my two paranimfen. You stand next to me, lovely strong women as you are.

Thanking my family starts with thanking my parents, Frans de Waal and Sybrigje Wagenmakers for making me a TCK through your choices of moving to Indonesia and Pakistan. Lieve mama, je bent altijd bij mij. Lieve papa, ik volg in jouw spoor. Er zal weer een Dr de Waal zijn in de familie. Thank you, papa, for not having any doubts that I would finish this long trajectory. Thanks to my sisters, Marijke, Josita and Isolde de Waal for your interest, your questions, and adding to understanding the dynamics of a TCK family even better. Thank you, Isolde

especially for helping with the transcripts, a tedious job, which you completed with precision. Dear Hans, my unique brother. I miss you.

You, Everard Warffemius, and for more than 34 years my partner, have supported me on this PhD path already before 2012, with maybe even seven years of exploration at other universities, and other topics. Thank you for your love, thank you for your strong belief in me, that I would finish this. The past years you were really looking forward to the moment that the manuscript was done. You allowed me to work in the evenings, during vacations on the boat and then sit inside, while you would have loved to sail together instead. You taught me that when life seems too heavy a load to carry, to look at the silver linings, and the skies that will open with a ray of sun. From the moment we created life together, our son Sander, we form a special family. Thank you, Sander Warffemius, for believing me, when I said to you 10 years ago: "I am going to write a book". Here it is. You have a beautiful mind that can travel anywhere, think anything, will challenge all teachings, learnings, and all so-called facts. You have a big and warm heart. Life has had already many beautiful and ugly surprises for you. A recent beautiful discovery in person for you is Pim Rhodes, whom we welcome into our family. I wish that you keep contributing as the unique source that you are. Home isn't always a place, is it?

It seems to make the circle round to defend my dissertation on the date of birth of An Warffemius, my beloved mother-in-law, who is with us in spirit. (O)ma An 24-09-2021.

CURRICULUM VITAE

Monika de Waal was born on June 6th, 1961, in Oosterbeek in the Netherlands. During the first six years of her life, she lived in Pakistan with her parents and siblings. After moving back to the Netherlands, she graduated from the Hermann Wesselink College in Amstelveen in 1979 and continued with her academic education at the Vrije Universiteit in Amsterdam. Monika holds two Masters of Science: Education and Andragogy. As part of her Master Andragogy, in 1983 she lived during five months in Atlanta, Georgia (USA), to work with teenage girls. In 1984, for her Master Education, she participated as a trainee in a course for female entrepreneurs in the Netherlands. In 1997 she obtained a Master of Business Administration degree from Henley Management College in Henley on Thames, UK.

Already for 30 years Monika runs her own business. With the support of a team of international colleagues, Monika has become a specialist in organizational development, change and strategic management, with a long-term commitment to improving the effectiveness of intercultural interactions. Her focus is on creating opportunities for dialogue in complex organizations which undergo change. One of her core interests is in organizational development and process consulting. Three main interconnected themes are part of her interventions: leadership, change management, and dealing with differences, including intercultural and value system differences, and gender and age differences. Tracking and changing mind bugs in mental models upon which organizations base their vision is always part of her approach.

Monika has seen the impact of combining organizational development with personal professional development for many different clients, as a consultant, trainer, (e)coach and facilitator. She works in the international corporate sector as well as with local and national governments in the Netherlands. For such client organizations her programs have included the following topics: (fusion) leadership, change, HR implementation, business ethics, teambuilding, intercultural negotiation, and conflict management. Her clients come from diverse cultural backgrounds, industries, and economic sectors. Among them are the Netherlands Defense Academy, BOSCH, TIAS Business School, Tronox, Royal Haskoning DHV, Albert Heijn, Geodis, Oxfam Novib, ICT NL, Baker McKenzie, and Van Oord. Monika designed and delivered multicultural training programs in the USA, Hong Kong, Singapore and in many European countries. As a part of her own learning and development, Monika obtained certifications related to the following tools, (in chronological order): Diversophy© (1998), Management Drives© (2003),

Intercultural Readiness Check© (2005), Cultural Transformation Tools© (2010), DISC Genuine© (2011), MIDAS© (2012), and Trialogue/Diversity Icebreaker© (2014).

To continue her own learning and development path, in 2012 Monika dared to propose to Professor Marise Born to start her thesis at the Erasmus University in Rotterdam on the topic of Third Culture Kids. Both of their families knew each other from growing up in Pakistan together, so the topic and the cooperation turned out to be promising and provided many an exchange, on academic and personal levels. Dr. Ursula Brinkmann accepted the role as copromotor, after having been connected to Monika for more than 20 years already as members of the Society for Intercultural Education, Training and Research.

During her PhD project, Monika has presented about her research at international conferences. Two courses from the Erasmus Graduate School have proven to be beneficial, which were about Academic Writing and the use of the tool Atlas ti.

She uses the results from the PhD studies in her work as practitioner, combining her work with a need for extraordinary care for her family, husband and entrepreneur Everard Warffemius (EverardArt) and son and entrepreneur Sander Warffemius (Level Up4U and LevelUp4Change).

Monika is a member of several professional societies, among which the Orde van Organisatie Adviseurs (Certified Management Consultants), SIETAR (Society for Intercultural Education, Training and Research), LEAD (Leading Executives Advancing Diversity), FIGT (Families in Global Transition), and the International Business Development Academy. She is a longtime member of the Council of International Programs, an international exchange organization for people in Social work and Youth work.

As part of the Global Community Dialogue, Monika attends and co-facilitates Open Space Dialogues since 2005, in the following cities Kigali, Rwanda (2019); Atlanta, GA, USA (2018); Cascais, Portugal (2017); Charleston, NC, USA (2016); Oaxaca, Mexico (2015); Sitges, Spain (2014); Graselles, Germany (2011); Lille, France (2008); Delft, the Netherlands (2005).

Publications and Presentations

International peer-reviewed publications

Waal, M. F. de, & Born, M. Ph. (2020). Growing up among cultures: Intercultural competences, personality, and leadership styles of third culture kids. *European Journal of International*

Waal, M. F. de, & Born, M. Ph. (2021). Where I'm From? Third Culture Kids about their Cultural Identity Shifts and Belonging. International Journal of Intercultural Relations., *83*, 67-83. https://doi.org/10.1016/j.ijintrel.2021.04.004

Waal, M. F. de, Born, M. Ph., Brinkmann, U., & Frasch, J. F. (2020). Third culture kids, their diversity beliefs and their intercultural competences. *International Journal of Intercultural Relations 79, 177-190*. https://doi.org/10.1016/j.ijintrel.2020.09.002

Book chapters

Waal, M. F. de (2007). Organizational Due Diligence (OD2). In B. Jöstingmeier & H-J. Boeddrich (Eds.), *Cross-Cultural Innovation: New Thoughts, Empirical Research, Practical Reports* (pp. 347-366). Oldenbourg Wissenschaftsverlag. https://doi.org/10.1524/9783486843903.347

Waal, M. F. de (2000). Networking across Cultures. In J. Lambert, S. Myers & G. Simons (Eds), *Global Competence: 50 Training Activities for Succeeding in International Business* (pp. 123-126). HRD Press.

Manuscripts in preparation or submitted for publication

Waal, M. F. de, Kaye, N., & Born, M. Ph. (in preparation). The development of the Cultural Fusion Identity Scale to measure Cultural Fusion Identity.

Waal, M. F. de, Born, M. Ph., & Wilsch, J. (submitted). Cultural fusion identity and cross-cultural people: A conceptual analysis.

Conference contributions

Waal, M. F. de, Boon, M. van der, Nichting, H., & Petzal, P. (2003, November 30-December 2). Organizational Due Diligence (OD2): The Essential HRM tool. In C. T. Akaraborworn, A. M. Osman-Gani. & G. N. McLean (Eds.) *Human Resource Development in Asia: National Policy Perspectives. Bangkok, Thailand,* (pp. 81.1- 81.8.) Academy of Human Resource Development, International, USA, and National Institute of Development Administration (NIDA), Thailand.

Oral presentations (a selection of presentations at conferences)

Waal, M. F. de, & Jellema J. (2021, March 8-13). *Why Third Culture Kids lead the way in embracing diversity.* Families in global transition embracing and bridging differences. Bangkok, Thailand. https://www.figt.org/2021-Annual-Conference.

Waal, M. F. de, & Brinkmann, U. (2019, May 27-June 2). *Diversity Beliefs and early cross-cultural life experiences.* SIETAR Europa Congress 2019 organized conjoint with IACCM. Building Dialogues on Diversity. Leuven, Belgium.

Waal, M. F. de, Douglas, G., Ekelund, B. Z., & Lutz, N. (2019, May 27-June 2). *Dealing with differences, Trialogue effects.* SIETAR Europa Congress 2019 organized conjoint with IACCM. Building Dialogues on Diversity. Leuven, Belgium.

Waal, M. F. de, Aruliah, N., & Zorn, H. (2019, May 27-June 2). *The relevance of Identity in building dialogues on diversity: Creating hope through belonging.* SIETAR Europa Congress 2019 organized conjoint with IACCM. Building Dialogues on Diversity. Leuven, Belgium.

Waal, M. F. de (2017, May 22-27). *TCKs, identity and leadership.* SIETAR Europa Congress 2017 organized conjoint with 15th IACCM Annual Conference and 8th CEMS/IACCM Doctoral Workshop at 21st Century Waves of Change: Cultural Dexterity for Turbulent Times. pp. Dublin, Ireland.

Waal, M. F. de, & Ahimi, N. (2017, May 22-27). *Stories of hybrid identities and belonging.* SIETAR Europa Congress 2017 organized conjoint with 15th IACCM Annual Conference and 8th CEMS/IACCM Doctoral Workshop at 21st Century Waves of Change: Cultural Dexterity for Turbulent Times. Dublin, Ireland.

Waal, M. F. de, & Ahimi, N. (2017, November 9-12). *TCKs telling their stories*. SIETAR USA conference Intercultural Stories of Disconnection: Insights into the Polarization of People and Places. Tulsa, OK, USA.

Waal, M. F. de, & Ekelund B. Z. (2015, June 12). *Trialogue makes people reflect, ask, think and talk.* SIETAR Nederland Seminar on intercultural competences. Utrecht, the Netherlands.

Waal, M. F. de (2013, September 18-21). *What makes Third Culture Kids engaged Leaders?* SIETAR Europa conference Global Reach, Local Touch. Tallinn, Estonia.

Waal, M. F. de, (2013, January 17). *Third Culture Kids: Natural Bridgebuilders?* Hofstede Symposium. Groningen, The Netherlands.

Waal, M. F. de (2008, October 22-26). *Becoming an intercultural practitioner*. SIETAR Global conference How Globalization affects cultures & cultures shape globalization. Granada, Spain.

Waal, M. F. de, & Smith, S. (2004, March 31-April 4). *Intercultural competences, born or learned?* SIETAR Europa conference Cultures in transition, Berlin, Germany.

Waal, M. F. de (2002, April 20-13). *Cultural Due Diligence, is it worth it?* SIETAR Europa conference Intercultural Competences in a Globalized World. Vienna, Austria.

Waal, M. F. de (2001, November 7-8). *Cultural Change in organizations*. European Women in Management Development (EWMD) conference. Valletta, Malta.

Waal, M. F. de (1997, June 4-8). *The Use of Business Ethics, the influence of national cultures.* SIETAR International conference, Curaçao, Netherlands Antilles.

Waal, M. F. de, & Tith, P. (1994, March 11-13). *Is it a small world after all? Overcoming stereotyping effects and developing synergy between Europeans and US-ers*. SIETAR Europa symposium Europe on the move: Fusion or Fission? Jyväskylä, Finland.

Symposium contributions

Waal, M. F. de (2018, October 10). *Looking for multi-intelligent talent.* Celebrate Creative Learning 2.0 conference, Rijswijk, the Netherlands.

Waal, M. F. de (2013, November 20). *The celebration of multiple intelligences*. Celebrate Creative Learning 1.0 conference, Utrecht, the Netherlands.

Waal, M. F. de. (2007/2008, December 28-January 2) *Change Management.* Global Diversity Dialogue. New Mexico, USA.

Waal, M. F. de. (2005/2006, December 28- January 2). *Management Drives.* Global Diversity Dialogue. New Mexico, USA.

Waal, M. F. de, Heugten, H. van, Houten, B. van, & Smith, J. (2001, September 1-5). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Colle Val d'Elsa, Italy.

Waal, M. F. de, Heugten, H. van, Houten, B. van (2000, September 5-10). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Krakow, Poland.

Waal, M. F. de, Heugten, H. van, & Houten, B. van, (1999, September 7-12). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Valencia, Spain.

Waal, M. F. de, Houten, B. van, & Smith, J. (1998, September 16-20). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Budapest, Hungary.

Waal, M. F. de, Houten, B. van, & Smith, J. (1997, September 10-14). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Rheine, Germany.

Waal, M. F. de, Houten, B. van, & Smith, J. (1996, September 11-15). *Intercultural Encounters.* Institute for Intercultural Communication eeig Chair with Prof. Dr. M-T. Claes, Leuven, Belgium.

Waal, M. F. de, Houten, B. van, & Smith, J. (1995, June 21-25). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Soesterberg, The Netherlands.

Waal, M. F. de, Houten, B. van, & Smith, J. (1994, September 3-4). *Intercultural Encounters.* Institute for Intercultural Communication eeig. Lille, France.

University Guest lectures and student internship advice (2012-2021)

Waal, M. F. de (2017, May 17) *Cultural Sensitivity and Third Culture Kids*- In Culture sensitive design, an online course from TU Delft Faculty of Industrial Design Engineering.

Waal, M. F. de (2013, September 27). *(Adult)Third Culture Kids as engaging leaders*. In: Minor Cross-Cultural Psychology. Erasmus University, Rotterdam, the Netherlands.

Waal, M. F. de, & Ahimi, N. (2017, February 27). *TCKs telling their stories*. In: Design and Culture. Technical University Delft, the Netherlands.

Waal, M. F. de (2019, March 29). *Intercultural Encounters.* In: PhD courses, Naturalis, Leiden, the Netherlands.

Student internship adviser of Peter Rutten (2014), Nawal Ahimi (2017), and Nathan Kaye (2021).

PhD Portfolio

Summary of PhD training and teaching

Name PhD student: Monika F. de Waal Erasmus School for Social and Behavioural Sciences (ESSB)	PhD period: 12-12-2012 – 24-09-2021 Promotor: Prof. dr. M. Ph. Born Copromotor: Dr. U. Brinkmann

1. PhD training	Year
General course Academic writing for PhD students	17 February – 23 March 2016
Specific course Atlas.ti	09 September 2016
Presentations	
International conferences 7 international conferences 1 national conference	
2. Teaching	
(Adult)Third Culture Kids as engaging leaders. In: Minor Cross-Cultural Psychology. Erasmus University, Rotterdam, the Netherlands. *TCKs telling their stories*. In: Design and Culture. Technical University Delft, the Netherlands.	27 September 2013 27 February 2017
Co-Supervising Master's Thesis N. Kaye	2021