"Third Culture Kids" Self-Perceptions of Effective Cognitive and Social Integration into Australian Schools

"Link Between Two Worlds – Transition of Adventist Missionary Children to Australia."



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(see Appendix 1 for C.V.)

A thesis submitted to Avondale College in partial fulfillment of:

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Signed: 

Dated: 3/11/99

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ABSTRACT:

The present study addressed the self-perceptions of Seventh-day Adventist (SDA) missionary children, regarding the impact of their overseas experiences on their integration into Australian schools. The main purpose of this study was to identify the strengths and weaknesses of "Third Culture Kids" (TCKs) in order for teachers to better cater for their needs and to be more empowered to draw on their unique characteristics.

The social and cognitive needs perceived by missionary TCKs were identified through surveying twenty-five tertiary students from an Australian SDA college, and five students from an SDA high school, using a modified Delphi strategy. Discussion was conducted with the five high school subjects and five case studies were developed from the survey analyses. Five subjects from the tertiary students surveyed were selected for in-depth interviews to further clarify the survey results. The subjects made recommendations and suggested strategies for teachers to assist TCKs' adjustment. From the tertiary-level survey and interview responses, three comprehensive case studies were developed.

The results showed that TCKs generally viewed their overseas experiences positively. Most subjects had some degree of difficulty adjusting to school in Australia, but when surveyed, they indicated that they had integrated and saw the benefits of their experiences. Finally, the data were analysed to provide teachers and significant others of TCKs with suggestions to best cater for TCKs' successful integration into Australian schools. It was proposed that teachers need to be aware of TCKs' characteristics and needs, in order to support them in their integration. Furthermore, it was found that teachers need to provide avenues for TCKs to express their cultural uniqueness and to gain a deeper understanding of Australian culture, as TCKs are the link between two worlds. The limitations of the study were discussed, along with recommendations for future research.

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INDEX OF ABBREVIATIONS / ACRONYMS:

SDA = Seventh-day Adventist

TCK = Third Culture Kid

MK = Missionary Kid

SPD = South Pacific Division (of the Seventh-day Adventist Church)

PK = Pastor's Kid

GC = General Conference (of the Seventh-day Adventist Church)

HSAIE = Human Society and its Environment

OCE = Overseas Cultural Experience

ADRA = Adventist Development and Relief Agency

ESL = English as a Second Language

"Who is an MK?" (Missionary Kid)

"...I am a combination of two cultures. I am neither and I am both. I am the brat who throws temper tantrums and refuses to dress native for the [Australian church]. I am the one who complained about eating porridge every day of my life, and I am the one who orders porridge for old times' sake. I am the one who desperately worries about fitting in, and I am the one who wears my native wrap around the college dorm and doesn't care about what anyone thinks. I am the one who traveled halfway around the world before I was four, and I am the one who has no home. I am the one who wears a thousand masks, one for each day and time. I am the one who learned to be all I'm expected to be, but still not sure of who I really am. I am one who chooses my college by where my friends are because nobody understands a missionary kid like another MK. I am the one who laughs and cries, sings and prays, gets angry and doubts, fears and questions, expects and receives, hopes and dreams. But I am one who cares" (Adapted from Anonymous MK from MuKappa, 1999, p.1).

CHAPTER ONE: INTRODUCTION

Third Culture Kids (TCKs)

The present study focused on Seventh–day Adventist (SDA) missionary children, of whom at least one parent had an Australian or New Zealand passport, who had lived overseas and then entered an Australian school. The self-perceptions of these students were explored to identify their strengths and weaknesses, in order to assist teachers in catering for the needs of Australian missionary children and thus enhance the successful integration of these students into Australian schools.

When people hear the term "Third Culture Kids," (TCKs)[1] most of them raise their eyebrows and a blank stare immediately enshrouds their faces. What does this term mean, especially within the Seventh-day Adventist education system? How do they differ from other Australian students? Who comprises this unique minority? What are their needs and what implications do these needs have for teachers? Why would you as a teacher (more specifically an Australian SDA teacher), parent, friend or even an Adventist TCK yourself, be interested in SDA missionary TCKs? The present study aimed to dispel misconceptions about this unique minority group, to educate people by addressing these questions, and to increase awareness and acceptance within Australian SDA schools towards this interesting group of people. Most importantly, the study examined the *self-*perceptions of TCKs' perceived needs and recommended strategies for teachers to integrate missionary TCKs successfully into Australian schools.

Potentially, TCKs can add a wealth of diverse knowledge, experience and life to the classroom. As TCKs identify their perceived needs and offer potential strategies for their successful integration into Australian schools, it is believed that not only the lives of TCKs and their significant others will be greatly enhanced, but also the school system will benefit from the untapped, rich resource of TCKs.

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[1] Future references to Australian SDA missionary "Third Culture Kids" will be shortened to TCKs.

Definitions:

Many specific terms are adopted throughout this study that require definition. Australian classrooms are comprised of many cultures, of which "Third Culture Kids" (TCKs) represents a minority group. The most widely accepted definition of TCKs is provided by Pollock, "A child who has spent a significant period of time in a culture other than his [sic] own, will develop a sense of belonging to both the host and the home culture and thus may not have a sense of total ownership in either" (Dyer & Dyer, 1989, p.187) - forming the third culture (see Appendix 2). Reken (1995) states that TCK is a "term commonly used for all children growing up outside their parents' home culture" (p.2). TCKs include children of missionaries, ambassadors, business people, and military personnel (Reken, 1995). It is important to note that some TCKs have never lived in their parents' culture, while others have, so TCKs may be integrated or re-into their parent's homeland.

With TCKs, "Elements from each culture are incorporated into the life experiences, but the sense of belonging is in relationship to others of similar experience" (Pollock, 1997a, p.3). Dr. Ruth Hill Useem during her anthropological study in 1976 (Barnabas International, 1996, http://www.berean_houston.org/missionaries/mk.htm) first used the term "Third Culture Kid." TCKs therefore differ significantly from "multicultural" students who are students from another culture; in this case, other than Australia; such as Africa, Asia, Europe and the Pacific Islands.

"Multicultural" is consisting of, relating to, or designed for various different races. (Webster, 1990, p.259). "Culture" refers to "the feelings, beliefs, and behavioural patterns of any given people" and is "common in every home of a people" (Dyer & Dyer, 1989, p.186). TCKs are also widely coined in literature as "global nomads" (see e.g., Britten, 1998; Pollock, 1997a; Schaetti, 1997). McCaig (1994), as cited by Gillies (1998), introduced the term and concept of "global nomads" in 1986 (http://globalnomads.association.com/areyou.htm). TCKs represent a small, relatively unknown

group, yet they possess unique characteristics that can benefit the classroom immensely. These children are an untapped resource of rich cultural perspectives, waiting to be acknowledged (Gillies, 1998).

"Missionary Kids" (MKs) are children of "one who goes on religious missions" where "mission" means "being sent on some service, a person's calling in life" (Webster, 1990, p.254). A home church usually sends parents of missionary TCKs overseas, to work in spreading the message of Jesus Christ to third-world countries who do not know about God. Over the past twenty years, the role of missionaries has changed and families are sent to conduct more humanitarian, practical aid work (Moessner, 1992). "In order to qualify for careers in the third culture, these young people recognise that they must be well-educated and/or highly skilled. (There are few unskilled...third-culture occupations.) Thus they aspire...to attain college degrees, and many anticipate getting professional and advanced degrees..." (Austin, 1986, p.170).

The present study focused specifically on Seventh-day Adventist missionary TCKs integration and re-integration into Australian schools. "Seventh-day Adventist" refers to the Christian denomination of people who are specifically characterised by their observance of the Seventh-day Sabbath (Saturday), and by their focus on the advent of Christ's Second Coming. The threefold Bible message of Revelation 14:6-12 (International Bible Society, 1986) encapsulates the distinctive SDA message of the "everlasting gospel" as a "call to worship the Creator" for the "hour of His judgment is come." It focuses on keeping the "commandments of God, and the faith of Jesus" (General Conference of Seventh-day Adventists, 1990, p.4). "Adventists accept the Bible as their only creed" (General Conference of Seventh-day Adventists, 1990, p.5). The SDA Church grew out of the Millerite movement in 1863 and began a missionary focus in 1874 which, is still a major focus of the organisation (General Conference of Seventh-day Adventists, 1990). "Seventh-day Adventists Believe...A Biblical explanation of 27 fundamental doctrines," encapsulate the main beliefs of the SDA Church (Bresee, 1988). The SDA church privately runs Seventh-day

Adventist schools, colleges and universities. This system of schools promotes the doctrines and beliefs of the SDA Church.

"Avondale College" refers to the Seventh-day Adventist tertiary institution, situated in Cooranbong, NSW, Australia, offering Christian education in various courses such as Education, Business, Theology, Arts, Science, and Nursing (see Appendix 3 for information from the Avondale College Handbook).

"Avondale High School" refers to the Seventh-day Adventist High School situated in Cooranbong, NSW, Australia (see Appendix 4).

Statement of the Problem:

This study aimed to identify the self-perceptions of Seventh-Day Adventist, missionary, "Third Culture Kids" in regard to the impact that overseas experiences had on their integration into Australian schools. The main assumption underlying this study was that by identifying the strengths and weaknesses of TCKs, teachers would better cater for TCKs' needs and utilise their specific characteristics. The study also aimed to develop recommendations regarding successful integration of TCKs into Australian schools, and therefore provide teachers with effective tools to assist this unique group of students. Moreover, this would result in the lives of TCKs and their significant others being noticeably enhanced.

Main Aims of this Project:

The aims were:

1. To identify the perceived (social/cognitive) impact, both positively and negatively, that overseas experiences have on "Third Culture Kids."
2. To recommend how teachers can best cater for TCKs' perceived needs within the Seventh-day Adventist school setting.

Objectives:

How will the self-perceived needs of TCKs be identified?

1. Conduct an extensive literature review.
2. Develop and conduct surveys of TCKs using a modified Delphi strategy.
3. Conduct in-depth interviews with TCKs.
4. Analyse surveys and interviews using quantitative and qualitative analyses to develop comprehensive case studies.
5. Compile a list of possible helpful strategies/recommendations for teachers of TCKs, as a result of identifying TCKs' specific needs.

The objectives of the study were used as a basis for the structure of the research project.

Delimitations:

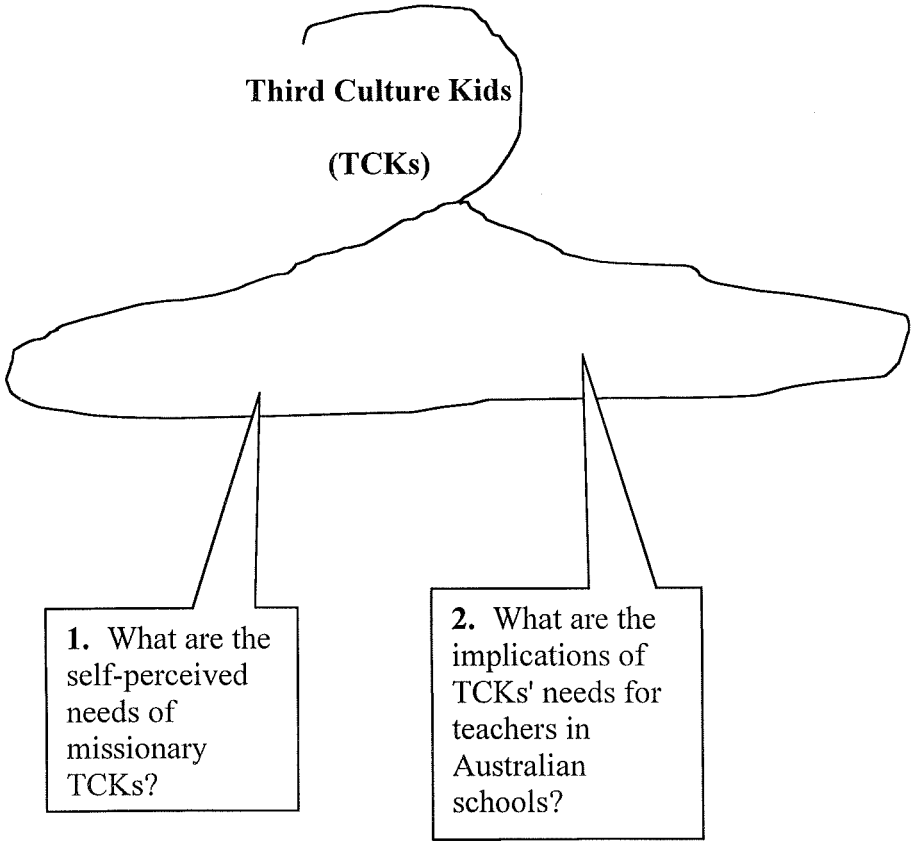
Due to the potential scope of this study and complexity of issues surrounding TCKs, the following boundaries were set:

1. The research conducted was limited to Seventh-day Adventist missionary "Third Culture Kids" with at least one parent who held an Australian, New Zealand or European passport.
2. The focus was on TCKs who had lived in either Africa, Asia, Europe or the Pacific Islands.
3. The survey was limited to TCKs who had lived overseas for at least one year.
4. The study focused on the cognitive and social needs of TCKs in the SDA educational setting of Avondale High School and the tertiary institution of Avondale College, in NSW, Australia.

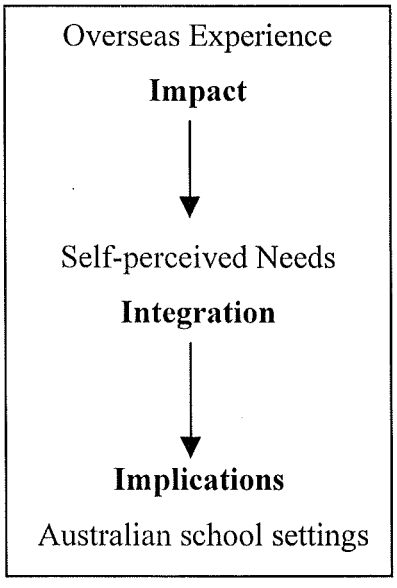
Concept Maps:

To assist in further clarification and to provide and overview of the study, three concept maps were developed (see following diagrams). Concept map 1 outlines the two main questions addressed in this study, that is, self-perceived needs and implications. Concept map 2 deals with the self-perceptions of TCKs through the steps of their integration process. Concept map 3 looks at the experience of TCKs, moving from their overseas experience, into the setting of Australian schools, and the impact on the personal, social and environmental spheres of TCKs.

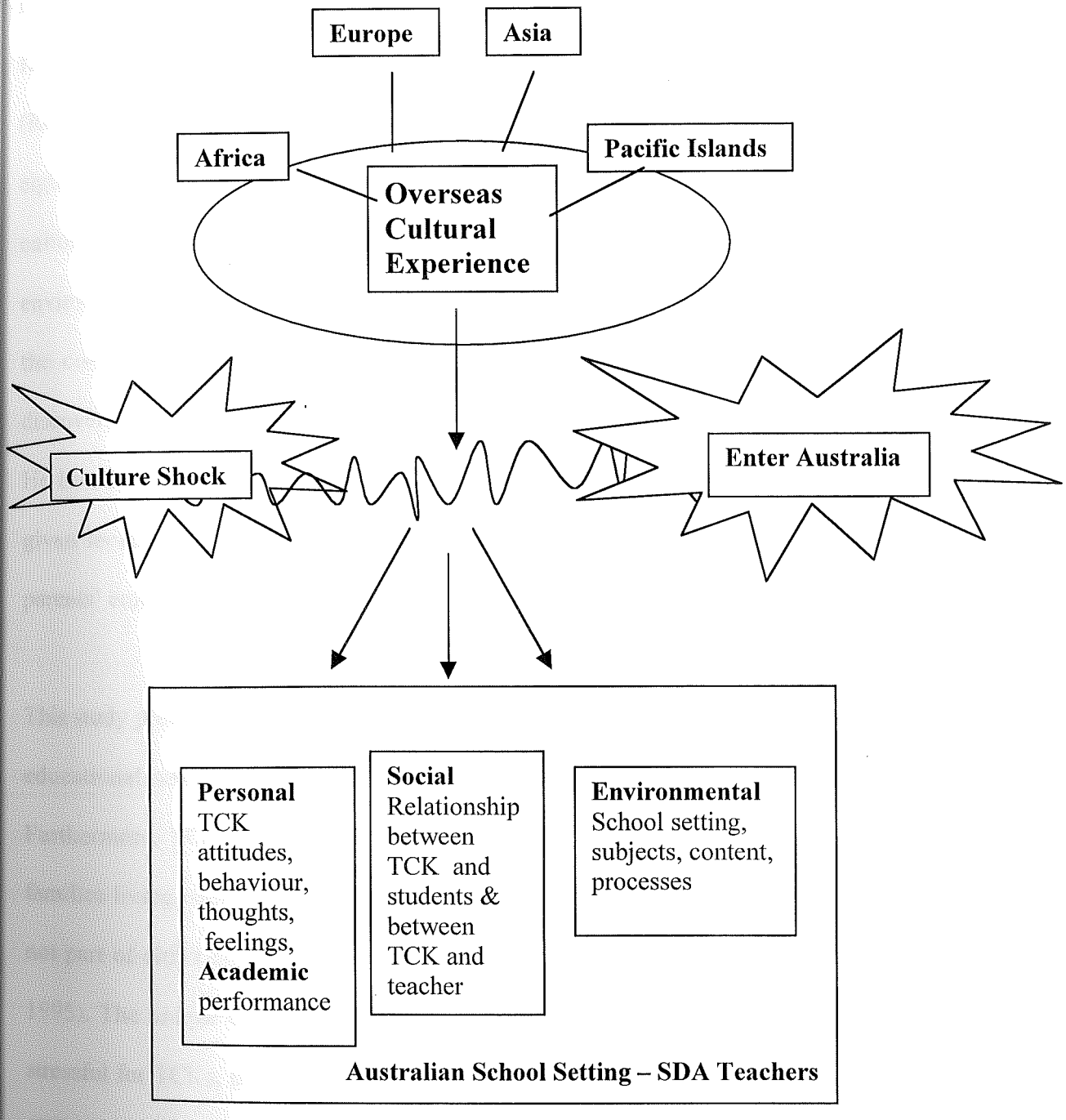
Concept Map 1: "Self-perceived Needs and Implications"



Concept Map 2: "SDA Missionary 'Third Culture Kids' Self-Perceptions"



Concept Map 3: "Third Culture Kids' Experience"



CHAPTER TWO: LITERATURE REVIEW

Rationale

Dr Ruth Hill, a sociologist from Michigan State University, first coined the term, "Third Culture Kid" in the early 1960's after studying American children who grew up in overseas countries (Reken, 1995, p.2). Moessner suggests that TCKs refer to children between the ages five to eighteen, who grow up entirely, or in part, outside their country of citizenship, that being the first culture. The second culture is the foreign country, and the third culture is the interstitial environment, such as the overseas school or boarding schools (Moessner, 1992). David Pollock, the co-founder of Interaction, Inc. (a Christian organisation offering missionary care), also discovered in Africa during the 1970's, that expatriate students possessed distinctive characteristics. He broadened the term of TCKs to not just "a specific culture of one particular community in a given locality, but a universal shared culture" of all children raised in a culture other than their parents' culture (Reken, 1995, p.3).

This study presupposes that TCKs have certain strengths and weaknesses that influence them in the educational setting of Australian SDA schools (Gillies, 1998; Pollock, 1997b; Reken, 1995). Furthermore, TCKs are different to other children, as found by Useem's studies of American families living overseas in sixteen different countries (Reken, 1995). She found that TCKs were not part of either culture, but formed their own culture with those of similar experience (Reken, 1995). The unique characteristics of TCKs make integration with their parents' culture at times stressful for TCKs, thus they require support and assistance (Jordan, 1992; Reken, 1995). Roberts (1999), as cited by Manners (1999), further added that there is "a growing need for a person of their [TCKs] background, experience, flexibility and understanding" (p.11).

Although TCKs have grown up in foreign countries, "they are not integral parts of those countries" (Austin, 1986, p.168). When they arrive in their parents' country, they do not feel at home, know

'the lingo' or expectations of their peers. TCKs therefore feel most comfortable not with a physical location, but with others of similar background (Austin, 1986). The present study aimed to find out what TCKs think, to identify their perceived needs, and use the data obtained to offer teachers possible strategies to assist in the successful integration of future TCKs into Australian classrooms.

The majority of research has been carried out in American schools and has demonstrated clearly that the educational performance of TCKs differs dramatically from their peers. For example, TCKs have high maturity levels (Dyer & Dyer, 1989; Helen, 1996; Klandermann, 1997; Reken, 1995), are high achievers (Dyer & Dyer, 1989) and are "four times more likely to earn bachelor's degrees" (Useem, 1996, http://globalnomads,association,com/areyou.htm) p.2). Cottrell, Jordan, Useem & Useem's study (1993) in America, of the long-term effects of being TCKs, also supports these characteristics of TCKs.

The majority of the American studies focused on adult TCKs, while there remains a dearth of research on school-age children (Reken, 1995). Furthermore, very little research has been found relating to children of Australian nationality. Although TCKs is a term relatively unknown to most people (Useem, 1996, http://globalnomads,association,com/areyou.htm), the phenomenon itself is not. One of the earliest documented cases of this phenomenon was in 1779, when 11-year-old John Quincy Adams became a TCK by travelling from America to the Netherlands with his father (Gillies, 1998).

TCKs can be easily mistaken for multicultural or third world children, but this is a misconception which needs dispelling. While the educational system (certainly in the last two decades), has focused on the needs of multicultural children, it has not catered for TCKs' needs. By developing an understanding of TCKs' needs, the present study has provided the education system with recommendations that match TCKs with effective education techniques. Through this study, the

integration of TCKs, in particular missionary "Third Culture Kids" (MK/TCKs), into the Australian Christian setting of Adventist schools was explored.

TCKs possess a range of unique characteristics, beneficial to themselves and other people (Dyer & Dyer, 1989). Gerner (1992), Klandermann (1997), North (1989), Thorman (1998), and Tunberg (1990) further confirm Dyer & Dyer's findings in identifying characteristics of TCKs (see Appendix 5). Two distinctive qualities of TCKs are high mobility and cultural diversity (Reken, 1995). Helen (1996) and Gerner (1994) also agree that TCKs are a very mobile and highly educated minority. Gerner's (1994) findings in America support that internationally mobile teenagers have an increased interest in travel and learning languages, rate themselves more culturally accepting, and are more oriented to having an international lifestyle in the future. Schaetti (1997) discusses family mobility and offers guiding principles to help them adjust to the next culture. Tucker, Marx & Long (1998) also agree with Schaetti (1997). Bell (1968) further states that "the education system is a very important agent in the process of intergenerational mobility" (p.49). Teachers therefore have a responsibility in assisting their students who come from highly mobile families, such as TCKs.

Although TCKs possess unique characteristics, Reken (1995) argues that "TCKs are not a breed apart. It is their experiences which have differed from those raised exclusively in one country or culture – not their humanity" (p.3).

Diversity of educational and home situations adds to the complexity of the present study. While living as missionaries, some TCKs live on compounds, which allow for little interpersonal interaction with the local people (Gillies, 1998). Other TCKs integrate more by learning the local language and embracing much of the local culture as their own. Whilst overseas, there exists a wide diversity in the types of schools TCKs attend. Generally, schools place a large emphasis on

academic excellence as they aim to ensure TCKs will not have difficulty adjusting to school when they return to their parents' homeland (Austin, 1986). The level of contact with the local culture during the overseas experience also has a major impact on the ability of TCKs to successfully re-integrate into their native homeland (Gillies, 1998).

Many missionary families return to their home country specifically because of their children's educational needs (Dyer & Dyer, 1989). This usually occurs when there are no longer adequate schools or tertiary institutions for these children to pursue courses and subjects that lead to their chosen careers. Some TCKs return with their families, or return alone and go to boarding schools, whilst others live with relatives or friends (Dyer & Dyer, 1989). TCKs then face the challenge of integrating into a new culture - in the case of the present study, in the Australian school setting.

Foster (1986) describes re-entry or reverse "culture shock" as a particularly stressful experience that most TCKs struggle with on returning to their parent's culture (p.194). This shock is usually "an occupational disease of people who have been suddenly transplanted abroad" and is "precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (Foster, 1986, p.191). Jordan (1992) also lists the signs of culture shock. Storti (1990), in her book "The Art of Crossing Cultures," and Cruz (1988) further address the issues of re-adjustment to the home culture.

Often orientation programs only cater for returning missionary adults and not their children who are facing the same disruptive and disorienting changes (Hofman, 1993). The recent SDA Missionary re-entry retreat, held in NSW in January, 1999, is evidence of this fact (Institute of World Mission, 1999). The young people who attended with the adults felt that the retreat was aimed at the needs of adults, and was not relevant to the needs of their children. "Very little help is available for those MK's who have difficulty coping with and relating to this new world – the home of their parents

but not their own" (Hofman, 1993, p.174). Therefore, the cultural stresses that TCKs experience as they move from one world to another need to be addressed.

Dyer & Dyer (1989), further argue that TCKs need to be prepared before they return to Australia and that Education may not be the area requiring the most attention. They suggest that "coping with anger at leaving school and friends overseas, experiencing grief when saying 'goodbye' and recognising changes and adjustments when living in Australia," (Dyer & Dyer, 1989, p.224), are more difficult issues TCKs have to deal with.

Cottrell *et al.*, (1993), suggest from their studies that TCKs never truly adjust back to Western culture after living overseas.

> They adapt, they find niches, they take risks, they fail and pick themselves up again. They succeed in jobs they have created to fit their particular talents, they locate friends with whom they can share some of their interests, but they resist being encapsulated. Their camouflaged exteriors and understated ways of presenting themselves hide the rich inner lives, remarkable talents, and often strongly held contradictory opinions on the world at large and the world at hand (Cottrell *et al.*, 1993, p.4).

Klandermann (1997) further agrees that the experiences of TCKs stay with them all of their lives. It is interesting to note that a high percentage of missionary TCKs return to work overseas when they are adults, showing they have gained a sense of cultural empathy. The mission field is where TCKs feel their roots are and is where they fit in best (Moessner, 1992).

Already, various service organisations in America have been set up to support returning MK/TCKs, such as Wycliffe, McKappa, Interact, Missionary Internship, Link Care, Narramore Foundation, and churches which send missionaries overseas (O'Donnell, 1992). International conferences about MKs have been held in the Philippines, Ecuador, Melbourne, Sydney and Adelaide, and there is a "growing concern for 'Down Under' MK's" (Dyer & Dyer, 1989, preface). Campus Crusade for Christ International (1998) have sent up a debriefing program called, "The Missionary Debriefing

And Renewal Program" (DAR) (1998), to help missionaries adjust to their next transition (http://www.cci.org/WWC/home.html). DAR advocates the importance of missionaries getting together and discussing their experiences to help them adjust. Schaetti (1997) also suggests that when TCKs return to Western culture, it is important for them to "find other internationally-oriented families with whom they can talk openly about their experiences and adventures" (http://www.expat-repat.com/readings-cominghome.htm).

Cross-cultural simulation exercises, such as Bafa Bafa by R. Garry Shirts, have been developed for administrators, teachers and students to assist them in understanding other cultures (Romero, 1990). Various organisations are now addressing this area in Australia, such as Wycliffe in South Australia, Overseas Christian Fellowship and the Asia Pacific Christian Mission (Dyer & Dyer, 1989). Dyer & Dyer (1989) state that MK schools sometimes provide seminars, discussions and counselling for assisting MKs in their re-entry, but they point out that the seminars are mainly geared towards senior students and those returning to America.

Currently there is no formal support system for integrating TCKs into Australian SDA schools. Therefore, this area needs to be addressed. Seventh-day Adventists have had a mission focus from their early beginnings (General Conference of SDAs, 1990). Their understanding of "the three angels' message" in the Bible, to preach salvation to the whole world before Jesus Christ's Second Coming, has resulted in missionary families travelling to over two hundred countries around the world (General Conference of SDAs, 1990). There are over forty TCKs in the Cooranbong region of NSW, Australia alone! Due to the number of missionary TCKs within the SDA Church, and the fact that missionaries often feel "lonely, alienated, different," it is important for them to be supported when they return to their parents' country of origin (O'Donnell, 1992, p.49).[2]

[2] It is important to note that some missionary TCKs have lived in Australia before going overseas, while other TCKs were born overseas, therefore they are re-entering Australia, while others are entering for the first time. This study includes both scenarios.

Context of the Problem

There have been few research studies on missionary children returning to or entering Western culture (Austin, 1986). Useem & Downie (1976), as cited by Austin (1986), point out that "One reason the schools lack appreciation for the great potentialities of these young people is that few educators have studied TCKs" (p.170). Schools do not "see that solving some 'problems of adjustment' offers TCKs valuable experience that can help prepare them for their future roles – which will probably be international" (Austin, 1986, p.170) TCKs therefore need support from teachers in their social and academic integration into Australian schools.

Most of the research on TCKs is American-based and there is limited literature regarding Australian TCKs. (Austin, 1986; Dyer & Dyer, 1989). There is therefore a need to focus on missionary TCKs who have at least one parent with an Australian or New Zealand passport, and who are being integrated into Australian schools.

One of the earliest studies of missionary children was in 1936, by Ellsworth Huntington of the Department of Social Sciences, Yale University (Moessner, 1992). In a joint study with John Phillips, Huntington looked at the "success" of six missionary children. Huntington found that a high percentage of MKs return to the mission field. Fleming (1947), as cited by Moessner (1992), also studied eighty-eight missionary children in India. Although Fleming found that MKs respected their parents' work, most were inclined not to work directly in evangelism, but tended to work in educational, medical and agricultural spheres (Moessner, 1992). Downie (1976), as cited by Moessner (1992), in his study of twenty third-culture adolescents also discovered that many TCKs decided to pursue an internationally mobile lifestyle. None of these studies focused specifically on Australian missionary children though. It is therefore an important area to address - Australian TCKs.

In 1986, there were approximately 300,000 school-aged American children overseas (Austin, 1986, p.168). Pollock (1997a) states that TCKs are multi- or bicultural and this can cause conflicts for TCKs. "TCKs may share a membership in multiple cultures, yet lack ownership of any one culture...this dynamic continues throughout life" (Gillies, 1998, p.36). TCKs therefore need assistance in entering or re-entering Western culture. To address this issue, retreats and re-entry programs for TCKs are currently held in America, such as David Pollock's Interactions Transition Seminars (Pollock, 1997b).

To date, within the SDA Church, only one Australian re-entry support conference has been held for TCKs (Institute of World Mission, 1999). This was a fairly limited retreat held from 28-31 January 1999, targeting TCKs that had entered or re-entered Australia within the last year. Only five students attended the retreat, omitting a large percentage of returned TCKs, who are still adjusting to life in Australia and in need of support. Prior to this retreat, support conferences held within the SDA Church have been targeted specifically for adult missionaries as orientation retreats before they go overseas, not re-entry retreats. The retreats have not focused on missionary children, who have their own unique stresses and adjustments or readjustments to Australian culture. From discussion with those who attended the retreat, the main focus of the program was on debriefing families, and was mainly for the adults. The retreat did not draw on the self-perceptions of TCKs so the relevancy of the retreat was somewhat diminished for the youth that attended. Also, a missions seminar was held in May, 1999 at Avondale College, which further raised the issue of TCKs needing support when integrating into Australian culture (Currow, 1999). The present study therefore aimed to address the self-perceptions of TCKs and to find out, first-hand, from TCKs their perceived needs when integrating into Australian schools.

The effects of overseas experiences on TCKs can be enriching as well as devastating. Slifer's study in 1970, as cited by Moessner (1992), interviewed ninety-five missionary students and found that

eighty percent responded favourably towards their overseas experience and sixteen percent were undecided. From the literature, TCKs are a great asset to the classroom as "they can serve as a model of multicultural education principles," (Gillies, 1998, p.36) due to their expanded world view, tolerance of diversity, skills in observing, and their exposure to cultural differences. As countries become more diverse and global in their focus, TCKs have a distinct advantage (Gillies, 1998). Werkman (1977), as cited by Gillies (1998), further agrees there are advantages in having an international perspective, especially as countries increase in diversity and interdependence. Malone (1998), identifies multiculturalism and racism as being some of the Australian issues in religion for the next millennium. She discusses Peter Ellyard's concept of 'planetism,' where society is moving towards a cooperative global belonging and national boundaries are disintegrating (Malone, 1998). In the e-mail on "Challenges for, and benefits accruing to third culture kids (TCKs) (1999)," it says, "TCKs are going to be the successful people in the twenty-first century. Mono-cultural people are going to be left behind, because, in our fast shrinking world, there will be increasing need of those who can speak multiple languages, and relate with insight and understanding to those of different cultures" (slsyd88p42@ozemail.com.au. see Appendix 2). Therefore, TCKs are a vital asset to our society.

On the other hand, various clinical experiences and anecdotal reports indicate short and long-term problems in readjusting to Western society (Austin, 1986; Reken, 1995). Reken's study (1995) on the "Possible long-term implications of repetitive cycle of separation and loss during childhood on adult missionary kids (amks)," further identifies the negative impact transitions between countries can have on TCKs. In 1986, Reken surveyed 300 Adult Missionary Kids (AMKs) and discovered that all subjects experienced some degree of negative effect due to constant separations, such as depression, anger, grief, loss, pain, and paralysing perfectionism (Reken, 1995). It is therefore important for TCKs to be aware of their struggles and to deal with them, so they can move on with life.

Although Reken identifies the negative impact of AMKs' experiences, she also agrees that there are advantages of being a TCK, such as "linguistic skills, being a bridge of communication between people of various cultures, and acquiring a large world view" (Reken, 1995, p.6). It is therefore desirable to address these issues and assist in this transition process.

Gillies (1998) identifies the factors that influence the time it takes for TCKs to adjust to a new location as being, personality, their attitude towards the move, TCKs prior experiences in the overseas country, and other family issues that may be on the scene at the time. With each move, TCKs have to adjust to a range of cultures and this can be difficult (Gillies, 1998). Jordan (1992) also describes the issues surrounding re-entry stress for TCKs. He mentions that, "closure is necessary, guilt may be experienced, TCKs may have high ideals, physical distance is not emotional distance, and debriefing is desirable" (p.77). Irish (1983), as cited by Austin (1986), further mentions that grief, anxiety and stress are often associated with integration. He states that "while re-entry is often painful, it's a chance for personal and professional renewal.... like other personal crises, re-entry is an opportunity for growth" (Austin, 1986, p.237). Irish therefore sees the benefits in forging ahead and adjusting to the original culture.

TCKs therefore have to learn to adjust to these changes, and realise that the way things are done in the mission field are different to back in their parents' original culture. Some TCKs try to resist change and find integration difficult (Jordan, 1992; Schaetti, 1997). Some display arrogance and aloofness. They criticise the new culture as they do not understand it, and tend to compare it with the overseas culture. They feel alienated and isolated as a result of resisting change (Jordan, 1992).

Gleason (1970) as cited by Moessner (1992), further identifies missionary children as being lonely and not feeling "at home" once back in the first culture. Jordan (1992) suggests the best way for TCKs to adjust is to get involved in the new culture. A non-threatening environment is needed

where people are accepting of them and where TCKs can talk openly about their feelings. TCKs are a link between two unknowns - the mission field and Western culture. They can be advocates for both (Jordan, 1992).

Jordan (1992) adds that it is important to be sensitive to adolescents as they are trying to fit in. Gillies (1998) agrees, stating that adolescents are especially affected by moving frequently. Adolescents are still developing their own identity and attach great importance to making friends. They feel anxiety and uncomfortable as they do not know the latest fashions, music and TV programs. Adolescent TCKs outwardly hide their differences by avoiding talking about their overseas experience, as they are trying to fit in with their peers. Therefore, it is important that TCKs develop healthy self-concepts by gaining a sense of belonging and acceptance in their original culture, their school and the wider community (Gillies, 1998).

McCaig (1994), as cited by Gillies (1998), offers suggestions for teachers in assisting TCKs with the integration process (see Appendix 6). Schaetti (1997), the President of Transition Dynamics, an international training and consulting firm serving expatriate families, also discusses the five key principles in guiding internationally mobile families through their transitions: communication; continuity; collaboration; closure; and cultural confirmation. Useem & Downie (1976), as cited by Austin (1986), suggest that teachers need to challenge TCKs academically, as this gives them continuity with their past and helps them prepare for their future. Also, teachers should try not to make TCKs' uniqueness a problem for them in school. Each TCK wants to be treated as an individual, not as a stereotyped, 'new' student (Austin, 1986).

Gillies (1998) agrees by pointing out that teachers should not focus too much attention on the TCKs' unique background, rather respect their individuality. She states, "First, it is important to value, but not exaggerate the student's international perspective. Second, it is vital to welcome new

students, perhaps by assigning a fellow classmate who can assist in the transition process" (Gillies, 1998, p.38). Gillies also advocates providing cooperative learning groups and culturally responsive instruction. TCKs can therefore provide "rich cultural perspectives" to the classroom (Gillies, 1998, p.38). Roberts (1999), as cited by Manners (1999), further agrees that TCKs have a "rich, third culture" (p.11)

Harrell (1977), as cited by Austin (1986), also offers some practical guidelines in the positive adjustment of missionary children. She believes that TCKs gain a broader world-view, and can realise the unique contributions that different people from other cultures and languages bring to society. Harrell (1977) interviewed fifteen MKs, concerning their reactions to missionary life, and surveyed them to identify their attitudes towards their experiences. She found a need for a "positive self-image," "trust-bond relationships," "educational preparation," "motivation," "smooth adjustment from one culture to another," and a need for "bi-cultural experience" (Austin, 1986, p. 192).

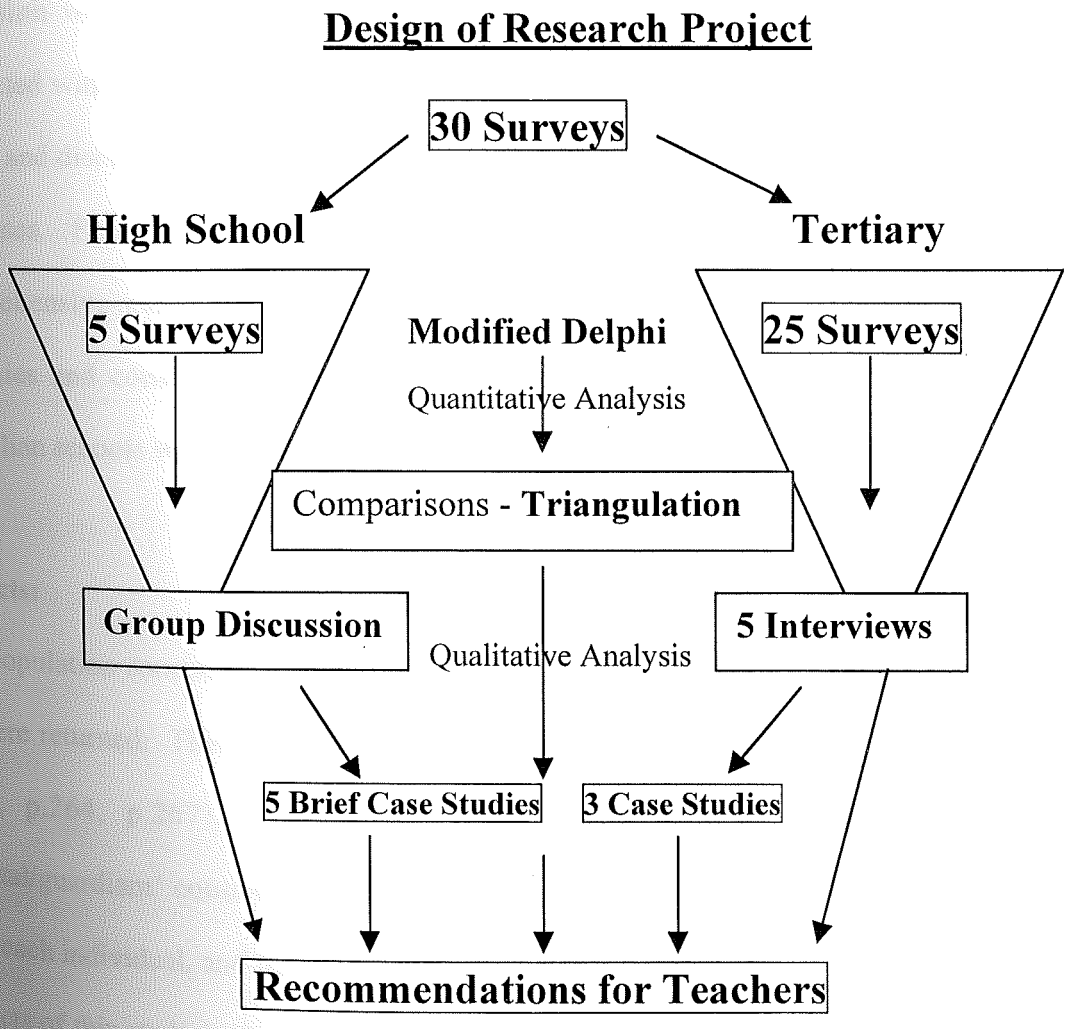
Harrell's study (1977) resulted in her wanting to enlarge MKs' educational opportunities, especially through the difficult adolescent years. She summed up her findings by stating that, "While the school program can aid an easier adjustment, both to the new culture and the old, *the home is the vital key* [sic] to a positive experience for our young people...The challenge is for us to continue the team effort to better meet the needs of our MKs, learning from each other the most effective methods and means to reach the goal, a positive bi-cultural experience for all our MKs" (Austin, 1986, p.201). The literature therefore identifies that TCKs need support for their successful integration into Western culture, and more specifically, into the education system.

CHAPTER THREE: METHOD

Design and Methodology

An ethics proposal was prepared and written approval by the Avondale College Human Research Ethics Committee (HREC) was given for the study (see Appendix 7). Following one of the requirements of the HREC, written consent was obtained from the counsellors of Avondale College and Avondale High School regarding availability in case counselling was required by the subjects (see Appendix 8 for proformas).

Design: The design of the study is shown in the following diagram:



Explanation of Design:

A structured methodology was adopted, using both descriptive and retrospective reporting through surveys and interviews. Both quantitative and qualitative data analysis techniques were adopted in analysing data (Benzie & Gow, 1993).

The population of TCK students in Cooranbong, New South Wales, Australia, was 42 students. From this population, a sample of twenty-five SDA Avondale College students and five Avondale High School students were surveyed using a modified Delphi strategy (Linstone & Turoff, 1975). Comparisons were made between the high school and tertiary level survey results, and qualitative analysis was conducted by the use of triangulation of the data (Sherman & Webb, 1988). A group discussion was conducted with the high school subjects and five in-depth interviews were conducted with the tertiary students to assist in clarifying the survey responses. From the survey results and discussion, five brief case studies were developed in regard to the high school subjects' responses. Furthermore, from the tertiary level survey results and interview responses, three comprehensive case studies were developed. Finally, recommendations, possible teaching strategies and considerations for teachers to assist TCKs in their successful integration into Australian schools were developed from the findings.

Subjects:

The population consisted of 42 Avondale SDA students. Of the 42 surveys that were distributed, 30 were returned. This is a 71 per cent return rate, which is a highly acceptable rate (Tuckman, 1999, p.264, p.267). The final sample size depended on the subjects' consent or parental/guardians' consent. To carry out the surveys and interviews, written consent was obtained from each individual, and from parents/guardians of all minors (see Appendix 9 for proforma). The subjects of this study included twenty-five tertiary level students from Avondale College and five Avondale High School students. The average age of subjects was 20 years and their ages ranged

from 15 to 24 years. The subject sample size was small due to the limited population size of 42 TCKs. The subjects were selected through stratified random selection. There were many possible stratas, but for the purposes of this study, the focus was nationality, region TCKs lived in overseas and time periods.

The major criteria for selecting subjects were that they:

1. were Seventh-day Adventist,
2. were children of missionaries,
3. were "Third Culture Kids," (see chapter one)
4. were students studying in Cooranbong, New South Wales, Australia,
5. had lived overseas in Asia, Africa, Europe or the Pacific Islands, for at least one year,
6. had at least one parent with an Australian, New Zealand or European passport.

Instruments:

The following instruments were used in the study:

- Surveys – using a modified Delphi strategy (see Appendix 11 for proforma); and
- Interviews – taped and transcribed where consent was given (see Appendix 15 for interview questions).

Procedures:

Surveys:

Tertiary Subjects

A combination of qualitative and quantitative methodologies was adopted and a modified Delphi strategy was implemented. The script for the surveys was prepared and distributed to a sample of tertiary aged students for a dismantling (pilot) study (see Appendix 10 for proforma). The small sample of subjects (three) was given the survey to complete and was told to write any comments

and suggest any adjustments so the survey was clear and valid. From the responses, changes were made to the survey and a second survey was developed. The modified, five-page survey was distributed to 33 Avondale tertiary students (see Appendix 11 for proforma). A letter of consent, attached to the survey for subjects to sign, was given to each subject to read, to clarify the nature of the study and to describe what was required of them (see Appendix 9 for proforma). The surveys were distributed in envelopes with the return address on the front so subjects could return them via a mailbox to the researcher easily and to ensure confidentiality. Twenty-five surveys were returned to the researcher over a two-week period, then photocopied for safety reasons. A copy of the results was stored in the supervisor's office, in a locked cabinet. The originals were retained by the researcher for analysis.

High School Subjects

Similarly, the surveys were used for the high-school aged subjects. The researcher obtained consent from the Avondale High School Principal to carry out the study (see Appendix 12). The researcher went to Avondale High School and informed the TCK students, as a group, about the survey. Written consent forms were distributed to the subjects' parents and returned to the school (see Appendix 9 for proforma). The researcher returned to the school, checked the parental/guardian consent forms, discussed the procedures with the students involved and gave each subject a survey. The survey questions were read to the students in a group setting, and the students wrote their answers on the survey forms (see Appendix 11 for proforma). The researcher assisted the students with questions they were unsure about, and helped answer any questions they had about the survey. Discussion also took place as the surveys were being completed and the researcher noted the subjects' comments (see Appendix 13). When the students had completed the surveys, the researcher collected them.

Survey Analysis

A combination of qualitative and quantitative analysis procedures suitable for a relatively small sample size was then carried out on the survey data. Descriptive data analysis preceded triangulation, which was implemented by three independent people to identify the main themes (see Appendix 14). The results were discussed together. The researcher then analysed the results further by grouping responses for each question to find the main themes. The survey results were systematically analysed in detail by the researcher. The researcher analysed the tertiary level and high school subjects' survey results separately, but also compared the two levels to discover differences and similarities between the data. The results were stored on disk and stored as hard copies in various secure locations in case the original surveys were destroyed. To protect confidentiality and to ensure anonymity, subject names were removed by detaching the signed consent forms from the surveys.

Interviews:

The quantitative data were embellished by conducting interviews and discussions. Five interviews of a representative sample of subjects were conducted at Avondale College. These subjects were randomly selected from those who had signed the consent forms, to carry out in-depth interviews. The interviews were based around a structure of prepared set questions, developed from the survey results and questions subjects raised in the surveys. The interview consisted of nineteen interview questions to be read to the interviewees by the researcher (see Appendix 15). The researcher contacted each subject by phone to establish a suitable time, location and date for the interview (see Appendix 16). The researcher also wrote notes for each interviewee to remind them of the time, date and place for the interview, and to create a good rapport with the subjects (see Appendix 16).

So the subjects felt comfortable in a non-threatening environment, the researcher went to where the subjects lived to carry out the interviews. As written permission had been obtained from the

subjects, the interviews were recorded on cassette tape for later reference. The interviews were carried out individually and took approximately twenty minutes each. The researcher read the list of interview questions to the subject and the subject responded to each question (see Appendix 15). Where appropriate, the researcher asked probe questions to gain further clarity of the subject's responses. The researcher listened to the taped interviews and transcribed responses onto computer to be analysed (see Appendix 17 for Interview transcripts). The interview responses were analysed by comparing responses and extracting the major themes. The results were stored on disk and as hard copies in various locations to ensure safety of the data.

Case Studies:

From the five high school survey results and discussion with the subjects, five brief case studies were developed. Furthermore, from the quantitative and qualitative analysis of survey and interview results of the tertiary level responses, three comprehensive case studies were developed. Subjects were selected to demonstrate the diversity of responses. One subject was quite young when she went overseas and she lived there for a short time. She experienced a small amount of difficulty integrating into Australia. The second subject was a teenager when she went overseas, and was also there for a short time. She had more difficulty adjusting to Australian culture. The third subject was a male who went overseas when he was young, and was there for most of his childhood. He also found integration difficult. Finally, from the results, considerations and issues were outlined, possible teaching strategies were listed, and various recommendations were made.

CHAPTER FOUR: ANALYSIS OF RESULTS

Survey Analysis

Tertiary-Level Students:

Section A: ***Background of subjects***

Age / Gender / Course / Nationality / Birth Place / Mother's Nationality / Father's Nationality / Mother's Occupation / Father's Occupation / Siblings in order to yourself – Gender - Age

From the survey results of the self-perceptions of twenty-five Avondale College, tertiary-level TCKs, the overall feeling was overwhelmingly very positive towards their experience overseas. Most of the questions were completed on the surveys and detailed responses were given. The return rate was high, with twenty-five surveys being returned out of the thirty distributed to tertiary-level subjects. Seventeen females and eight males were surveyed (see Figure 1). Their ages ranged from seventeen to twenty-four years, and the average age was twenty (see Figure 2).

Figure 1: Gender of 25 students surveyed

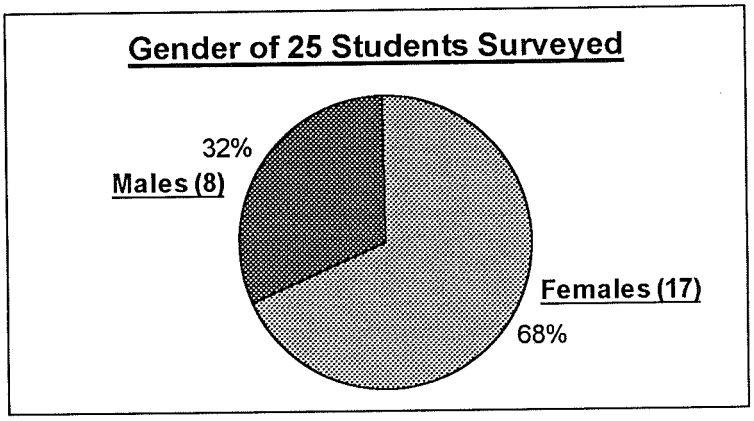
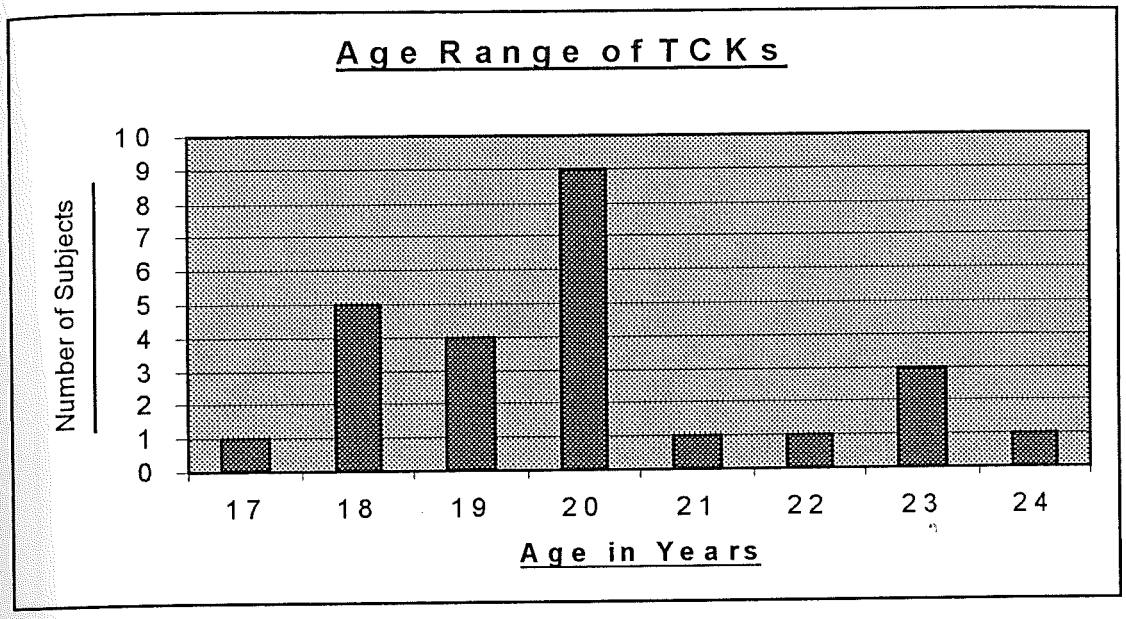
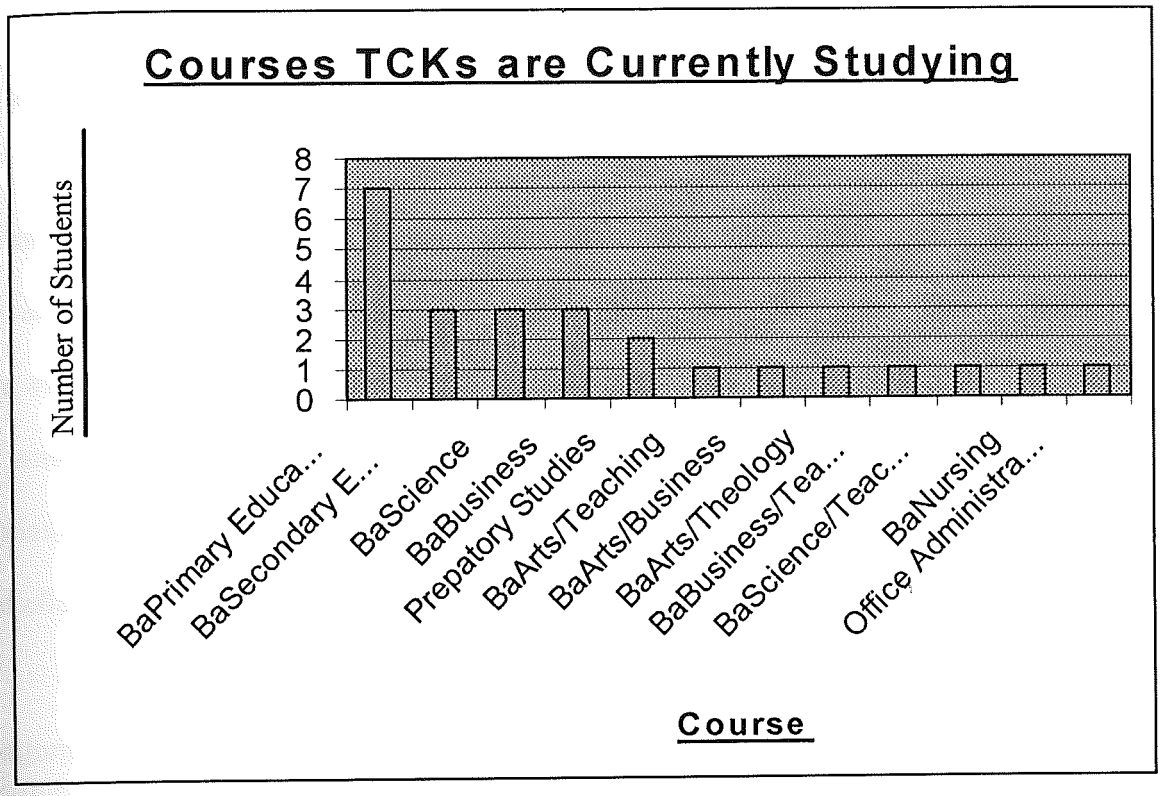


Figure 2: Age range of TCKs



The subjects were studying a range of courses, the largest group (seven students) studying Bachelor of Primary Education. Other courses included, Bachelor of Science, Bachelor of Business, Preparatory Studies, and Bachelor of Secondary Education (three students in each course). One student in each of Bachelor of Arts/Teaching, Bachelor of Business/Teaching, Bachelor of Arts/ Theology, Bachelor of Arts/Business, Nursing, and Office Administration (see Figure 3).

Figure 3: Courses TCKs are currently studying



Twenty-one of the subjects considered themselves to be from Australia, while two were from New Zealand, one from France and one from Papua New Guinea. They each had at least one parent from Australia or New Zealand. Subjects listed their mother's occupations as teachers, nurses, secretaries, housewives, lecturers and social worker. The occupations of the subjects' fathers consisted of teachers, ministers, builders, nurses, directors, farmers, salespeople, and an accountant. The subjects therefore came from parents with a diverse professional and educated background. Most of the subjects had at least one sibling. The number of children in the families ranged from two to four children. The average number of children in each family was therefore three.

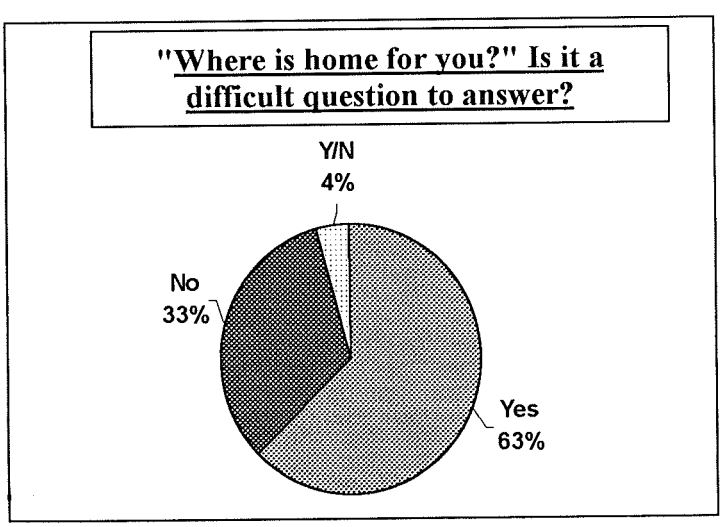
Section B: Overseas experience of TCKs

Questions: Where is home for you? Is this a difficult question to answer? Y/N Why?

When asked "Where is home for you?," most students identified home as being a place in Australia. They were happy where they were now, and felt part of Australian culture. One student said home for her was New Zealand, one said France, and one subject said Thailand. Subject 14 said, "Some PNG/ some Australia," demonstrating she identified with both the overseas culture and the Australian culture of her parents. Subject 17 said, "Where Mum and Dad are," as they have moved around often.

The majority of students (15) found difficulty answering the question of where home is for them. Subject 5 said both yes and no as many places feel like home to him due to constantly moving homes. Home was hard to define because these students had moved around often, mainly due to their parents' jobs. Home was considered to be "lots of places, where their family were, wherever they were living at the time, and in their heart." Subject 6 wrote, "Heaven is the only place that is truly my home." (see Figure 4).

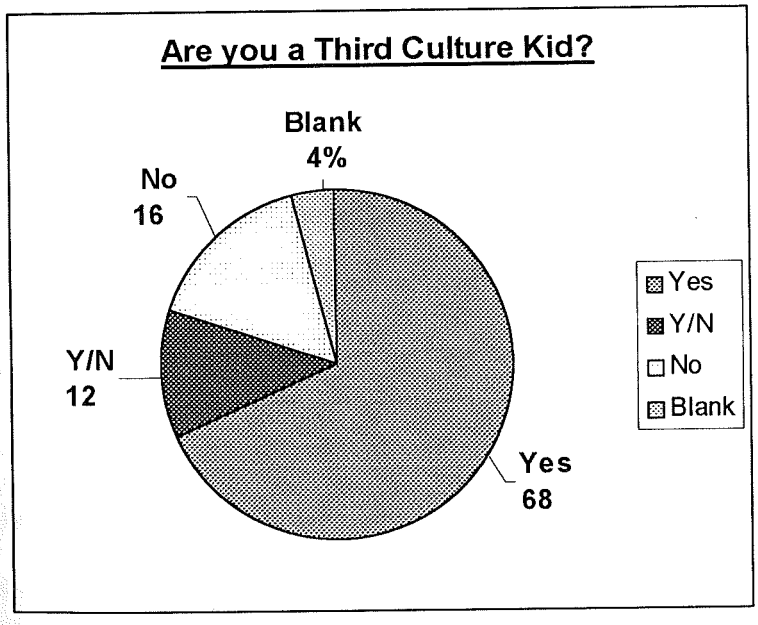
Figure 4: "Where is home for you?" Is it a difficult question to answer?



Questions: What is a Third Culture Kid? Are you a TCK? Y/N How do you feel about being a missionary TCK? Why?

Most students surveyed (17) knew what a "Third Culture Kid" was and identified themselves as one. Three students said "sort of, or used to be one." Four subjects said they were not a TCK and one student left this question blank. Some of the subjects who said they were not TCKs also were not sure what one was, reflecting their lack of identification with the label. Twenty-one students saw TCKs as people who have lived overseas in another culture. They linked TCKs to missionary kids and to those living overseas in third world countries. Subject 22 wrote that she had not heard the term used before. (see Figure 5).

Figure 5: Are you a "Third Culture Kid?"

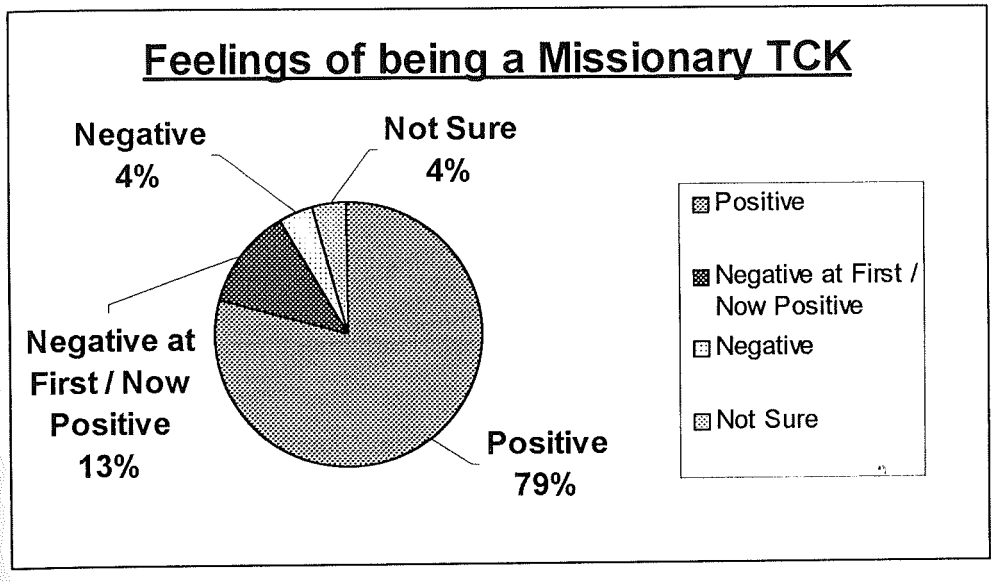


When asked how they felt about being a missionary TCK, and why they felt that way, most students were positive and said they really enjoyed their experiences. "I'm lucky to have been able to live overseas," "I loved it," "I'm glad," "fun experience," and "overall it had been good," were

some of the responses. The students felt they had a more balanced and broadened view of life as a result of being a TCK. "I feel you have a more realistic view of the world, more open to what goes on around you" (Subject 5). "It's the best thing that's happened in my life. I went at a significant age (13). My priorities changed – for the better," (Subject 6). "It occurred at my most impressionable age (6-9). I learnt wonderful values, which are hard to learn in a materialistic, Western country. I'm glad for that experience," (Subject 15). "I wouldn't trade it for anything," wrote Subject 7 and similarly Subject 10. "It was the best time of my life and the experiences have really helped me in molding my life now...but there's something hard about assimilating back into this society" (Subject 14). Other subjects said they had a better appreciation for other nationalities. Subject 24 was impacted by the experience so much that she had a desire to go overseas and do some of the things her parents did.

Many of the subjects found it difficult at first to integrate into Australia, but said they had personally benefited from the experience overseas and saw the positives. Subject 18 wrote, "I'm glad I was, but there were times when I wished I wasn't." Subject 12 was the only subject who had a negative experience overseas. She enjoyed some of her experiences but mostly she "hated" the whole experience. From further survey responses and during the interview, it was noted that this subject was a teenager at the time and was struggling through other developmental issues. She also mentioned that she was not the norm for TCKs. Subject 10 said it was "hard but it opened up my world and changed my life for the better and helped shape who I am today." Subject 1 had negative feelings at first and struggled socially, but she was now grateful for the experience and saw that she had grown as a person in a way that she would not have otherwise. (see Figure 6).

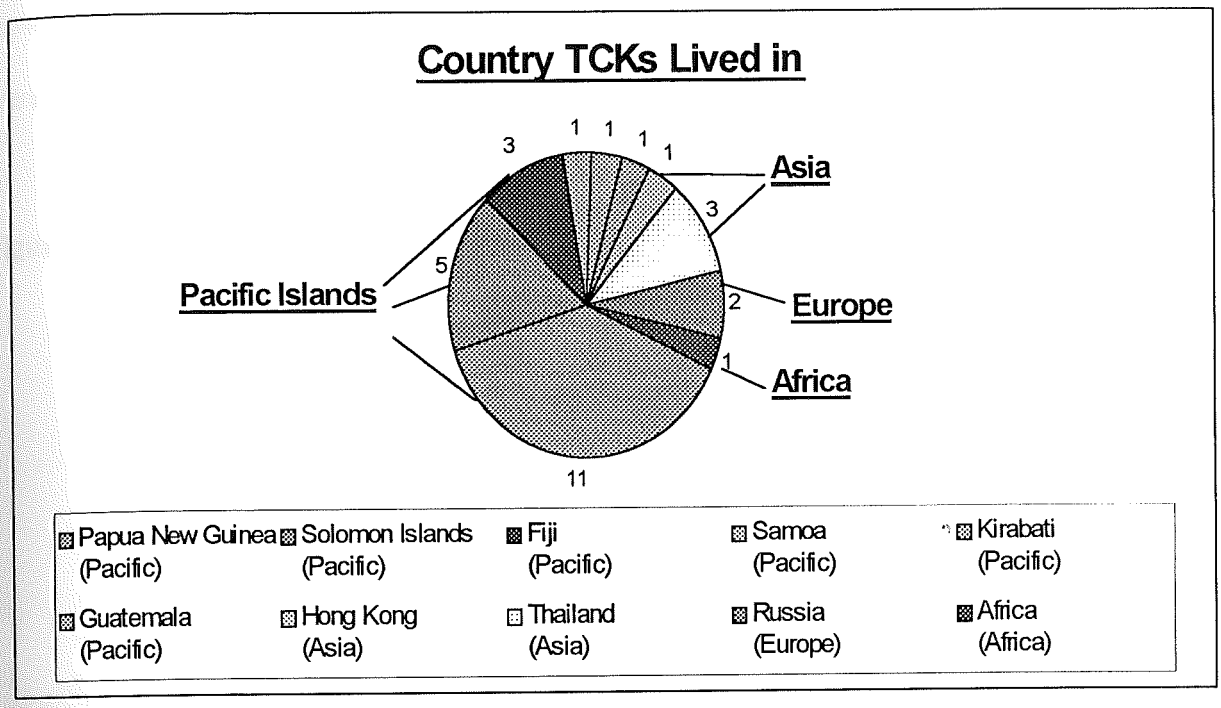
Figure 6: Feelings of being a missionary TCK



Questions: Where subjects lived overseas / How long TCKs were overseas for / Where they returned to / How they returned / What grade TCKs returned to for school

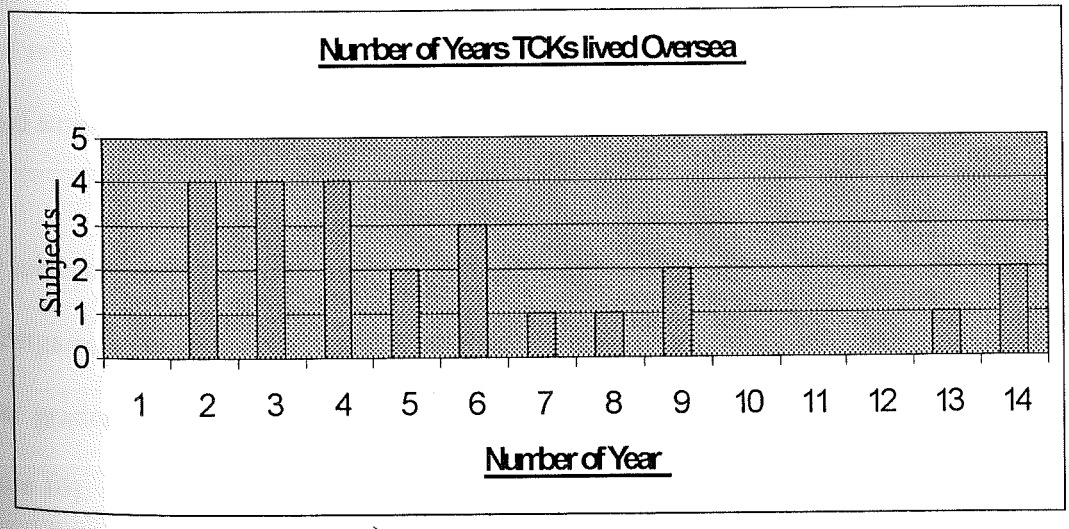
The subjects had lived in a range of countries, from the regions of the Pacific Islands, Asia, Africa and Europe. Most students had lived in the Pacific Islands. The countries included; Papua New Guinea (thirteen subjects), the Solomon Islands (five subjects), Thailand (four subjects), Africa and Fiji (three subjects), Russia (two subjects), and Hong Kong, Samoa, Guatemala, Kiribati and Singapore (one subject each). (see Figure 7).

Figure 7: Countries TCKs lived in



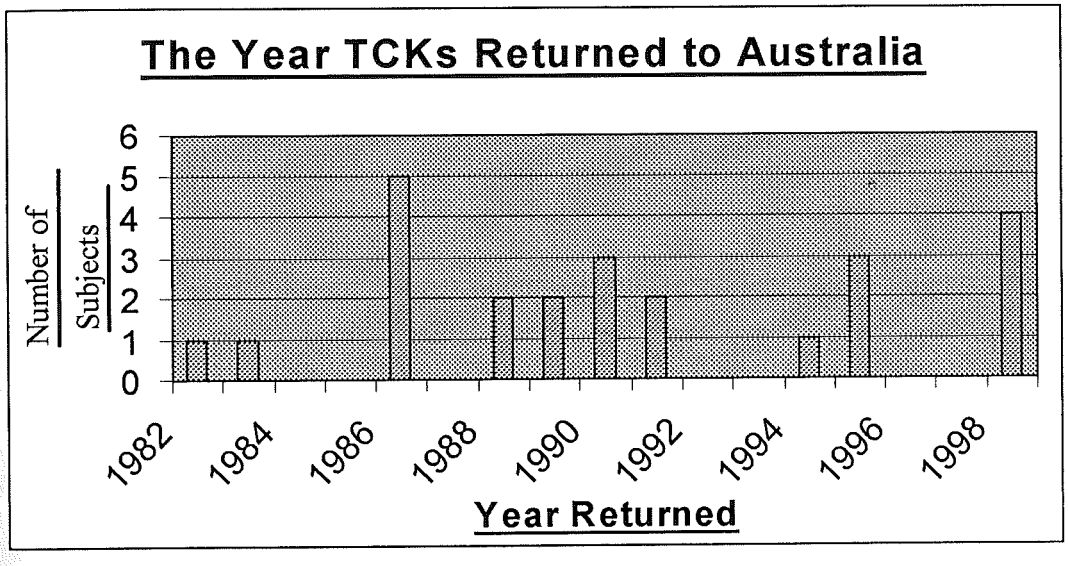
The number of years students had lived overseas for ranged from two years to fourteen years. The majority of subjects were overseas for a period of two to six years. They therefore had a substantial time in the overseas culture. (see Figure 8).

Figure 8: Number of years TCKs lived overseas



Students returned from living overseas between the years 1982 – 1998. Most students had been back in Australia for at least two years now which made some of the survey questions difficult to answer, as they had difficulty remembering their feelings from when they first came back, although there was consistency in responses regardless of when subjects returned. (See Figure 9).

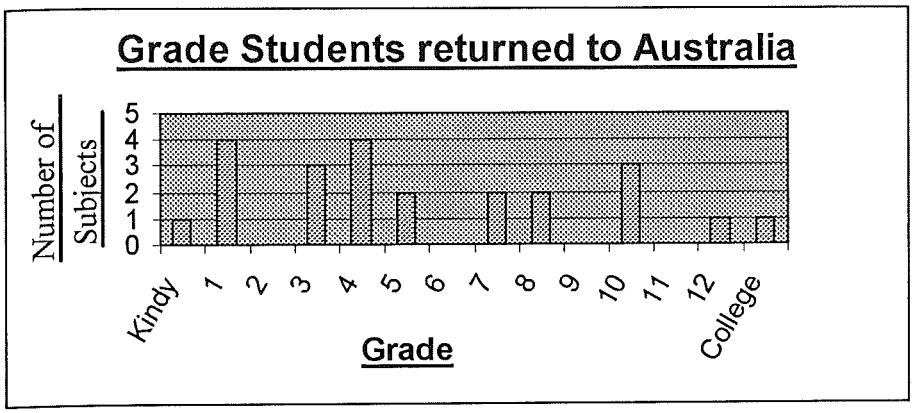
Figure 9: The year TCKs returned to Australia



Most students returned with their family to Australia after living overseas. Twenty subjects returned with their family, two subjects returned to live with relatives, one returned to boarding school, and one returned alone to Avondale College. Integration was made easier as the subjects could rely on their family who had gone through similar experiences with them overseas. They gained support from each other as they went through the adjustment period together.

The subjects returned to Australia at various ages and the grades they entered school ranged from Kindergarten to tertiary level. The majority of subjects (14) returned in primary school and the lower grades of high school. Eight subjects returned for high school, and one for College. (see Figure 10).

Figure 10: Grade students returned to Australia



Section C: Characteristics of TCKs

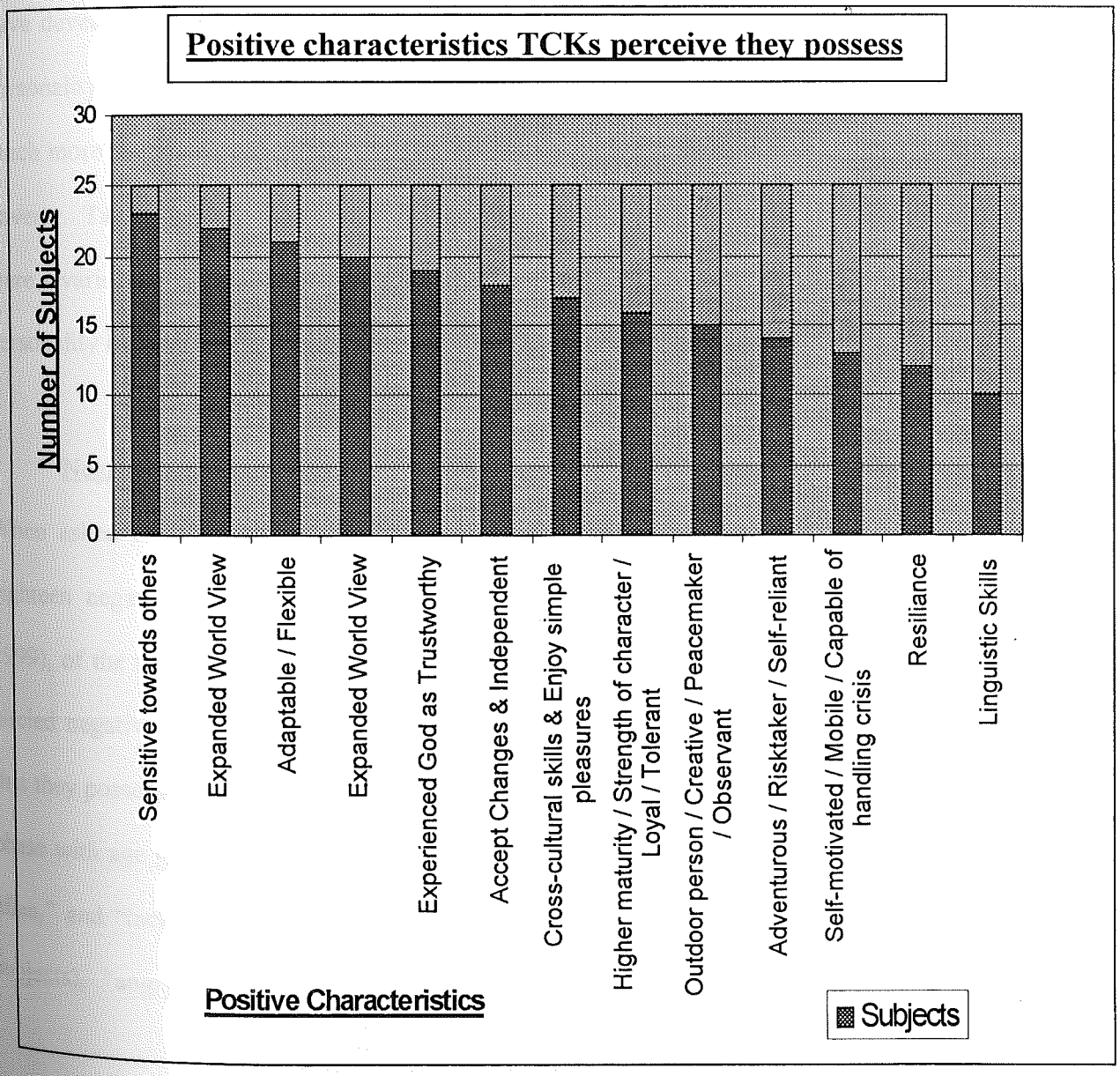
Subjects were asked to list the six main characteristics they perceived TCKs possessed, in order of importance. The majority of characteristics listed were positive attributes, and included, being flexible, adaptable, mature, having trust in God, acceptance, language skills, not minding change, having an expanded world-view, being globally aware, broadminded, open-minded, independent, experienced, adventurous, outgoing, tolerant of other cultures, caring, making friends easily, and being friendly. Other positive characteristics listed included, resilient, love for travel, less materialistic, strength of character, close to family, observant, enjoy simple things, grateful, and content. The major negative characteristics were, being lonely, introverted, having trouble fitting in socially, and conflict of origin (not knowing where to call 'home'). Other negative characteristics included, a search for a place of belonging, being classed as "misfits," being socially inept, ill-adjusted, and poor assimilation.

Positive Characteristics

Subjects were given a list of twenty-four positive characteristics that TCKs possessed, as identified from literature (Institute of World Mission, Seminar, 1999), and were told to circle the characteristics they believed they possessed. The most common characteristic, with ninety-two

percent of subjects perceiving they possessed the quality, was "sensitivity towards others." The following characteristics were then circled, "expanded world view" (22 subjects), "adaptability / flexibility" (21 subjects), "experienced God as trustworthy" (20 subjects), "accepting of changes and independence" (19 subjects). "Cross-cultural skills," "enjoys simple pleasures" then "higher maturity levels," "strength of character," "loyalty," and "tolerance" were the next characteristics in order of preference. Two subjects said they possessed all the characteristics listed. Subject 2 wrote, "Basically all these characteristics are present at some time in my life and when I think of TCKs I see them as having all these characteristics all the time..." (see Figure 11).

Figure 11: Positive characteristics TCKs perceive they possess



Only nine out of the twenty-five subjects wrote extra comments about the positive characteristics TCKs possessed, maybe because the question adequately covered the issues. Some subjects commented that the characteristics listed were due to their personality and were not uniquely TCK characteristics (Subjects 1, 12). "TCKs cannot be generalised, each is individual and different people react differently" (Subject 11). Subject 19 found it difficult to distinguish between the two, that is, other TCKs in general versus themselves as a TCK.

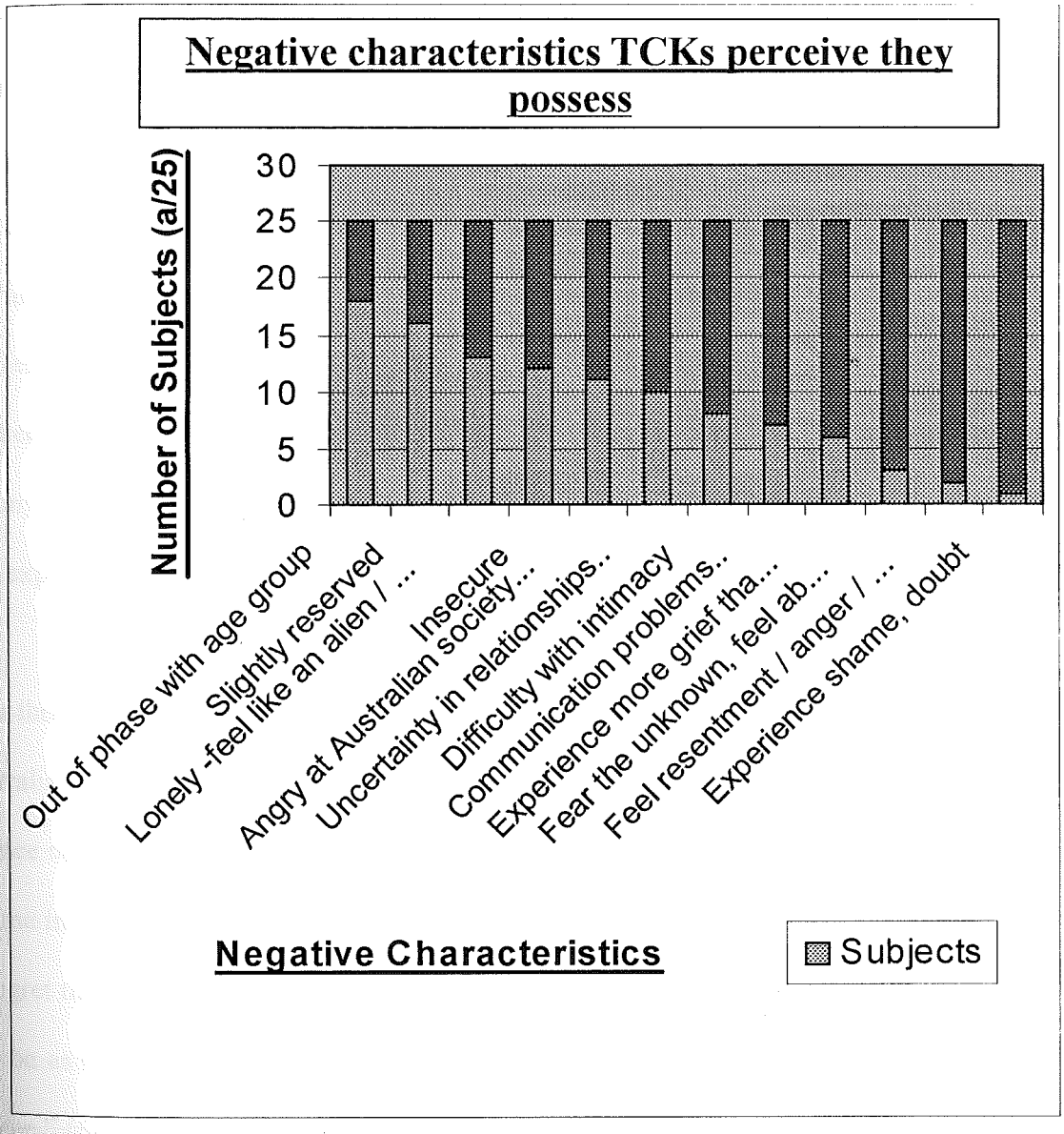
Other subjects gained unique characteristics and their personality had been enhanced from being a TCK and living overseas. "Being a TCK has developed characteristics that I otherwise wouldn't have developed. I think living overseas has been the most positive experience in developing my personality. I've really learned to look at life differently as a result" (Subject 6). "TCKs have a much more rounded view and are 'balanced' because they have seen what it is to be a life lived in poverty...Taking life...for granted is not as often done for TCKs" (Subject 13). Therefore, there were a variety of responses in regard to whether the characteristics listed were influenced by one's personality or external factors, or whether the qualities were unique to TCKs or not.

Negative Characteristics

When asked to identify the negative characteristics TCKs personally possessed from a list of eighteen negative characteristics found in the literature (Institute of World Mission, Seminar, 1999), of the total responses every characteristic was circled at least once. Not as many subjects circled negative characteristics as they did positive ones, showing that TCKs generally believed that they possessed positive characteristics. The most common negative characteristic was "out of phase with age group" (18 subjects), then "slightly reserved" (16 subjects), "lonely – feel like an alien," and "lack sense of belonging, rootlessness, feel homeless" (13 subjects), "insecure" (12 subjects), "angry at Australian society which is materialistic and bigoted" (11 subjects),

"uncertainty in relationships", "rescuer" (10 subjects), and "difficulty with intimacy" (8 subjects) (see Figure 12).

Figure 12: Negative characteristics TCKs perceive they possess



Only ten subjects wrote further comments about the negative characteristics listed. All but one subject agreed to some degree that they experienced some negative characteristics as a result of being a TCK. Subject 7 wrote, "I can't believe it! Does this mean this is where all of this is coming from?! Does this mean others have had this experience?" She expressed relief to know that there were others who felt the same as she felt.

Many of the subjects realised that there were negative aspects to any experience and did not label the negative characteristics solely to being a TCK. "Everything has a negative side to it, but I try not to think about that..." (Subject 3).

Some of the subjects saw these negative characteristics as probably present in most teenagers, whether they went overseas or not. The age at which a person returned to Australia was therefore seen as having a big impact on how they integrated into Australia, and subjects saw the teenage years as being more problematic than younger years. "Reverse culture shock affects TCKs more than I think people realise. Especially if they return 'home' at an old enough age to feel the impact greatly (especially teenagers). Materialism in Australia is the first thing I noticed, which...made the people here different" (Subject 6). "The lack of any set of peer group and social support or network during my teenage years is probably largely to blame for all the negatives. As if any teenager doesn't experience most of the above" (Subject 12).

A major theme from the comments was that TCKs had negative feelings when they first came back to Australia, but these feelings had since changed and the positive benefits of their overseas experience outweighed the negatives. "These took a while to get over. Now I feel they've probably helped me in the long run...I've basically integrated back into Australian culture now. However, I don't regret the experience at all" (Subject 1). "Some of the characteristics are not as valid as they used to be as I've been back five years now, but the first few years after I came back they were really true," (Subject 10). Subject 18 also agreed. Subject 13 had no negative experiences due to being a TCK.

Only seven subjects wrote any other characteristics that TCKs possessed. This may be due to the fact that most characteristics had been covered adequately in the earlier questions. "That list in itself was comprehensive. But a big thing is a feeling of not fitting in" (Subject 14). Some of the

extra characteristics included, "a need to fit in," "strong drive to adjust to change so that they can lose a sense of who they are," (Subject 7), "sheltered life – don't know own cultures so well – the bad parts," (Subject 10), "tendencies towards depression," (Subject 22), "generally caring, misfits who are great people if you take the time to get to know them," (Subject 3). "Depends on the age you're away from the first culture. Young kids do really well...Teenagers just shouldn't be sent. They have enough problems to deal with without adding the difficulties of being a TCK" (Subject 12).

Section D: Integration of TCKs with the overseas culture

Questions: Did you learn the language? What language? Did you enjoy your time overseas? What were the positives about living overseas? What were the negatives? What do you miss? Do you still keep in contact with people overseas? In what ways did you integrate with the overseas culture?

Most of the subjects integrated in many ways while living overseas and therefore had an enjoyable experience. The main ways subjects integrated were by, playing with the locals, friendships, language, food, clothes, school and Church, living like the indigenous culture, working with them, family values, simple life, and adopting certain cultural customs. Seventeen out of the twenty-five subjects learnt the language while living overseas, which included, Pidgin, Thai, Samoan, Russian, Cantonese, and Khmer.

Nearly all subjects enjoyed their time overseas. Ninety-two percent of subjects enjoyed living overseas, one subject said both yes and no, and one subject said no. The main positive aspects of living overseas that subjects mentioned were: experiencing another culture; seeing new places; people; increased independence; higher maturity; closer relationship with family; more accepting; appreciative; relaxed; simpler life; less stress; accepting of basics; travel; low cost; learnt a

language; freedom; and adventure. "Better people skills, enriched my spiritual life" (Subject 6). "I experienced being a minority" (Subject 12). "Learnt to use imagination as kids due to limited material possessions," (Subject 25). "Having a pet monkey" (Subject 16).

The main negative aspects the subjects mentioned about living overseas were mainly social aspects and included, missed family, relatives, isolation, cultural differences, loneliness, hard to leave friends, language barriers, being different to natives, out of "sync" with Australia, and missed own culture. "Lack of exposure to parent's culture" (Subject 22). "I felt I didn't fit in at my 'home' country. Different mentality. They all knew about new movies and CD's that came out. I didn't have a clue!" (Subject 19) "Out of touch with toys and TV" (Subject 8). "Culture shock on returning to Australia" (Subject 25). "No place felt like home" (Subject 20). "Not having the network of friends that others who have lived here forever, have. Having to leave and resettle in a vastly different culture. Not so bad if done before teens" (Subject 21). "Only white girl for 50 km!" (Subject 11). "Permanent low grade depression" (Subject 12). Four subjects said in regard to negative feelings of their time overseas, "nothing really."

There were various aspects the subjects missed about not living overseas anymore, such as, friends, friendly local people, family, food, freedom, climate, country, land, people's spirituality, exotic pets, cheap travel, and a lifestyle that was laid-back, simple and stress-free. "Being accepted. They *need* you" (Subject 6). "Slow pace of life. For example, no mobile phones or technology everywhere you look" (Subject 21). "Jesus and the Gospel aren't hard for these people to accept and the changes it makes in their lives is a wonder to behold!" (Subject 15). "How well we were treated by the locals. How genuine people were about their faith" (Subject 22).

Few of the subjects still kept in contact with people overseas, mainly because they were very young when they integrated to Australia. They had gone separate ways and had lost contact. Sixty-four

percent of subjects did not keep contact with people overseas anymore. Of the subjects who still kept contact, they mainly kept in contact with friends and relatives overseas as they saw the importance of maintaining relationships.

Most subjects were very positive about their integration, saw the benefits of it and listed ways they integrated with the overseas culture. "I loved parts of their culture – the food, music, principles of life. Their values are different to a large number of people I know in Australia" (Subject 21). "I accepted their culture, adapted to it and tried to implement it in my way of doing things" (Subject 23). Only subject 12 did not integrate with the overseas culture, saying, "I didn't. In my first year I made...friends...I was unhappy and didn't fit in with their culture and felt I was losing mine. I gave up on the whole idea and stopped integrating."

Section E: School adjustment / integration

While there was a wide diversity of responses to integration, overall TCKs found it difficult to fit in socially when they returned to Australian schools. They perceived they had higher maturity levels and a different mentality compared with Australian students who were not TCKs. TCKs were also more accepting of others, especially people of other cultures.

When asked what the positive aspects about coming back to an Australian school were, TCKs gave a varied list, such as:

- Access to good education, mixing with and meeting people their own age (subject 4),
- Western comforts, resources (subject 7),
- New student in school so other students were fascinated (Subject 8),
- Came from a different country so others thought it was "cool" (Subject 11),
- "Feeling of back where we are, not standing out" (Subject 14),

- "I was a rarity – instantly popular," (Subject 12),
- Bigger friendship pool (Subject 18),
- Career opportunities, "Learning about my mother's culture," (Subject 21),
- "Broadened horizons, more opportunities to learn, had to develop social skills" (Subject 22),
- "Higher maturity so others look up to you for knowledge," (Subject 5).

TCKs were also asked to list the negative aspects when coming back to Australia for school. The main issues were social, such as:

- Fitting in took a long time (Subjects 13, 17),
- Feeling left out, lonely, isolated, insignificant,
- Culture not innate, and culture shock.
- "Not able to interact with others as lots of things were new and very Western. Others not as accepting of you because you didn't know about certain Western comforts and lifestyle aspects" (Subject 5).
- "I felt very left out and different. I wasn't up on all the latest toys/ TV programs. I wasn't used to so many kids around" (Subject 8).
- "No-one really understood where you'd come from and how you thought/were. I didn't know a lot of things other kids took for granted. For example, how to write an essay" (Subject 10).
- "The depression with changing schools, making new friends, adapting socially to a small minded community" (Subject 12).
- "I felt lonely, alienated, abandoned because I was 'different" (Subject 14).
- The structure of the school in Australia took a long time to get used to for Subject 15.
- "Difficult to relate to people. I didn't understand the things they talked about and did. They didn't understand me either," (Subject 18).
- Difficulty in understanding a whole new culture and humour (Subject 21).
- Bullying by peers and having a low self-esteem (Subject 22).

The majority of TCKs took a few months (Subjects 2, 9, 10, 11, 13, 15) to adjust into Australian schools, with a variety of responses ranging between "no time at all" (Subject 23), "straight away" (Subject 25), to "a long time" (Subject 6), and "I'm not sure I every really did – perhaps high school" (Subject 4). Subjects 8, 21, 22 took two years to adjust. Subject 14 took, "six years minimum, but more like eight years," to adjust. Subject 5 took a while to "become accustomed to a faster paced lifestyle." Some of the subjects saw a difference between adjusting academically, and adjusting socially and culturally (Subjects 1,10,18), and wrote that it took a few weeks to adjust to school, yet it took a few years to adjust in other ways. The subjects who took a long time to adjust were overseas for varying periods of time and came back at a variety of ages, so a specific time period or age did not correlate with how well students adjusted.

When asked what was new or different in coming back to an Australian school, the main areas included educational, social and cultural differences. Subjects listed the following educational differences:

- What was taught, curriculum structure, teachers' expectations (Subject 10),
- Maturity levels (Subject 9),
- Having resources, classmates, time restrictions, assignments, discipline (Subject 11),
- Teaching methods (Subject 21),
- "Being treated like a kid," (Subject 10),
- Subject 5 had quite strong views about the differences and wrote, "Going to school filled with white kids who were senseless and had no zest for life but saw school as a bore and wanted to be out doing something different."

Social and cultural differences were noted such as:

- Different social activities (Subject 16),
- Sense of humour (Subject 21),

- Morals, attitudes, standards, outlook on life (Subject 14, 21),
- "The girls in my class were on a totally different wave-length" (Subject 1),
- "Children's attitudes towards each other" (Subject 22),
- "The people were cliquey, into parties, and drinking. I was different too...Saw life completely different" (Subject 6),
- "Everything. All white! Lacked knowledge of third world. Materialistic. No gratitude for what they had – wanted more" (Subject 7),
- "The kids were rude," (Subject 18),
- "Culture, people's mentality. It was almost like another world," (Subject 19).

The subjects were also asked how they personally were different from other Australian children who have not lived overseas. The main differences included:

- Accepting of other cultures, culturally aware (Subjects 1, 3, 9, 12, 16, 23, 24),
- Open-minded, experienced, understanding, see the world differently, broader life-view, less materialistic (Subjects 1, 5, 22),
- Worry less, more adventurous, independent, objective, possess a different value system (Subject 15),
- More open to new things and changes (Subject 19),
- Not racist (Subject 22),
- Greater tolerance of others (Subjects 21, 23).

Social and cultural differences were listed, such as:

- "Wasn't surrounded by typical Australian culture – TV, music, radios, materialism" (Subject 1).
- "Language experience and number of friends" (Subject 2).
- "I guess they don't know any different to Australian culture whereas I do…" (Subject 3).
- "I know a different sort of hardship and have seen people suffer in different ways" (Subject 6).

- "More family oriented…less concerned with social pecking orders, more simple" (Subject 7).
- "More mature. Worry less about the silly little things because they seem insignificant compared to the bigger picture. Closer to God" (Subject 10).
- "More objective outlook on life. Now seen what I want to prevent so I try my best to do what I can to make a difference" (Subject 14).
- "Different perspective on life" (Subject 19).

Two subjects (5, 12) did not think that they were much different from other Australian students. "I don't think very different. Just different experiences that most people can't relate to that make you who you are…" (Subject 5). "I know what it's like to be a minority…I'm not that different," (Subject 12).

Advantages and Disadvantages of TCKs living in another culture overseas

Social Benefits

Students were asked to identify the benefits of being a TCK such as, living in another culture overseas, social and school experiences, and any other benefits. All the subjects except for subject 12 agreed that there were many social benefits such as:

- Cross-cultural skills (Subject 14),
- Communication skills (Subject 22),
- Being adaptable (Subject 2),
- More accepting of others, their ideas and differences (Subjects 3, 5, 7, 12, 18, 25),
- Relating to people of all ages (Subject 6), Mixing with and meeting a wide range of people (Subjects 7, 19), Open to meeting new people (Subject 4),
- Reduced prejudice (Subject 8),
- Better knowledge base (Subject 16), expanded world-view (Subject 21),

- Closer to family (Subject 9),
- "Get a wide range of people's personalities and therefore get on with a lot more people" (Subject 13).
- "More outgoing because that's how you learn to be when there's only a few of you" (Subject 11).
- "Treat all equally. Not quick to judge exteriorly" (Subject 5).

Benefits School-wise

The benefits mentioned school-wise were:

- Greater knowledge of other cultures (Subject 9), Greater diversity of nationalities (Subject 23),
- More personal attention (Subjects 1, 10, 15), Teachers more sympathetic (Subject 8),
- Correspondence increased self-motivation, finished classes early (Subject 6, 15),
- Learn from different systems (Subjects 11, 12),
- "Broader education. 1. Learn about another cultures' values. 2. Opportunity for learning in a way that may not be standard in Australia," (Subject 21).

The responses showed that the focus was different for TCKs as it was not materialistic. "Learn more because more time dedicated to learning than to TV, music, leisure, their Western lifestyle" (Subject 5). "Good imagination because of growing up without many material possessions. Use imagination to entertain ourselves" (Subject 25). "Went to an excellent school that put me ahead of Australian kids. It made transition back to school easier" (Subject 18). "Mission experience. Positive – resulted in me going to an SDA high school" (Subject 19).

Other Benefits

Only six subjects wrote 'other benefits' probably because most benefits had already been covered in the previous questions. Other benefits included:

- Increased knowledge and appreciation of other countries and cultures (Subjects 1, 7, 13),
- Not so materialistic, want to help others (Subject 1),
- Different outlook, and contentment with life (Subject 25).
- "Many friends and not worrying about what they think of you" (Subject 4).
- "Greater opportunity to define self. Not as many barriers because more options are open to you" (Subject 21).
- "Learn many cultures and languages and which can be used to advantage further down the track" (Subject 13). They saw the long-term implications of their overseas experiences as beneficial.

Disadvantages

Subjects also listed many disadvantages of living overseas such as:

- Difficulty fitting in socially (Subjects 1, 2, 7, 8),
- Lack a sense of belonging or home (Subjects 6, 19, 25),
- Lack knowledge of Australian culture (Subjects 1, 2, 5, 7, 11, 14, 19).
- "New strange environment to start with" (Subject 14).
- "The longer you stay, the more distant you grow from your original culture. It's therefore harder to adjust when you return" (Subject 15).

Other subjects made the following comments:

- "Didn't know about TV, music of times. Different wave length," (Subject 1).
- "Become a misfit by not knowing the latest fashions, movies..." (Subject 11).
- "Can develop a dislike of a culture for the way they treat another culture. Being on receiving end of prejudice" (Subject 3).
- "Hard to fit in to social structures" (Subject 7).

- "Grew up not understanding Western culture and then suddenly have to fit into it," was negative for Subject 8.
- "Sheltered life so when you come back you find it hard. People not trust worthy," (Subject 10).
- "Lose touch with parents/ family roots. Lose opportunity to grow up with relatives. Don't have a history in one place. Your past is divided up" (Subject 21).
- "Prone to culture shock when returning to parents homeland," (Subject 23).
- "Sense of homelessness. But other than that, I have no regrets" (Subject 25).
- Subjects 13, 16, 18, 24 did not write any disadvantages. "A country is a country. No matter where you go, you have to live" (Subject 13).

Section F: TCK strengths and weaknesses regarding integration into Australian schools

Over half of the subjects left parts of this section blank. This could be evident from the fact that:

- This section was difficult to answer (Subject 15), or
- The question was not applicable to them as they went to a State or private school, not an SDA school (Subjects 11, 12), or
- The subjects were not sure as they were young when they returned to Australia (Subjects 3, 8), or
- Due to the length and comprehensive nature of the survey.

Needs

Subjects were asked to identify their needs as TCKs entering Australian SDA schools. A variety of responses were given in the social, academic, personal and cultural areas, such as:

- Acceptance (Subjects 1, 6, 17, 18, 22, 25), "To feel accepted even though I'm different. To have someone help you adjust" (Subject 18).

- A friend to help in the integration process (Subjects 1, 14, 18), "Another TCK who has assimilated to debrief you and help you out for awhile. Explain the shock you will experience" (Subject 14).
- More understanding (Subjects 4, 6, 21, 22), "Understanding of what school values and of how school system works. Re. Discipline, classes," (Subject 21), More attention (Subject 25),
- Different classroom structure, more personal user-friendly, smaller classes (Subject 7),
- "Patience with areas I'm behind in and help to catch up" (Subject 10).
- "Learning how to live in a Western culture – fast paced, time driven. E.g. Catch bus / train to school," (Subject 5).
- "Some of third world culture around the classroom" (Subject 7).

Subjects 16, 20, 23 wrote that they had no needs. "I'm fine" (Subject 23). Subjects 11, 12, wrote that the questions did not apply to them (they did not go to an SDA school). "The same as other SDA's," so she perceived she was no different from other students." (Subject 9).

Social Needs

The social needs that subjects listed included:

- Acceptance (Subjects 1, 5, 6, 12, 18, 22, 25),
- Being able to meet new people (Subject 4),
- Understanding by peers and teachers (Subjects 6, 21, 25),
- Social skill training (Subjects 7, 14),
- Help with making friends (Subjects 12, 15).
- "Tolerant. Plenty of opportunity to interact with new students – teacher organisation, aware that TCKs have different social skills. Patient" (Subject 7).
- "Someone to explain what things mean. E.g. People's attitudes. They're foreign" (Subject 10).

- "How to interact with others who are less accepting and how to be less trust-worthy of others," (Subject 5).
- "Because you're used to another language, culture, social skills, some form of assimilation, advice, debrief would be good. The younger the child, the easier it is to adapt. Older kids (10 years +) find it a lot more difficult" (Subject 14).
- "Interaction with other Aussies" (Subject 16).
- "Need to be let known what trends and new things going on are," (Subject 17).
- "...Valued as a person. Also valued for living overseas" (Subject 18).
- Subject 20 said his needs as a TCK were the same as everyone else, no different. Subject 23 said he adjusted with no problems.

Academic Needs

The academic needs students listed were:

- Flexible class structure, special needs program (Subject 4),
- To be challenged (Subject 12),
- Understanding from teachers that they have come from a different background and system and may not understand or know some things (Subjects 14, 15, 25),
- A bit more academics since they missed out, brought up to speed (Subjects 9, 17).
- "Additional help to fit into the system, tutoring given in an appropriate way so the student does not feel more different" (Subject 7).
- "Handing in homework straight away I was not used to," as he had done correspondence overseas (Subject 15).
- Subject 6 needs were not met because the content did not seem relevant to her.
- Subject 1 did not struggle academically and fitted in well.

Some of the subjects did not perceive they had academic needs, did not understand, said the question was not relevant, or left this section blank (Subjects 2, 3, 5, 8, 10, 11, 13, 16, 18, 19, 20, 21, 22, 23, 24). "Same as everyone else" (Subject 20). "No special needs" (Subject 22). "I adjusted no problem. Fine" (Subject 23). These subjects fitted in well to the Australian school system.

Positives

The positive aspects of the subjects' schooling needs included:

- Greater level of schooling (Subject 4),
- Academically challenged to perform at a level above the normal and excel in what he was good at (Subject 5),
- To fit in, have friends and learn what was needed (Subject 14),
- Meet new people (Subject 17),
- "Academically yes. I didn't need much help" (Subject 1).
- "The so called 'important' content seemed anything but that after experiencing so much in the mission field" (Subject 6).
- Subject 7 summed up the positives saying, "With appropriate strategies to re-enter the classroom, third world experience can be a positive thing as long as transition steps / skills / processes are allowed."

Negatives

Subjects perceived their schooling needs negatively in the following ways:

- Socially, took a long time to fit in, was teased (Subject 1),
- Lack of flexibility (Subject 4),
- Require more attention than other kids in the class (Subject 7),

- "The so called 'important' content in classes at school seemed anything but that after experiencing so much in the mission fields. My needs weren't met because the content didn't seem relevant to me" (Subject 6).
- "It's a hard place to fit into and adjust. Kids aren't always so warm, friendly and accepting. There really wasn't much of a problem" (Subject 14).

Strengths

When asked what their strengths were, academic areas were listed such as, Mathematics, English, Science (Subjects 1, 2, 10, 14), Music (Subject 1), Sports (Subjects 2, 23), Languages (Subject 2), Computing, Business (Subject 14), Large knowledge base (Subjects 2, 16); Problem solving, and good memory for facts (Subject 25).

Other students listed personal qualities such as the following:

- Ability to adapt, flexibility (Subject 3),
- Accepting of others, adapt well to situations (Subject 6),
- Independence (Subjects 7, 17, 21),
- Resourceful, loyal, compassionate, enjoy simple pleasures (Subject 7),
- Practical (Subject 9), Persistent (Subject 25),
- Disciplined, intrinsically motivated (Subject 20),
- Maturity, more experience (Subject 16),
- Love people, strong relationships (Subject 15), Meet new people easily (Subject 17),
- Openness to people, friendly, self-aware, perceptive (Subject 23).
- "Nothing I wouldn't have had had I never gone" (Subject 12). She did not perceive she had gained extra strengths as a result of her overseas experience.

Weaknesses

Subjects mentioned only few weaknesses and they were mainly personal characteristics.

- The following academic weaknesses were listed: Art, English, Music (Subject 14); Math Science, English (Subject 9).
- Some subjects listed social and personal weaknesses such as motivation (Subjects 4, 15, 23) and self-esteem (Subjects 17, 22).

Other weaknesses included:

- Struggling socially (Subject 1),
- Relationships, love, emotions (Subject 2),
- Feeling alone, on my own (Subject 4),
- Worried about what others think (Subject 17),
- Depression, perfectionist (Subject 22),
- Motivation, applying oneself to academic work (Subject 15),
- "Become frustrated when Australian people don't see there's more to life than what they see here" (Subject 6).
- Subject 16 wrote, "Nothing."

Strategies for Integration into Australian Schools

Subjects listed the following ways in which teachers helped them adjust to Australian SDA schools:

1. "In year seven I was sat next to a smart kid who helped me out." (Subject 2).
2. "Identified themselves with me in some way." (Subject 6).
3. "I did get extra math tuition and it did help. I just couldn't get their system." (Subject 7).
4. "Extra attention sometimes, helped after school, encouraged." (Subject 9).
5. "Explained concepts I didn't come across. Wanted to know about my experiences." (Subject 10).

6. "Introduced me to others my age." (Subject 13).
7. "Encouraged me to share my experiences with the class. When they saw where I'd come from, what I'd done, it was an easy, open transition period." (Subject 15).
8. "Have made me feel like I fit in. Didn't embarrass me or make a big deal out of it." (Subject 17).
9. "Being understanding, friendly, and not giving me special treatment." (Subject 22).
10. "Teachers were always friendly and treated me as a person. Helpful." (Subject 25).

Therefore, the subjects wanted to be treated like the other students and not singled out and made a fuss over, so they could blend in easily and fit in with the other students. Two subjects (16, 18) did not go to an SDA school. Two subjects (4, 12) said that their teachers did not help them. "They didn't. Teachers although caring, weren't experienced in students from other countries" (Subject 12).

Other Possible Strategies

Subjects listed other possible strategies that would be helpful for their successful integration to Australian schools such as:

1. "I needed help to fit in socially. Perhaps a buddy." (Subject 1).
2. "Social program 'buddied' with others, Special Educational Needs Program (fast tracking), Possible counseling." (Subject 4).
3. "Make content relevant to world / life issues (so I'd want to be at school), have teachers build up my experiences in front of the class so they seem important to others – not just myself, help identify differences between cultures, and emphasise the positives in Australia." (Subject 6).
4. "Perhaps a curriculum that works with both schools – Third and Australia, Extra Math help – extra assistance in other subjects – teacher understanding of student's situation, more of a sole-charge structure." (Subject 7).

5. "Ask student why they went overseas and what they did so others in the class were able to appreciate and accept it." (Subject 14).
6. "Encourage fellow students to be accepting, watch out for bullying, teasing, encourage more interaction with other class members." (Subject 22).
7. Subject 9 wrote, "None. They were great." "No problem – so no need." (Subject 23).

The main strategies therefore dealt with social aspects at school, included having support from a friend (buddy), and developing awareness and understanding of TCKs and their experiences by teachers and other students.

Section G: Concluding comments

Only ten subjects wrote comments, probably due to the length and comprehensive nature of the survey, as it was five pages long and took about 40 minutes to complete. These were mainly positive, helpful ideas and suggestions.

- "Looking back I can see the value in my experience. At the time I hurt and struggled. But that has helped me become who I am and I am stronger for it" (Subject 1).
- "You've done a good job covering all the issues! Good luck analysing it all!" (Subject 11).
- "Section F was difficult only because I can't remember my feelings as I went through the transition period. The other sections were good and taught me what a great experience it is being a TCK" (Subject 15).

Helpful Suggestions

- "It would be good to get together with other missionary kids to see what their perceptions were" (Subject 7).
- "It needs to be accepted that not everyone liked their time overseas and people shouldn't expect a 'show and tell' about how spectacular the place was on the first few weeks at a new school. They just need to be helped into a group of friends that fit their needs and helped to integrate back into Australian society as quickly as possible" (Subject 12).
- "It's quite a shock coming back to this culture so a brief or a workshop or something to help you understand" (Subject 14).

Other comments

- "I never went to an SDA school but my sister and brother did. They had a terrible time because the other kids didn't accept them. They didn't have real friends or feel happy until they left the school and went to high school. The other kids had no idea what it was like to feel so out of place and were really cruel" (Subject 18).
- "I consider myself to be a TCK, but I did not attend an Adventist school for several years after returning from overseas, by which time I had mostly adjusted and recovered from culture shock" (Subject 22).
- "It's a long ordeal for most kids, but I am fine personally!" (Subject 23).
- "I feel it has been a good experience for my life and I would like to go somewhere on volunteer service sometime in the near future. It's in my blood!" (Subject 25).

Survey Analysis

High School Students:

Section A: Background of subjects

From the five surveys of Avondale high school students, there were four males and one female (see Figure A). Their ages ranged from fifteen to seventeen years (see Figure B). All subjects apart from one, had both parents of Australian nationality. Their parents' occupations consisted of teachers, nurses, a secretary, builder, electrician and manager. The subjects each had at least one sibling. The number of children in the families ranged from two to four children.

Figure A: Gender of high school subjects surveyed

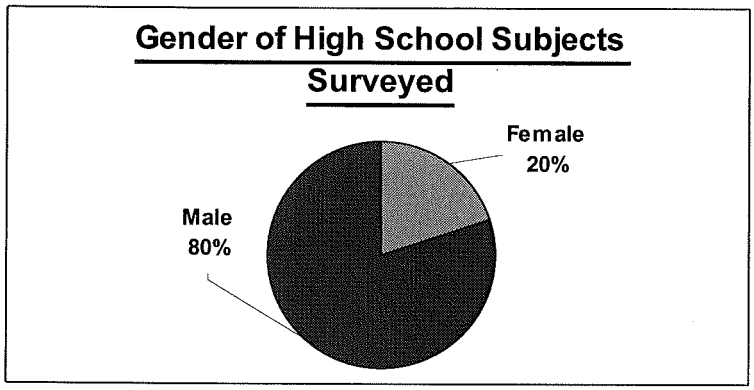
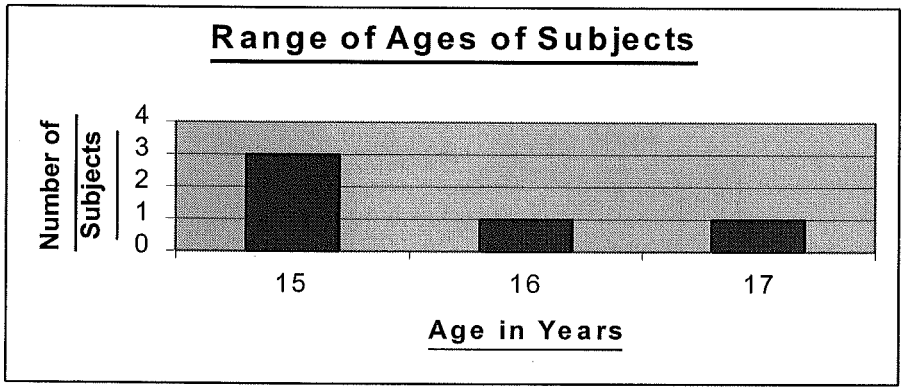


Figure B: Age range of subjects

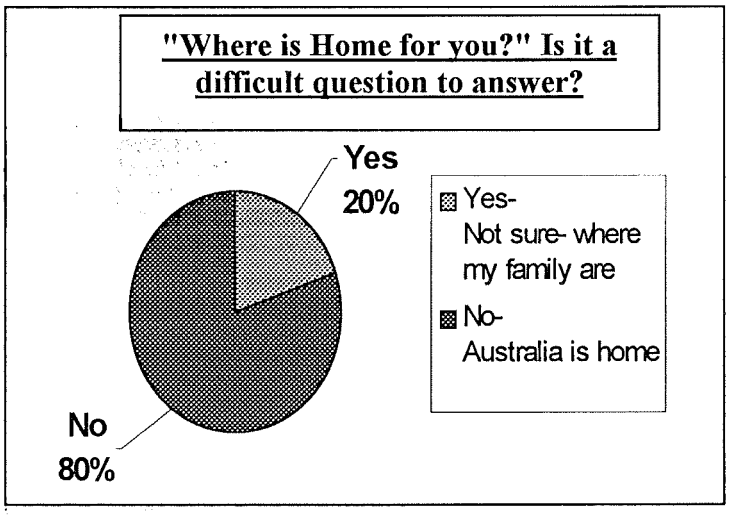


The survey results of the five Avondale High School students were all very positive in regard to their self-perceptions of their experience overseas. They all enjoyed their time and gained benefits from the languages and cultural experiences. Although the high school subjects had some academic adjustments when integrating into Australian schools, *social* acceptance was the biggest hurdle the students struggled with.

Section B: Overseas experience of TCKs

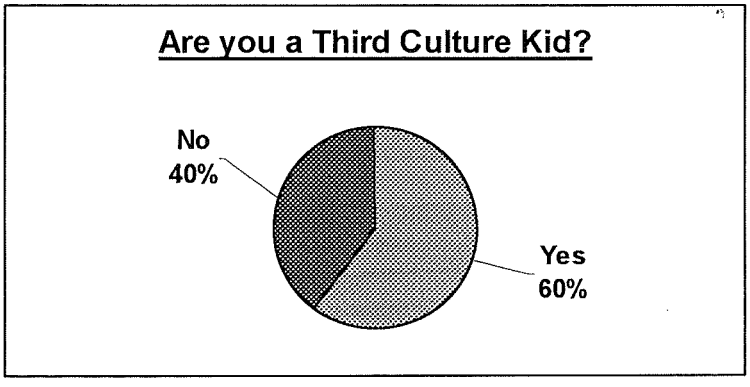
High school students did not seem to have such as strong sense of homelessness compared to the tertiary-aged subjects. When asked where is home for you, four out of the five students said Australia and had no difficulty answering the question. Subject 29 said the question was difficult to answer, and said home was basically where her family is. She was not really sure where home was and said it was "supposed to be Australia." This was probably due to the fact that she lived overseas for most of her life. (see Figure C).

Figure C: "Where is Home for you?" Is it a difficult question to answer?



Just over half the subjects identified themselves as being a "Third Culture Kid." When asked if they were a TCK, three subjects said yes and two subjects said no (see Figure D). Most of the students knew what a TCK was. Of the subjects who identified themselves as TCKs, they were able to define a TCK as being someone who has been to other countries and has experienced more than one culture, and other nationalities. Subject 30, who said he was not a TCK, answered this way probably due to the fact that he did not understand what a TCK was - he defined a TCK as having three nationalities.

Figure D: Are you a "Third Culture Kid?"



When asked how they felt about being a missionary TCK and why, there was a variety of responses from the high school students. Subject 26 did not know how he felt, as he had not thought about it before. Subject 27 said "It is alright but I do not want to stay there." Subject 28 said "I used to be one and loved it." Subject 29 said that "It is part of my life and I try to accept it." Subject 30 said that he did not really care and did not mind where he was.

The high school students lived overseas in the regions of Asia, Africa and the Pacific Islands. Two subjects lived in Papua New Guinea, two lived in Africa and one subject lived in Thailand and Singapore (see Figure E). They were overseas for a period of one to fifteen years. Three subjects lived overseas for one year, one subjects for three years, and one subject for fifteen years. (see Figure F).

Figure E: Countries students lived overseas in

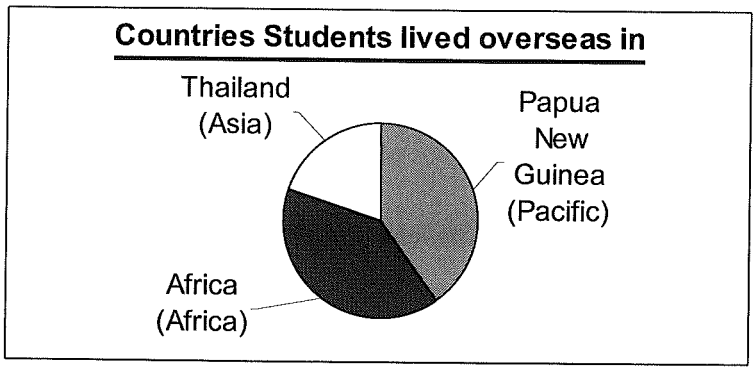
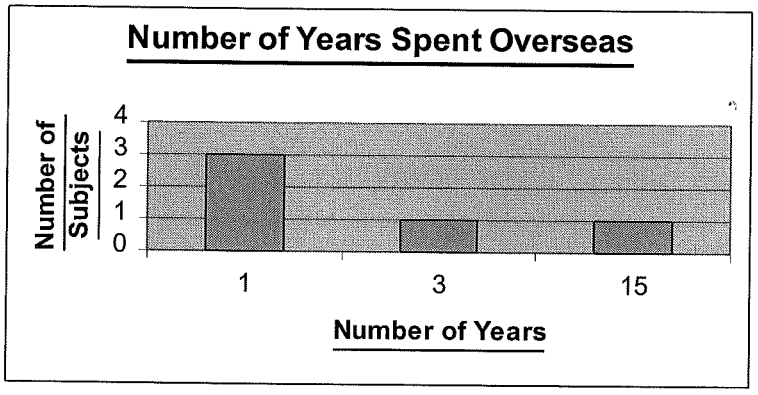
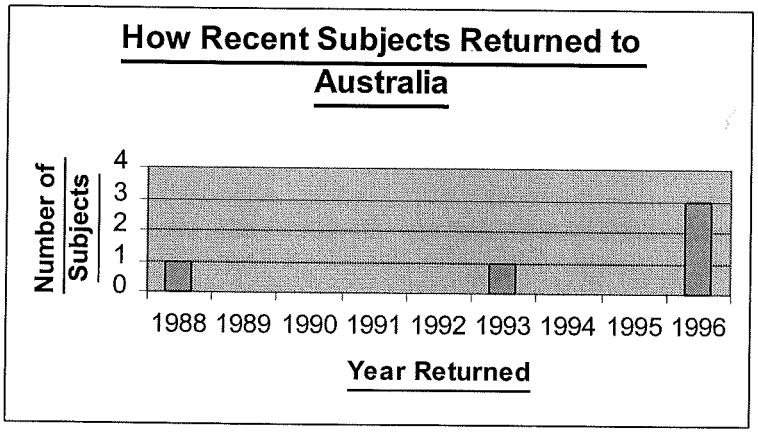


Figure F: Number of years spent overseas



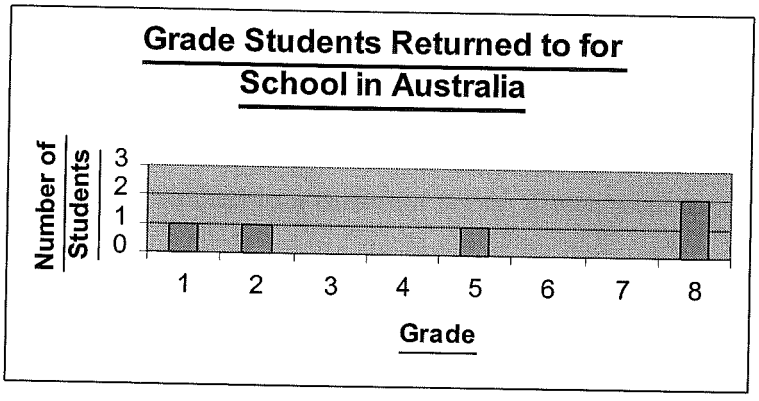
Apart from Subject 29 who lived most of her life overseas, the majority of TCKs nowadays go overseas for shorter periods of time. Three subjects returned in 1996, one subject returned in 1993 and one in 1988. (see Figure G). The subjects had been back in Australia for at least three years. The students all returned with their families to New South Wales, Australia, to school at Avondale primary or Avondale high school.

Figure G: How recently subjects returned to Australia



The subjects returned at a variety of ages. Three students returned for primary school and two returned for high school. The subjects returned for grade one (Subject 30), two (Subject 26), five (Subject 27), and two for grade eight (Subjects 28, 29). (see Figure H).

Figure H: Grade students returned to for school in Australia



Section C: Characteristics of TCKs

The students were asked to list six main characteristics that "Third Culture Kids" possessed, in order of importance. The characteristics listed were all positive attributes, showing that they perceived TCKs possessed good qualities. The list included, experienced, globally aware, not racist, open-minded, have more culture, think of others, outgoing, and cheerful.

Positive Characteristics

The students were given a list, directly from the literature (Institute of World Mission, Seminar, 1999), of positive characteristics that TCKs possessed, and were asked to circle the ones they believed they possessed. All of the subjects agreed that TCKs possessed some positive characteristics. Four of the five students surveyed agreed that they possessed cross-cultural skills, had an expanded world-view, enjoyed simple pleasures and were outdoor people as a result of

being a TCK. Three out of the five subjects agreed that they possessed sensitivity towards others, were independent, accept changes easily and have strength of character. Two of the subjects circled the following positive characteristics: self-reliant; adaptable / flexible; peacemaker; observant; tolerant; experienced God as trustworthy; and take life seriously. All the other characteristics were circled by only one subject out of the five.

Every positive characteristic was circled at least once so they were considered valid qualities for TCKs. The high school students did not circle as many positive characteristics as did the tertiary level subjects, and they were ranked in a different order. There were no further comments written by high school students which is probably a reflection of their age and attention span.

Negative Characteristics

When asked to circle the negative characteristics they believed they possessed as a TCK, the high school students only circled nine out of the eighteen characteristics listed. They did not see themselves as possessing all these negative qualities. Subject 30 did not circle any negative characteristics. Two subjects selected, "uncertainty in relationships." Subjects circled only once, the following negative characteristics; "out of phase with age group," "experience shame," "guilt," "want to feel normal when people treat you differently" "difficulty with intimacy," "see things as black and white," "slightly reserved" and a "rescuer."

Only two out of the five high school students surveyed, listed any other characteristics they thought TCKs possessed. Characteristics included, feelings for adventure, care for others, and getting along better with people of different nationalities at school or in the community.

Section D: Integration of TCKs with the overseas culture

The students generally integrated well with the overseas culture and they all enjoyed living overseas. The main positive aspects for living overseas that subjects listed were; learning and playing a part in another culture, experiencing different and diverse things, less stress, meeting new people, and freedom. Subject thirty wrote, "Get to drive, eat sugar cane, don't wear seatbelts."

There were not many negative aspects listed by subjects. Two subjects said there were no negative aspects (Subjects 26, 29). Two subjects mentioned the dangers and insecurity (Subjects 28, 30). "My brother got tied up" (Subject 30), and Subject 27 said he missed his family. The negative aspects mentioned by high school students tended to be more real and close to the experience compared with the answers given by tertiary students. This was probably due to the fact that high school students' overseas experiences were more recent as compared with the tertiary students.
The subjects integrated by eating the same food as the locals, wearing the same clothes, making friends with the locals, living and talking like them, participating in their culture and customs. Four out of the five subjects learnt the language overseas, which included; Native African, Thai, Lao and Pidgin English. All of the subjects still keep in contact with people overseas. The students still had friends there. This was a higher rate of keeping contact compared to the tertiary students, which was probably because the high school students were younger and their experience was more recent and therefore part of their life.

Section E: School adjustment / integration

The main positive aspect that high school students saw in coming back to an Australian school was social - that is, having friends. Four of the five subjects agreed that seeing their friends and

developing more friendships was positive. Only subject 26 said that there were no positives. The main negative aspects high school subjects mentioned included, having to go to school every day instead of home-schooling (Subjects 26, 28), missing old friends, being at first really shy and lacking self-esteem (Subject 29), and having to repeat the grade (Subject 30).

It did not take the students long to adjust to school back in Australia. The responses ranged from a few weeks (Subject 26), not long (Subject 27, 30), to 3-6 months (Subject 28, 29). The high school students' integration into Australian schools was much quicker than that of the tertiary students.

When asked what was new or different in Australia, the main difference mentioned was "people." "Lots of people" (Subject 26). Other differences included, the language, size of school, and teaching. "Having to wear uniforms" (Subject 30). "Nothing" (Subject 28).

Most subjects agreed that they were different to other Australian children who had not lived overseas. Differences included, a broader view, more experience, and seeing other cultures. "I have experienced a culture some never see" (Subject 28). "I know more about the geographical location of places" (Subject 29). Subject 26 was the only one who wrote that they were not different.

All the subjects saw benefits in their overseas experience. Students listed the following social benefits:

- Learn more about other cultures (Subject 26),
- Make friends easier (Subjects 27, 30),
- Being with people (Subject 28),
- Accept more people and views (Subject 29).

Benefits school-wise included:

- Easy to make friends (Subject 27),
- Geography easier (Subject 28),
- The subject did correspondence because there was no school (subject 26),
- Not wearing uniforms (Subject 30).

Subject 29 said there were no real benefits school-wise for her. None of the subjects listed any other benefits.

Most of the subjects mentioned some disadvantages of living overseas as a TCK, and these were mainly social. "I missed out on a lot of school and I aren't the best anymore" (Subject 27). "Isn't many. Trouble being accepted" (Subject 28). "Have to move, meet new people, cultures and become a part of them" (Subject 29). "Losing some friends" (Subject 30), "Nothing" (Subject 26).

Section F: TCK strengths and weaknesses regarding integration into Australian schools

The main needs students listed were to be accepted by peers (Subjects 28, 29) or students wrote that they had no needs (Subjects 26, 27). The social need students had was friends (Subject 30) and acceptance (Subject 29). Academic needs included, a better education (Subject 28), understanding that school is different and help to catch up and understand (Subject 29), and to do well (Subject 30). Only one subject wrote that he saw his schooling needs positively, in that education is excellent (Subject 28). The negatives mentioned were freedom of being able to work when one wanted to (Subject 28) and knowledge was limited in many subjects (Subject 29).

When asked to list strengths and weaknesses, mainly personal attributes and some academic areas were mentioned. Strengths included, physical activities, relationships (Subject 26), personality, bubbly, outgoing, can go up to people and talk (Subject 29), food technology, design and technology (Subject 30). Other weaknesses included, being shy (Subjects 26, 29), insecure (Subject 28), feel like there is no home (Subject 29), Mathematics, Science, English (Subject 30).

All the subjects said that none of their teachers helped them integrate back into Australian schools. "They haven't. I helped myself" (Subject 26). "Not really. Didn't know about it and if they did, I didn't notice" (Subject 29). High school subjects did not offer any suggestions for further strategies. Subjects 28 and 29 said they were not sure and did not know.

Section G: Concluding comments

Only two students gave further comments, possibly due to the length and comprehensive nature of the survey and that the main issues had been covered adequately in the survey. "I don't think I stayed long enough to be affected. I've never thought about myself being TCK before" (Subject 26,). Subject 28 wrote, "I am returning at the end of the year."

Analysis of Interviews of Tertiary Subjects:

Five subjects were interviewed, to further clarify the survey responses using a set of prepared questions that arose from the survey responses (see Appendix 16). The interviews were transcribed (see Appendix 18), then analysed in the following section. Subjects were selected from the twenty-five tertiary students who participated in the surveys and who gave written consent to participate in the interviews (see Appendix 4 for written consent proforma).

Question 1:

1. Overall, in one or two sentences, how would you describe your overseas experience as a TCK?

Subjects generally found their experience overseas to be positive, valuable and beneficial to their lives. Subject 1 did not remember any bad memories, they were all good ones. Subject 4 enjoyed experiencing another culture. Subject 6 saw her experience positively, saying, "I think changed my whole life…it made me really see the world as a wider perspective…I think it helped me to learn to give more and accept people as who they are in a broader sense." Subject 14 agreed that his experience was positive. He said, "It was probably one of the most rewarding experiences I've ever had in developing me mentally, spiritually, emotionally, for the challenges we face back here…the culture that I experienced, initially growing up, was one of poverty, and yet they had so much happiness...with so little and that really impressed on me to take and appreciate everything that we have here and not take it for granted."

Question 2:

2. (a) Was your integration to Australian schools positive or negative? Briefly, explain your experience. (b) Describe how well you think you have integrated into school in Australia? Why is this so?

(a) Integration for TCKs to Australian schools was difficult in varying degrees for all subjects. They struggled socially, and it was an 'eye-opener' (Subject 4). Subject 1 found it hard because she was young (7-8 years old), at an age "vital for developing social skills," yet she was glad for the experience now. It was difficult at first, but Subject 6 learnt from the experience and grew in herself as a result. Subject 12 valued the experience but still "hated" it. Subject 14 found it difficult as he was teased and constantly picked on. He was not used to the Australian sarcasm and humour. He felt lonely and segregated. It took a few years for him to adjust, establish friendships and feel like he belonged.

(b) When asked how well they thought they had integrated, some of the subjects found it difficult, others found it hard at first and then easier, while other subjects did not have a problem. The reasons given were:

- The cultures were different, she had to adjust to Western lifestyle with technology such as TV, radios (Subject 1)
- Had to deal with a different form of social interaction, teasing, sarcasm (Subject 14)
- She did not want to be in Australia, and did not like change, she was at a significant age – teenager, missed her friends, 'massive reverse culture shock' (Subject 6).
- The way his family raised him, "nothing to do with the Islands or the culture," (Subject 4).
- She did well as the schooling overseas was of a higher standard than Australia. This helped her integrate smoothly back to school in Australia. (Subject 12)

Question 3:

3. (a) Do you think you are unique/different as a TCK compared to other Australian students who are not TCKs? (Characteristics such as cross-cultural skills, accepting of changes, expanded world view, etc) In what ways? (b) Was that true just for when you first came to Australia, or is it still the case now?

(a) Subjects agreed that they were 'different' in that they had unique experiences and a different perspective compared to non-TCKs. Subject 6 could see unique qualities in herself and her siblings such as character development, having an expanded world view, being more tolerant and seeing the bigger picture. The subjects pointed out that they did not see themselves as "superior" or "better" but just having a different perspective, attitude and mentality to life (Subjects 6, 14). They did not see that they were too different though. Subject 1 said, "other kids would have similar problems to begin." Subject 4 saw the benefits of his unique experiences in being able to relate to other cultures more. Subject 6 said, "Different people will respond to it differently," and agreed that some people do not respond to it well. She was fortunate to have a supportive family and they were able to experience reverse culture shock together.

(b) Subjects had a variety of responses on whether they thought they were different when they first came back to Australia or mainly now. Subject 1 said, "to a large extent I've lost the fact...the feeling of relating to that culture...I've fitted in...I'm more of this culture than that culture now." Subject 6 said it was a strong fact when she first came back, but she did not think it was something one could lose. "It stays inside your character and the way you treat life and people will always be different. You can forget about it at times and sometimes I have to remind myself...get everything back into perspective...I know that there is more to life and I think I would have never known that had I not gone" (Subject 6). Subject 12 also agreed that it was truer when she first came back as she had a unique accent and had different experiences. Subject 14 said he felt he was different now

more than when he first came back, as "what we've experienced is coming out, budding now in the decisions we make as adults now." Subject 4 also agreed that the differences are still applicable now.

Question 4:

4. Most students found their experiences to be positive, when they reflected later. At the time though, many struggled to fit in and found integration difficult. Do you agree? Explain. Why do you think the adjustment time may take a long time for TCKs? What can teachers do to assist in the re-entry process?

The subjects agreed that integration was difficult at first. Culture was a big difference (Subjects 1, 4). Subject 4 said the Island culture was more laid back compared to the "fast-paced, materialistic" Australian culture. Having to deal with change, adjusting to different values, relationships, and trying to integrate the perceptions of both cultures became confusing said Subject 6. She felt quite misplaced, "like you have no home," but saw the positives as she said "it doesn't tie you down to one place and you become less materialistic." Personality also played a big factor in how well subject 6 integrated. She adopted the overseas culture as much as she could, and so found it difficult letting go of that culture. She also said that coming back was more difficult because she was older. It challenged her to be more accepting though and open-minded. Subject 12 felt that she had missed out on some of her childhood and had emotional challenges with "giving up being a minority and coming back to being part of the majority." Subject 14 found it a shock getting used to the "Australian knocking humour" and mentality, so they all experienced some degree of adjustment difficulty.

When asked how teachers can assist in the re-entry process, the following suggestions were made:

- Have a close friend, or a teacher to help stop bullying (Subject 1)
- Remedial classes (Subject 4)
- Have someone who could identify with the TCK, who understood them, a teacher who had experienced something similar (Subject 6)
- Teachers who listen and bring up conversations in class with the students to help TCKs feel accepted, and included in the whole classroom atmosphere (Subject 6)
- Do not focus on that particular student, but integrate what they experienced in classroom discussions (Subject 6)
- Team up with another child in the school, a buddy who TCKs could talk to, who had similar experiences and could explain the behaviours of Australian children (Subject 14).
- Subjects 6 and 12 did not think teachers could do much to help.

Question 5:

5. Did you feel 'safe' entering a new school? Explain.

Some students felt safe when entering school, and others found the experience difficult. Subject 12 said the school was basically the same, so she had no problems. Subject 1 also did not remember having any problems and Subject 4 looked forward to the new experience. On the other hand, subject 6 felt terrible and insecure as her friends and herself had changed. She felt different, alone, that no one cared, and found the experience to be negative. Subject 14 tried to put on a brave face, but underneath he felt scared, as the other children were different. He found it hard to fit in and to make friends.

Question 6:

6. (a) Do you harbor resentment towards the Seventh-day Adventist (SDA) school system? Why/ why not? (b) If so, what can they do to change this?

Four of the five subjects did not harbour resentment towards the Australian SDA school system. Subject 14 said, "No, because this is the culture in which they live in. They're perfectly entitled to have their own culture. I was the one who was different, so for me to fit in, it was really up to me...I don't regret going to a third world country because it's made me who I am today." Subject 6 was not happy and said that her experience had challenged her to be a different teacher to what she experienced. She felt she was not learning anything and school seemed irrelevant. Her teacher's approach caused resentment towards school. Subject 6 believed the content taught needed to be relevant to students' lives. She saw the more long-term goal of challenging her students to grow in themselves and their relationships with God and others, to be of more importance than everyday content.

Question 7:

7. (a) Were you given any support by friends when you came to school in Australia? How did it work? What happened? (b) Do you think it is valuable for TCKs to have someone designated as a friend to assist them into the schooling environment? Explain.

(a) Some subjects were supported by friends when they came back to Australia and others were not. Subject 1 had good friends at first and had her mother's support. Subject 4 was young when he came to Australia, so he did not have friends at first, but quickly was accepted and made friends. He said it might be harder for younger children, as they are not mature enough, to be able to deal with the issues. No friends gave Subject 6 support and rejected her, causing much hurt. She felt her English teacher was the only one who understood her. Subject 12 had some friends at Church who

looked out for her, but generally, they expected her to fit in and did not offer much help. Subject 14 did have a friend who was also a TCK who had recently returned, who helped Subject 14 fit in and adjust. "Without him I would have found it so much harder," (Subject 14).

(b) When asked if subjects thought having a friend to assist TCKs integrate into Australian schools was a good idea, all agreed. Subject 1 saw problems with this though, as she became very clingy to one of her friends. She said it was important for the friend to realise that the TCK may cling to them, and to help the TCK make other friends. A peer was suggested as the best person to help. Subject 4 said it would be a positive thing. Subject 6 said, "Definitely." She agreed that she needed someone to talk to about her experiences when she first came back. She wanted someone to listen, saying "preferably a peer rather than an adult." Subject 6 also said that the friend would have to be someone who was up-to-date with Australian culture and all the modern things, who could introduce the TCK to different social groups. She emphasised that the person be someone who was not quiet and seclusive, but could help TCKs meet other people, was outgoing, yet not concerned with their "popularity, but could sit down and help..." Subject 12 said that it would be helpful to have a friend, but only for the first day as she would not want to be seen as different. She saw the importance of fitting in as unobtrusively as possible. Subject 12 saw having a friend to help as more of a need for a younger child, not so much for teenagers. Subject 14 agreed, "Absolutely," to support the TCK while they make other friends and learn the new culture.

Question 8:

8. Depression is an issue brought up by a few TCKs in their surveys. Do you see this as an issue for TCKs? Elaborate. How can teachers in regard to depression assist TCKs?

Most subjects agreed that depression was an issue in the adjustment process. Subject 4 said, "Change is always a problem." Subject 6 was depressed for quite awhile when she came back to

Australia. She felt a "deep sadness of leaving a whole life that you've experienced behind, a whole group of friends…It's like having twenty people really close people to you all die at once…It's so hard...I think it's normal for people to be really sad about that and to be depressed. It's almost a grieving process...Time is really the only thing that helps you recover…" Subject 14 felt depressed as he was unfamiliar with being teased and called names by his peers and could not understand why they were treating him so.

Subject 1 did not personally see depression as an issue, as she had a strong relationship with her mother and God. Having her mother, God and friends, helped Subject 1. She suggested that these things could make a difference for others too.

Subjects gave a variety of suggestions for teachers in assisting TCKs in regard to depression:

- It depends on how the TCK found the depression. Teachers could help the TCK gain a strong relationship with someone, especially God. (Subject 1)
- Teachers need to look out for TCKs, support and understand them. (Subject 4)
- Ignoring depression is not the way to deal with it. A teacher first needs to identify with the TCK before they can help them. (Subject 6)
- Teachers need to be aware that TCKs will experience depression from time to time, and TCKs need encouragement. They should "not give them bonuses or privileges because that will make it even worse because the kids will pick on them even more, but perhaps pull them aside one day after school and ask them how they're going and just show you're interested in the child and make sure they're not left alone" (Subject 14).

Question 9:

9. Do you feel different to everyone else? Explain. How can we (SDA schools) help?

Some subjects felt different to everyone else and others did not. Subject 12 did not feel different. This could be because she did not integrate with the overseas culture and kept her Australian identity. Subject 1 said she felt very different when she first came back to Australia, but not so much now. She had integrated now and saw it as both good and bad. She did not like the materialism of Australian culture and wanted to "just see things from that (overseas) perspective again." Subject 4 felt different but said it was for other reasons, not culture. He said, "It's more just of who I am." Subject 6 felt different to others unless they had traveled or lived overseas themselves. She only really connected with other TCKs. Subject 14 said he was the same as everyone else in some respects, but "the areas of fun differ and the areas of treating other people differ, so in that regard I felt a little bit different."

Subjects gave the following suggestions for teachers to help TCKs not feel different:

- Treat them the same as everyone else even if they act differently, and encourage other students to do the same. (Subject 1)
- Set up social service type counseling. (Subject 4)
- Awareness and understanding of third cultures is important, by talking about third cultures. (Subject 14) He said, "Helping their kids realise how really well off they are compared to many other kids…so they realise what they have is really, really good and so they don't take it for granted…and might be able to understand the people who live in those other countries and how they feel…interact with them."

Question 10:

10. One student made the comment, "It would be good to get together with other missionary kids to see what their perceptions were." Do you agree? Why/ why not?

Subjects mostly agreed that it would be helpful for TCKs to talk with other missionary kids about their perceptions. Subject 1 had many friends who were TCKs, so they had something in common already. She said she would be happy to talk to other TCKs if they needed it. Subject 4 said he had a good experience and agreed it would be good to hear other TCKs' experiences. Subject 6 also agreed strongly. She had no other TCKs close by for support and to identify with when she came back, and she wished she had. "Just to know that someone has experienced those feelings, emotions, depression...You can cope with it together and encourage each other"...Just say, "No-one else understands us, let's just go through this together. I think that's a really good way of support" said Subject 6.

Subject 12 said she had moved on from that part of her life and did not associate herself with being a TCK, so did not see it as important for her to meet other TCKs. She mentioned that most TCKs went overseas when they were young had a positive experience. Subject 12 said it was much harder for adolescents to go overseas than for younger children.

On the other hand, Subject 14 saw the importance of interacting with TCKs, "because that way you can get feedback from them and realise that no, you're not weird... and the kids that are picking on you are also picking on your friends...that have also been third culture kids...It gives you a lot of self-encouragement to sort of know that you're not the odd one out...there are other people out there that have experienced the same as you."

Question 11:

11. Do TCKs have to adjust to everything in Australia? Are there some things you don't want to adjust to in Australia and why?

All subjects agreed that there were things in Australia that they did not want to adjust to. They saw the good and bad things of a culture. The main issue subjects did not like about Australia was materialism (Subjects 1, 6). Subject 4 liked the time spent in the overseas culture as it was slow and "you take life at your own pace." Subject 6 also did not want to get caught up in the "vanity, self-consumption" in Australia. She said it was easy to get "swept along with the trends and modern thought." Subject 12 did not want to adjust to the racist attitudes. Subject 14 did not like the sarcasm and "Aussie knocking…tall poppy syndrome." He said, "to put somebody else down who can't defend themselves and who aren't dominant and can't give their own back can be quite devastating for that child."

Question 12:

12. Did your parents help you adjust? If so, how?

Most of the subjects were assisted by their parents when they integrated to Australia. Subject 1's mother helped her develop strong relationships with God and others. Subject 4's parents encouraged him to do social things and become interested in other children. Subject 6 said her Dad really understood and supported her. She had encouraging parents who listened and did not ignore her when she was struggling. They talked with her and helped her find her own solutions. They used an inductive method, which Subject 6 said teachers could also use. Subject 12 said her mother helped her make friends easily at Church, but at school there was nothing her mother could have done. Subject 14's parents comforted and reassured him when he came home crying from school when he was teased. "They'd say I should just take it, don't fight back, just accept it and smile and

give them a nice comment in reply and they'll soon learn you're not in there to be made fun of, you're there just to be their friend" (Subject 14).

Question 13:

13. Do you want to live in another country? Why/why not?

All subjects agreed that they would like to go back overseas sometime. They were happy to be where they are currently, but in the future they would like to go overseas. Subject 1 would like to take a year off and do volunteer work to "realise again...that we're so lucky here...just to go back and re-experience it...put a new perspective on life." Subject 4 said he would like to go back to the Islands sometime, but at the moment he was enjoying living in Australian culture. Subject 6 also agreed that she was content to be in Australia finishing her studies, but said she would definitely go overseas later. Subject 12 expressed a desire to go back overseas but wanted it to be her own choice, not her parents. Subject 14 said he loved both Australian culture and the third world culture, because in the third world, "they're so grateful for the meagre possessions they do have and also I'd like to take my kids back there too, and do a similar thing to what I did, and I wouldn't change that...I think it's very valuable and important in their growing up."

Question 14:

14. When you came to Australia, did you want to return to the country that you left overseas? Why/ why not?

Some subjects wanted to return to the country they left overseas when they first came back to Australia and others did not. Subject 1 did not remember feeling that. She was excited about moving and said, "I've looked forward, not back." Subject 4 just accepted it as part of his life and moved on. Subject 6 wanted to go back because she felt it was more of a home to her than

Australia. She was used to the culture over there, felt more appreciated and understood. She had her identity there and not in Australia. Subject 12 was glad to come back to Australia as she had a negative experience overseas. She did not want to be there, felt restricted, lonely, isolated, and did not try to integrate with the overseas culture. She said, "I wanted to maintain my personality, and that was Australian...integrating into the...culture lost that." Subject 12 said it was her own feelings, not her mother's, as her mother liked it overseas. She did have some good experiences but said the bad outweighed the good. Subject 14 on the other hand, wanted to go back overseas as that was home for him. He had grown up there. "That's where I moulded all my traditions and attitudes and thoughts," Subject 14 remembered coming off the plane, seeing all the white people, and saying, "Mummy, I want to go home. This looks too different." It was a real shock for him, but he was glad he was in Australia now with its educational opportunities. "I want to use what I learn now and take it back to the third culture and be able to show them the things that I've learnt so they can help out in their lifestyle" (Subject 14).

Question 15:

15. Where would you rather be now? Why?

Most subjects agreed that they were content to be in Australia now. Subject 1 said, "I love it here. This is where I'm meant to be." Subject 4 saw positives in both places. He liked the social opportunities in Australia, but also liked the time spent and food experienced in the Islands. He said, "Everywhere has good and bad." Subject 6 said that she was in the right place for now as she was finishing her course. At the same time though, she felt she would go back overseas in the future. Subject 12 also was happy in Australia. She wanted to be travelling, but only because she did not want to be studying. Subject 14 was also content in Australia, saying, "Here now, learning for there later."

Question 16:

16. (a) How was your spiritual experience affected by your time overseas? Your past spiritual experience (b) How has this influenced your life now? Your present spiritual experience.

(a) When asked how their spiritual experience was affected by their time overseas, subjects gave the following responses. Subject 1 remembered the programs she was involved in overseas, but said that the experience of integrating back into Australia where she had to rely on God was what gave her a strong relationship with Him. Subject 4 said that his spiritual experience was more conservative in the Islands and he grew up in a conservative family, but it was changed now. Subject 6 said her spiritual experience was changed in a big way and she saw herself as a different person from when she went overseas. She went at a significant age (13), and had lots of close friends so she did not want to go. Subject 6 felt, "A huge dependency on God for everything 'cause you feel so lonely, depressed about coming back, you feel like nobody understands your past or your present...God's the only one who can really understand...to me that was such a comfort and I really turned to Him a lot." Subject 12's experience was influenced negatively the whole time as the culture overseas was very conservative and she was a teenager at the time, so felt quite stifled. She rebelled against the conservative attitudes.

Subject 14 on the other hand, gained a deeper spiritual experience as a result of going overseas. He said, "It is the not taking of life for granted that really, really makes you stronger in your relationship with God, because you don't think you need Him 'cause everything's going so great, but when you know where you'd be without God, I think you sort of realise the He is there and He's blessing you immensely...By seeing the happiness in third world culture kids faces when they're playing with a rubber tube, just makes me really inspired to know that there is happiness in poverty. It's not wealth that makes us happy but it's the love that God's given us that makes us truly happy inside."

(b) Subjects were asked how their present spiritual experience was affected by living overseas. Subject 1 had to develop her spiritual experience for herself back then and she still had questions, but said, "It became important for me and it has been all the way through, and I don't think I'll ever lose that." Subject 4 said his experiences have made him realise the differences between culture and religion." Subject 6 also agreed her present spiritual experience had been affected in a huge way. On reflection, she said, "I could really see His will and His working in my life and that just really makes me so excited to think that...if I'm close to Him, the same thing can happen for the future." Subject 12 became more reliant on grace as a result of her experience. She used to be works oriented, but now she said she had moved on. Subject 14 came back to Australia and tried to fit in and let his past disappear. He said he adopted the materialistic lifestyle in Australia and his life went down as he got further away from God. He went back overseas, and re-established that passion for God. He realised he did not want to work for money, but to serve God and others. He was learning now in Australia to later go back overseas and work for God.

Question 17:

17. (a) Do you think your past life has been affected by your overseas experiences? (b) Do you think your present life is affected by your experiences? (c) Do you think your future life will be affected? Explain.

Subjects were asked if their life had been affected by their overseas experiences. All students agreed that their life had been affected in the *past*. Subject 12 received a better education overseas. Subjects 1, 4, 6, 14 all agreed that their *present* life is affected. Subject 4 could relate to other Islanders now when he talked to them. Subject 12 on the other hand, did not think her present life was affected. She had moved on from there. When asked about their *future* life, all subjects agreed that it was affected in some way. Subject 1 said, "If I hadn't been over there I might not necessarily

have the desire to take a year off and do volunteer work…I wouldn't be the same person if I hadn't have had that experience." Subject 4 was not really sure, but he hoped so. He hoped to go back to the Islands and be able to relate to the people there. Subject 6 said, "Just knowing that God plays a big part in my life." Subject 14 agreed strongly saying, "Those memories will never disappear. They inspire me to help out those who are less fortunate than me. The money that I do earn is not for my own richness but to put towards a project or something to help other people…by talking with sad people around College…you can share your experiences…of how God has led you and blessed you…"

Question 18:

18. Do you think your overseas experiences as a TCK have made you a 'better' person? How?

When asked if their overseas experiences had made them a 'better' person, subjects were a bit hesitant to use the word and clarified what they meant by 'better.' Subject 1 agreed that her experiences had helped her to "see things through other people's eyes…through third culture." She found it hard to fit in, but as a result of her experience, she could now understand. Subject 4's experiences had given him a better perspective on life. He was more open, accepting of other people and cultures, and able to adapt to change better. Subject 6 said it was hard to define 'better,' but said she was a more complete person as a result of living overseas. She depended on God more and therefore saw herself as more complete. She had, "Bigger perspectives, (was) more rounded, more stable person in a way which is just strange considering how much you move around and how much emotional draining and baggage you have to deal with, but…I think more complete and more stable because a lot of people, others who haven't been overseas, I talk to them and they really have no direction for their life, maybe because they don't know so much about life…I feel more complete and it's been a very positive experience." Subject 12 was instead a more cynical person. She was more culturally sensitive and saw that as 'better,' but did not see many good things from

her experience overseas. Subject 14 was more positive and said he was better in that he was "more aware of God's influence and power… How much He's really blessed us over here as a country and as individuals."

Question 19:

19. Do you have any further questions or comments you would like to make? Are there any issues schools need to know that you would like to raise in regard to TCKs entering Australian SDA schools?

Subject 1 did not have any further points to add. Subject 12 said that her negative experience was not the norm for TCKs. She said many TCKs do not understand the aspect of being 'cool,' and this is especially important in the social aspects at school. Having a lack of understanding in Australian social behaviours therefore makes integration difficult. "Somebody needs to give them a list of things...just helpful hints of what to do and what not to do," suggested Subject 12. She did not think a teacher could assist in this way and suggested another child may be able to help. Also, she did not think that Primary school children needed help, only adolescents.

The other subjects offered the following helpful suggestions for teachers when integrating TCKs into Australian schools:

- Subject 4 saw the need for teachers to help TCKs integrate in to Australian schools from a third culture place.
- Most issues had been raised by the interview (Subject 6). She said, "Teachers can play a really important role in helping TCKs come back because, students look to teachers for a lot of encouragement and advice…teachers in general, I think play a large role in students' lives and can change students and especially class dynamics. I think the teachers can direct the class to respect TCKs or not to respect them, in the way they treat them in class…If a teacher is aware

of TCKs really struggling…a teacher can even bring them around to help the whole class grow from that one person's experience…the teacher can do a lot in helping the TCK and in helping the other students to be more tolerant and supportive."

- Teachers need to realise that TCKs are different and need support (Subject 14). He said, "TCKs have a totally different mentality and mindset when it comes to interacting with other younger children. They've got a broader understanding of culture so therefore they're not going to be biased or culturally negative to people, but the way they interact and treat other people is going to be drastically different, so if the teachers… can take that into consideration…when they…integrate them…make sure that over a period of two, three, four months that they be with them step by step so they fit in and don't get scared away from opening up and budding into the fruitful people that they really are."

Case Studies:

From the survey analysis and interview responses of five Avondale College tertiary-level students, three subjects were selected and three subsequent, comprehensive case studies were developed to further embellish the data.

Tertiary Level:

Case Study 1 - (Subject 1)

1. Subject 1 was a nineteen-year old female who lived in the Pacific Islands for only a year when she was quite young. She returned to Australia in grade four, and found it difficult to adjust at first socially, but was now grateful for the experience, as she grown as a person in ways she would not have otherwise. She was excited about moving and had looked forward ever since, not back. She had great memories and she was especially grateful for the values she learnt while overseas. She had moved around many times in her life though, so she did not have a sense of place to call "home."

While overseas, Subject 1 enjoyed the simplicity of the lifestyle and integrated by playing with the national children and eating the local food. She fitted in well academically within a few weeks of re-entering Australia, but took longer to adjust socially. Adjustment was difficult, as Subject 1 was at an age where she was developing social skills when she returned to Australia. She was different from her Australian friends, as she could not relate to their music, entertainment, and materialism. Subject 1 had some friends that assisted her in adjusting to Australian culture. God and her mother were great support during this time. She saw TCKs as being adaptable, accepting of others, having a mission outlook and being resilient. Subject 1 learnt to view the world from other people's perspectives. She wished she had a 'buddy' for support in her integration to school in Australia. She mentioned that it was important for teachers not to treat TCKs differently when they are integrating, as TCKs are trying to fit in and gain acceptance. Subject 1 felt she had integrated into

Australian society now, and was happy being part of Australian culture. She expressed a desire to go back overseas to look at life from that perspective again, sometime in the future.

Case Study 2 - (Subject 6)

2. Subject 6 was a twenty-year old TCK who had lived overseas in Europe for two and a half years during her teenage years, and really enjoyed her experiences. Integration back to Australia was difficult for her, as she was an adolescent. Although she was not overseas for long, she saw her experiences as positive as they changed her whole life by giving her a broader view of the world, higher maturity and strength of character.

Subject 6 immersed herself with the overseas culture and tried to integrate as much as she could. She learnt the language while overseas and still kept contact with friends there, as she saw that part of her life as still important to her. She especially enjoyed her experience as she felt she was needed overseas and had a purpose for her life. Subject 6 felt her character and personality was shaped as a result of living overseas, and she could see the benefits for her life now and in the future. She also saw the positive aspects of her integration experience now, even though it was difficult at the time, such as learning to be more patient, giving and accepting of others.

Her assimilation of the foreign culture into her own life, made integration back to Australian culture difficult for Subject 6. Subject 6 had difficulty adjusting, as she did not want to come back, and did not feel part of Australian culture. Subject 6 missed her friends overseas and did not want to fit in with Australian society. She did not like the materialism, and saw school as focusing on irrelevant topics. Subject 6 was frustrated and could not identify herself with those in Australia. She took a long time to adjust, about six months, and was quite depressed during this time. She did not want to be at school, and her previous friends ignored her. She felt lonely and very different.

Only one teacher helped her, just by listening and trying to understand her. Subject 6 said that teachers need to try and identify with TCKs, and that content at school needs to be made personally relevant to the students. Teachers need to build up the experiences of their students so TCKs are seen as valued by others. Furthermore, the differences, and similarities of cultures need to be explored, to develop an appreciation for Australian culture and other cultures.

Subject 6 mentioned that her siblings reacted differently to adjustment back to Australia, as they possessed different personalities and did not integrate with the overseas culture as much as she did. She pointed out the fact that different people react differently to their experiences.

Her parents supported her through this difficult time and God was her strength. Subject 6 learnt to rely on God more and developed in her relationship with Him as a result of not having supportive friends. Subject 6 saw now that she had grown as a result of the experience, and felt like she had integrated well in Australia. Subject 6 said she could never forget her experiences as they had become part of her character and she would always view life differently. Although she is content where she is now, she still had a desire to go back overseas to work in the future.

Case Study 3 - (Subject 14)

3. Subject 14 was a twenty-year old male, who grew up in the Pacific Islands. He lived overseas for seven years and it was where his childhood memories and his heart were. He really valued his experiences and believed it was the best years of his life as he learnt morals and attitudes there which helped him meet the challenges in Australian culture. He felt his home was both in the Islands and in Australia.

Subject 14 learnt the language while overseas and enjoyed the freedom and simple lifestyle. He matured more quickly, learnt cross-cultural skills, and was more selfless as a result. He was

impressed by the happiness of the local people even though they were poverty-stricken. He had learnt not to take the benefits of Western society for granted.

On returning, Subject 14 found it difficult assimilating with Australian society, and was teased by the other children. He did not fit in with some of Australian culture such as the sarcasm, humour, and crude aspects, as he was used to treating others with care. He felt very lonely and did not understand his peers. It took him six or seven years to adjust. Subject 14's parents helped support him during this stressful time by reassuring him there was nothing wrong with him as a person. He did not feel 'different' as in better, but just had different experiences and therefore had a different perspective on life. Subject 14 believed his experiences influenced the decisions he currently makes as an adult.

Academically, Subject 14 did not have any problems, yet socially he found integration stressful. He wished he had a buddy, another TCK, to help him with culture shock and to debrief with. He needed help learning about Australian society as he was used to a foreign culture. He mentioned that older children find it more difficult to adapt than younger children do. He said it was important for teachers to be understanding, encouraging and provide extra-personalised support after class and coaching for TCKs to help them adjust. Workshops would also be a good idea to help TCKs, suggested Subject 14. He also saw the importance of talking with other TCKs, to realise that others felt the same as he did.

Subject 14 did not harbor resentment towards the school system as he believed this was Australian culture and Australians were perfectly entitled to have their own culture. He was the one who was 'different' and saw it was his responsibility to adjust. He did not have any regrets of going to a third world culture, and was happy for who he was now. He was happy living and learning in Australia now, in order to later go overseas and work in service for God and others.

Case Studies

High School Level:

As a result of surveying and discussing with five Avondale High School subjects, the following five brief case studies were developed.

Case study - 1

1. Subject 26 was not affected much by his time overseas. He had a positive experience and enjoyed it. He mixed with other cultures and lived like them for the three years he was there. He was home-schooled while overseas and returned for grade two so he was quite young when he returned. He said, "I don't think I stayed long enough to be affected." This comment could be a reflection of his parents' attitude towards living overseas. They may not have wanted their children to integrate much with the local culture, so the children could fit back into Australian culture without too much adjustment. Subject 26 mentioned that he had not thought about being a "Third Culture Kid" before. He easily adjusted himself without help from his teachers.

Case study - 2

2. Subject 27 also enjoyed his time overseas and expressed a very positive attitude towards being a "Third Culture Kid." He integrated in various ways with the overseas culture by learning the language, having local friends and eating the same food as the local culture. Living overseas was seen as less stressful compared to Australian culture. Subject 27 mentioned the social benefits of being a TCK. His experience with other cultures resulted in him making friends more easily. After living overseas for one year, subject 27 returned for grade 5, so was also quite young when he returned. It only took three weeks to adjust back in Australia and he missed the people and his family in the overseas culture. He still maintains contact with friends overseas.

Case study - 3

3. Subject 28 had quite a positive experience overseas, saying he experienced a culture some people never see. In regard to being a TCK he said, "I used to be and loved it." He was overseas for a year and returned for grade eight, so was older when he went overseas. He took three to four months to adjust back into Australia. He liked the freedom of being able to do his own thing and was home-schooled while overseas. He integrated in many ways by living like the local people, talking like them, and participating in their culture. Characteristics mentioned were adventurous, cheerful, caring, globally aware, experienced, not racist and "thinks of others." Subject 28 saw the benefits of his experience such as, "Geography is easier," and enjoys socially being with people. Although he had trouble being accepted by others when he came back to Australia he still feels insecure. He said his teachers did not help him integrate back into school in Australia.

Case study - 4

4. Subject 29 was also positive when reflecting over her time as a TCK, yet she also has some needs and felt "a bit lost" returning to Australia. Subject 29 integrated with the overseas culture by learning the language, eating their food and adopting much of the culture. She found many benefits of being a TCK, such as being globally aware, not racist, being open-minded, outgoing and getting along better with other nationalities at school or in the community. Her geography was enhanced, she gained broader views and learnt to be more accepting of people. On the negative side, her self-esteem is low, she feels shy and a sense of homelessness and rootlessness as a result of being a TCK. She spent fifteen enjoyable years overseas, so integration was more difficult for her. Furthermore, she returned in grade eight, in her teenage years, so this was already a stressful time for her. It took her three to six months to adjust in Australia. Subject 29 also had social difficulties when returning to Australia. She has a need to be accepted by her peers and her knowledge was limited in some subject areas compared to non-TCK students. She sees school in Australia as different from her school overseas, and says that teachers need to help TCKs catch up and

understand when they integrate into school in Australia. Subject 29 still maintains contact with her friends overseas. She also mentioned that her teachers did not help her in her integration process.

Case study - 5

5. Subject 30 had a very positive experience as a TCK and misses the freedom experience overseas, such as not wearing uniforms. He was overseas for two years and returned for grade one, so was quite young when he returned. His experience was positive in that he made lots of friends there and he still keeps contact with his friends overseas. The characteristics he gained were more experience and cultural awareness. Subject 30 said his social needs are to have friends. He also mentioned that he had to repeat a grade and his teachers did not help him integrate into school in Australia.

CHAPTER FIVE: DISCUSSION

Discussion of Survey and Interview Results

The results of the study generally support the literature regarding Third Culture Kids, their characteristics, experiences, and the issues surrounding TCKs' social and academic integration to school in Western culture. Although TCKs is a term relatively unknown to most people (Useem & Downie, 1976), the majority of subjects surveyed, knew what TCKs were and sixty-eight percent identified themselves as being one.

From the survey and interview responses, the majority of TCKs felt happy being missionary kids, enjoyed their overseas experience and benefited personally from it. TCKs expressed the real richness of the experience and how it contributed to character development (Subjects 1, 6, 14). Character development was a strong theme that emerged from the study, as found in other research (e.g., Huntington, 1936, as cited by Moessner, 1992; and Austin, 1986).

Ninety-two percent of tertiary subjects enjoyed their time overseas. Seventy-nine percent of tertiary subjects surveyed had positive feelings towards being a missionary kid. "I wouldn't change it for the world," wrote Subject 7 and similarly Subject 10. "It was the best time of my life," wrote Subject 14. This is in agreement with Slifer's study (1970), as cited by Moessner (1992), where eighty percent of missionary students responded favourably towards their overseas experience.

The results showed that TCKs are more open to other cultures and do not identify with just one group of people. When asked, "Where are you from?," some TCKs mentioned both the overseas culture and Australia, or wherever their family was at the time (Subject 14, 17). Gillies (1998) argues that TCKs will be successful people in the Western world with their focus on

multiculturalism. The present study supported this finding which is important as our society moves towards globalism in the twenty-first century (Gillies, 1998; Malone, 1998).

The findings of the study showed that TCKs generally do not have a strong sense of "home," as mentioned by Subjects 6, 19, 20, 25, 29. Sixty-three percent of tertiary subjects surveyed found the question, "Where is home for you?" difficult to answer. When interviewed, Subject 6 said she felt misplaced, "Like you have no home." TCKs felt like they did not belong to a geographic location or one culture. Gleason (1970), as cited by Moessner (1992) supports this finding.

Characteristics of TCKs and Integration

Positives

The characteristics identified by subjects in the surveys on TCK characteristics and are supported in the literature (e.g., Cottrell, *et al.*, 1993; Dyer & Dyer, 1989; Klandermann, 1997). The majority of characteristics identified by subjects were positive, such as, being flexible, adaptable, mature, having trust in God, acceptance, language skills, open to change, expanded world-view, more globally aware, broadminded, and tolerant of other cultures. Subjects 5, 10, and 16 mentioned having higher maturity levels. These responses are supported by Dyer & Dyer, 1989; Helen, 1996; Klandermann, 1997; and Reken, 1995.

Nine subjects wrote further comments about the positive characteristics of TCKs. Some of the issues they raised included, unique perspectives and personality changes. As a result of the overseas experience, TCKs' gained a broader outlook on life, and viewed the world differently (Subjects 6, 13). Subject 6 said she gained, "Bigger perspectives," and became a "more rounded, more stable person."

Subjects 14 and 19 said that teachers need to be aware that TCKs have a different mentality, and therefore TCKs find it difficult to understand Western culture and interact with others. They need help fitting in. Harrell (1977), as cited by Austin (1986), and Reken (1995), support these responses.

A major theme identified by the subjects was cultural diversity. This distinctive quality is a major theme found by Reken (1995) in her study of adult TCKs. TCKs gained a deeper appreciation, awareness and tolerance of other cultures from their overseas experience. Furthermore, Subject 6 said that by discussion in class, teachers could play an important role in helping the "whole class grow from that one person's experience." Reken (1995) and Gillies (1998) support these findings. Gillies (1998) states that TCKs are a great asset to the classroom as "they can serve as a model of multicultural education principles," due to their expanded world view, tolerance of diversity, skills in observing, and their exposure to cultural differences (p.36).

Not only did the subjects develop tolerance for other cultures, they developed tolerance and acceptance of all people. This was evident in the results as listed in the survey of TCK characteristics. "Acceptance of others" was a major characteristic identified by the subjects (Subjects 1, 6, 17, 18, 22, 25). This is further supported by Gillies (1998).

There were various factors identified by subjects that influenced their characteristics and integration. The issue of internal and external influences on integration success was a main theme that resulted from the study. Subject 1 and 12 wrote further comments, saying it was their personality that influenced their characteristics.

It was evident in the discussion with the high school subjects, that there were two ways of seeing the overseas culture and level of integration. Some parents protected their children and did not

integrate with the overseas culture, while others immersed them in the foreign culture. The reaction of the parents therefore influenced the children's attitudes and impacted on their adjustment. This was reflected in the high school subjects' responses.

The tertiary-level results also supported these findings. Subject 4 said it was not the overseas culture that affected his integration, but it was how he was raised. Subject 6 said that personality influenced her integration. She immersed herself in the overseas culture and then found it very difficult to fit into Australian culture. Subjects 3 and 12 also believed that the characteristics were a result of their personality and other factors, not due to cultural experience. Subject 12 did not want to be part of the overseas culture, so did not assimilate and as a result, found her overseas experience to be quite negative. From this finding it seemed that the subjects of the present study perceived the success or failure of their integration as being something they personally had control over. The literature further supports that the amount of contact/assimilation with the overseas culture has a major impact on the ability of TCKs to integrate into their parents' homeland (Gillies, 1998).

While some subjects attributed their integration to internal factors, others had a different view, for instance, Subject 11 said, "TCKs cannot be generalised, each is individual and different people react differently." This was further supported by Subject 6 when interviewed. Subject 14 said about his Australian peers, "This is the culture in which they live in. They're perfectly entitled to have their own culture. I was the one who was different, so for me to fit in, it was really up to me to adjust..." The results of the study, it can be argued, indicate that the length of time it takes to adjust and how well TCKs integrate was influenced by a variety of factors such as personality, family, attitudes, and perspectives. These adjustment factors are further supported by Gillies (1998).

Negatives

There were more positive characteristics than negative ones identified by the subjects as being characteristics of TCKs, which further reveals that TCKs view their experience positively. The negative characteristics identified by the subjects in the surveys are also supported by literature (Austin, 1986; Jordan, 1992; Klandermann, 1997; Reken, 1995). Some of the main negative characteristics listed by subjects were, being introverted, trouble fitting in socially, feeling lonely and having a conflict in origin (not knowing where to call "home"). The negative characteristics circled by subjects to indicate they possessed them, were the characteristics identified by Jordan (1992), Klandermann (1997), and Reken (1995).

The issue of age was also revealed in the comments on negative characteristics for TCKs. Some subjects saw the negative characteristics not as unique to TCKs, but present in most teenagers, whether they went overseas or not. Subject 12 said that all teenagers experience some negative characteristics. Austin (1986) supports this by saying that some TCKs do experience severe emotional problems but it is probably no greater than that experienced by non-TCK youth.

The age at which a person went overseas and the age at which they returned therefore had a major impact on the adjustment process. The subjects saw that teenage years were more problematic and therefore a more difficult time to deal with other cultures and integration (Subjects 1, 6, 12, 14, 21). Subject 6 said she found adjusting to Australian culture to be more difficult than her younger siblings did because she was older. Subject 12 also agreed that living overseas is more difficult for adolescents than younger children. She wrote, "Young kids do really well...Teenagers just shouldn't be sent." However, she did enjoy some of her experiences, and also pointed out that her experience was not the norm - most TCKs have a positive experience. Jordan (1992) and Gillies (1998) agree that adolescents find integration difficult. The social aspects are a big issue for teenagers and Jordan (1992) says it is important to be sensitive to adolescents during this time.

From some of the subjects' comments in response to the characteristics of TCKs, it was noticed that TCKs generally had difficulty adapting to culture shock in returning to Western society (Subjects 22, 23, 25). The longer they were away, the more difficulty they had adapting. Culture shock is also discussed in the literature as a major problem for TCKs during integration (Foster, 1986; Jordan, 1992).

A major theme identified by the subjects was the degree of difficulty experienced when they entered or re-entered Australia. All subjects interviewed experienced some level of difficulty adjusting (Subjects 1, 4, 6, 12, 14). Subjects' adjustment success varied, as some had no problems integrating, while others found integration more difficult. Some took no time at all (Subjects 23, 25) , others took a few weeks to adjust (Subjects 26, 27, 30) while others took a few years to adjust (Subjects 8, 21,22). Many of the subjects had negative feelings when they first came to Australia, but the feelings had since changed and they could now see the benefits of their overseas experience. Subject 1 wrote, "These took awhile to get over...I've basically integrated back into Australian culture now. However, I don't regret the experience at all."

The social aspects of integration were another big theme emerging from the study. Subjects lacked knowledge of Australian society, and therefore felt isolated and did not fit in (Subjects 1, 2, 7, 8). Fitting in took a long time for Subjects 13 and 17. The literature supports this fact as Austin (1986) states that TCKs do not know the "lingo" or expectations, so have trouble integrating. Subject 8 wrote, "I felt very left out, and different. I wasn't up on all the latest toys/TV programs." Subjects 1, 11, 14 and 19 agreed. These results are further supported in literature by Gillies (1998). Dyer & Dyer (1989) further argue that Education may not be the area requiring the most attention. "Coping with anger at leaving school and friends overseas...and recognising changes and adjustments when living in Australia," are the more difficult issues that TCKs have to deal with (p.224).

The results of the study also identified that 'loneliness' and 'feeling different' were two major feelings TCKs had during integration to school in Australia. Many subjects felt lonely when they came to Australia. The subjects interviewed tended to see themselves as different, not "better." They wrote about having different experiences and therefore a different outlook on life (Subjects 4, 12, 14). These characteristics are supported by O'Donnell (1992), and Reken's study (1995) where she found that "Students raised in countries outside the United States were distinctively different from...students born and raised in the USA" (p.2). Gleason (1970), as cited by Moessner (1992), and Jordan (1992) also support the concept that TCKs feel lonely when integrating.

The need for acceptance also emerged from the results of the study (Subjects 1, 6, 17, 18, 22, 25). Subjects mentioned this was not only a characteristic TCKs possessed, but it was also a major need of TCKs when adjusting to school in Australia. This need of TCKs is also identified in literature by Gerner (1994) and Jordan (1992).

Materialism was another issue subjects raised in the surveys and interviews (Subjects 1, 5, 7). It is a part of Australian culture that TCKs do not agree with. Subject 6 wrote that materialism was the first thing she noticed when she returned to Australia. Subject 14 when interviewed about how he felt about being a missionary kid said he learnt "wonderful values, which are hard to learn in a materialistic Western country." Austin (1986), Jordan (1992) and Reken (1995) also discuss the issue of materialism.

The issue of depression received minor attention from the respondents. As integration is a difficult time for TCKs, some of them experienced depression (Subjects 6, 12, 14, 22) To deal with depression, the subjects suggested a variety of strategies for teachers to implement, such as not singling the TCK out and making a big deal of their experiences. By contrast, Reken (1995), who

focused on separation and depression in her study, attributed depression as a major problem expressed by adult TCKs.

Grief was mentioned by Subject 6 in the study, as being part of the adjustment to Australia. It is interesting to note that only one subject identified this feeling, even though grief is a major area identified in literature (Dyer & Dyer, 1989; Irish (1983), as cited by Austin, 1986; Reken, 1995).

The results of the study showed that it would be beneficial for TCKs to get together and discuss their experiences (Subjects 1, 6, 7, 14). These comments are supported by literature such as the Missionary Debriefing And Renewal Program (DAR) (Campus Crusades for Christ International, 1998), and Schaetti (1997). When interviewed, subject 6 mentioned that she felt most comfortable with those who had traveled or lived overseas. Austin (1986) and Pollock (1997a), who say TCKs feel most comfortable with others of similar background, further support the notion that TCKs would benefit from informal gatherings.

Although integration was difficult, the subjects' responses showed that they had benefited and had grown from their experience (Subjects 1, 6, 14). Subject 6 said, "It made me grow and learn a lot that I probably wouldn't have if I hadn't experienced that." Irish (1983), as cited by Austin (1986), further agrees by saying, "Re-entry is an opportunity for growth" (p.237).

Furthermore, the results showed that most TCKs were content living in Australia (Subjects 1, 2, 6, 12, 14). It can be interpreted from these results that the subjects had integrated successfully into Australia and were currently settled there. Although they were content, many of the subjects expressed a strong desire to go back overseas (Subjects 1, 4, 6, 12, 14, 25), which included all the subjects who were interviewed. The literature supports the notion that TCKs have an increased interest in travel and are highly mobile (Austin, 1986; Bell, 1968; Gerner, 1994; Tucker, *et al.*,

1998; Schaetti, 1997). Austin (1986) further states that this does not imply that they are rootless or poorly adjusted, but TCKs feel that they can go anywhere and feel comfortable (p.170).

Advice for teachers

The responses in the study show that not many TCKs were supported by their teachers when they came to Australia. This fact is supported by Useem & Downie (1976), as cited by Austin (1986), who state that, "One reason the schools lack appreciation for the great potentialities of these young people is that few educators have studied TCKs" (p.170), and Hofman (1993), who says, "Very little help is available for those MKs who have difficulty..." (p.174).

The main recommendations that subjects offered were for teachers to be aware of TCKs and their needs, to be understanding, accepting, and to help them fit in socially (Subjects 1, 6, 7, 12, 22) .

The findings of the study show that TCKs do not want to be singled out and treated differently at school. Teachers should try not to make TCKs' uniqueness a problem for them as they are trying to fit in with their peers. When interviewed, Subject 14 said teachers should, "Not give them bonuses or privileges, because that will make it even worse because the kids will pick on them even more." Useem & Downie (1976), as cited by Austin (1986), and Gillies (1998) who say teachers should focus on TCKs as individuals, not on their unique background, further support this strategy.

The subjects of the study identified that TCKs need support when adjusting to Australian schools. They mentioned that a buddy, friend, peer, or another TCK who could help them adjust, would be desirable (Subjects 1, 4, 6). Gillies (1998) further supports this finding. Subject 14's recommendation to teachers, of debriefing for TCKs, is also supported by Jordan (1992).

It is also important for children to learn to value other cultures and Australian culture, and teachers can play an important role in this (Subject 6). Subject 14 also mentioned the importance of teachers drawing on the unique cultural experiences of TCKs in the classroom. "Encouraged me to share my experiences with the class. When they saw where I'd come from, what I'd done, it was an easy, open transition period," said Subject 15. This is further supported by Gillies (1998), and Harrell (1977), as cited by Austin (1986).

Subject 7 summed up the positive experience of being a TCK by saying, "With appropriate strategies to re-enter the classroom, third world experience can be a positive thing as long as transitional steps/skills/processes are allowed."

CHAPTER SIX: CONCLUSION

Conclusion: Recommendations, Limitations and Future Studies

It can be concluded from the findings of this study that TCKs have some degree of difficulty integrating with Australian culture and therefore need assistance and support from educators, family and the community.

The subjects' main conflict was trying to juggle two cultures. They found integration to Australia difficult because they had new cultural perspectives and a new identity as a result of living overseas. They had incorporated some of the foreign culture into their lives, and were then trying to fit in with and understand Australian culture, which was quite different from what they had experienced overseas.

TCK subjects had changed as a result of living overseas, and therefore found it difficult when integrating with Australian culture. The subjects felt that they were different and did not belong to either culture at first. Dealing with change was therefore an issue for TCKs. This fact is supported by Jordan (1992) and Schaetti (1997) who argue that some TCKs try to resist change and this makes integration difficult.

The social aspect was the most difficult for TCKs when adjusting to Australian schools. Most subjects did not have trouble academically. They had trouble understanding their peers and fitting in with the social groups. They had difficulty as they did not know the latest fashions, music or entertainment. They expressed a desire to have support from friends and teachers in assisting them to understand Australian culture. They also expressed a desire for acceptance from others, an acceptance of them being a TCK.

Although there was conflict in adjusting culturally, subjects saw their experiences as worthwhile and were glad for their experiences. The findings of the study showed that TCKs' overseas experiences were of benefit to themselves and others, especially in the school context. All those interviewed expressed a desire to go back overseas, showing they valued their time overseas.

Subject 7 summed up the positives of being a TCK by saying, "With appropriate strategies to re-enter the classroom, third world experience can be a positive thing as long as transitional steps/skills/processes are allowed."

From this study, the following conclusions can be drawn:

- Third Culture Kids have specific integration needs that teachers should address;
- TCKs are uniquely different to their Australian non-TCK peers, and this uniqueness is an educational advantage to them and those in their schooling environment;
- The overseas experience of TCKs makes them stronger people, academically, yet it puts strain on them socially. This study shows that the overseas experience of TCKs and their educational performance are positively correlated; and
- TCKs can be a rich resource in the classroom.

Recommendations:

Recommendations for teachers in assisting TCKs with their integration into Australian schools were identified by the subjects of the study (see Survey results: *Section F Strategies for Integration into Australian Schools* p.55, *Other Possible Strategies* p.56, and *Section G Helpful Suggestions* p.58, and see Interview results: *Questions* 4 p.73, 7 (b) p.75, 8 p.76, 9 p.77, 19 p.85).

Some Practical Suggestions for Teachers:

1. Avoid the question "Where are you from?" as this may be stressful for TCKs.
2. Other students may be jealous or feel that TCKs are stuck up. Be aware of this possibility and address the situation appropriately.
3. Talk to other students in the classroom about TCKs. Develop respect, listen to others, accept other cultures.
4. TCKs may come from a different schooling system. Conduct tests to see what level they are at in various subjects. Look at past work, reports, find out about past experiences, talk with parents, build relationships.
5. Be tolerant and aware that TCKs may have learnt different ways of doing things, different points of view. For example, solving a Mathematics problem or an ethical issue. Get the rest of the class to talk about these different ideas, discuss them without criticism or laughter.
6. Find out about the culture that TCKs have just come from. For example, cultural taboos. Be sensitive to the way they behave. Point out various differences and discuss with class so they can see why TCKs behave and think a certain way.
7. Create a unit on the culture that the TCK has just left.
8. Get the whole class involved in outreach. For example, sponsoring a child or overseas aid projects such as ADRA projects.
9. Provide activities that draw on their past cultural experiences.
10. Keep class informed about current events happening in various parts of the world.
11. Get students to have pen-pals, email buddies overseas.
12. TCKs find it hard socially in a classroom of Australians. They need interaction with other cultures too, so provide avenues for this to occur.
13. Explain current politics, events in Australia, games, celebrities, in a general way, so TCKs don't feel embarrassed because they have never heard of them.

14. Expose TCKs to Australian culture, music, history, and events through subjects such as HSAIE, Science, Geography, History, and English.
15. Some TCKs may have difficulty with English. They may speak another language and feel more comfortable with that so be aware and sensitive of this fact.
16. TCKs may find languages easier to learn. Find out about the languages they speak. Provide ways for them to keep studying the foreign languages they have been exposed to.
17. TCKs may be reserved and shy. Be sensitive to them and let them experience success in the classroom to increase their self esteem.
18. TCKs need to talk about their experiences in the foreign and home cultures. Provide opportunities for that through English, writing stories, diary, show and tell.
19. Use TCKs parents/siblings in the classroom for interviewing and sharing experiences.
20. TCKs like to be challenged, like to work independently and take responsibility. Utilise this in the classroom. Alternatively, they need to be exposed to group work.
21. TCKs can be used as a mentor for ESL students/multicultural kids.
22. Use a buddy system.
23. Introduce TCKs to others of similar experiences, provide opportunities to talk, to interact. For example, group work.
24. In Bible classes TCKs can share "spiritual" experiences from when they were overseas.
25. TCKs may have not used modern technology before, tried various sports, art, crafts, they may not know about banking, credit cards, business etc. Be sensitive and expose them to various modern conveniences and technology.
26. Give TCKs activities that are achievable so they build up their confidence.

Limitations to the study:

1. There was limited literature based on Australian research of TCKs. Therefore resources were difficult to locate.
2. The sample size of TCKs was quite small due to a limited population size.
3. Originally, Primary-level students were to be selected, but the numbers were not adequate, so high school and tertiary-level subjects were selected instead.
4. Subjects were selected only from Avondale High School and Avondale College, in Cooranbong, NSW. The subjects therefore came from only one area.
5. Subjects were limited to Seventh-day Adventist Christians.
6. Subjects lived overseas in the regions of Asia, Europe, Africa and the Pacific Islands.
7. Subjects had at least one parent with an Australian or New Zealand passport.
8. Subjects had lived overseas for at least one year and were now living in Australia.
9. The survey was quite long and comprehensive.
10. There was confusion for some subjects with Section F, Question 6 referring to Question 7, as the question number was written incorrectly and should have referred to Question 5.
11. Only those who consented to the study participated in the research.
12. The following areas were excluded: Teacher/parent interviews. Discussion with peers and significant others of TCKs.

Future studies:

Future studies may address the second aim: (see p.5 for Aims)

How can teachers best cater for TCKs' needs?

1. Extensive literature review covering the areas of TCKs, MK's, SDAs, culture shock, teaching strategies.
2. Based on the findings from the literature and research, develop in-service courses for teachers.

3. As a result of identifying the needs, compile a list of possible helpful strategies/ideas for teachers of TCKs.
4. Test the strategies and evaluate their effectiveness.
5. Publish material about TCKs for teachers.
6. Formative assessment: teachers can write specific objectives at the beginning of the year that they hope to accomplish with the TCKs in their classroom, and check those objectives throughout the year and work towards them.
7. Summative assessment of TCKs performance: evaluate what TCKs were like before and after implementing the strategies.
8. Discussion groups/ email/ activities where TCKs can interact with other TCKs on a regular basis.
9. Allow TCKs to talk about their experiences, integrate their cultural background into lessons, such as HSAIE, English, History, Language, Art, Music, Science, and Geography.
10. Provide activities where TCKs can keep regular contact with the culture they have just left.
11. Research/ conduct school projects so the whole class becomes aware of TCKs background.

Future studies could also address the following areas:

1. Spiritual, social, physical or emotional needs of TCKs;
2. Other Christians, not just Seventh-day Adventists;
3. TCKs who are ambassadors, military personnel, or business people's children;
4. TCKs' significant others, impact on parents/peers;
5. TCKs who come back to Australia by themselves and live in boarding schools or with relatives/ friends;
6. Primary school-aged TCKs, adult TCKs, TCKs still overseas; and
7. Comparing TCKs with other Australian Christian students who have not been overseas.

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Appendix 1: Heidi Millar's Curriculum Vitae November, 1999.

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Education

- **Bachelor of Primary Education (Honours);** Avondale College, Cooranbong, NSW. 1996-99
  Thesis Title: "Adventist 'Third Culture Kids:' self-perceptions of effective social and cognitive integration into Australian schools."
- **Completed 1 Semester, Bachelor of Applied Science (Health Promotion):** Deakin University, Burwood, Victoria. 1996
- **Victorian Certificate of Education:** Year 12, Lilydale Adventist Academy, Lilydale, Victoria. 1995
  TER: 93.85 *Subjects included*: English, Bible, Math Methods, Information Technology, Biology.

Work Experience

- ***Gymnastics teacher:*** Kids Gym & St. Vincent's School, Avondale College, NSW. 1997-99
- ***Swimming teacher:*** learn to swim, Austswim program, Avondale College, NSW. 1997-98
- ***Secretarial work:*** Faculty of Education, Avondale College, NSW. 1997
- ***Switchboard operator, receptionist, cleaner:*** Lilydale Adventist Academy, Victoria. 1995
- ***ESL teacher:*** Cambodian Language School, Cambodia. 1993
- ***ESL and swimming teacher:*** International School of Phnom Penh, Cambodia. 1993

Teaching Practicum Experience

• Coffs Harbour Christian Community School, NSW	Grades 4/5	Jan-Feb, July-Aug	1999
• Castle Hill SDA Primary School, Sydney, NSW	Grades 4/5	July	1998
• International School of Phnom Penh, Cambodia	Grade 3	February	1998
• International School of Phnom Penh, Cambodia	Grade 5	January	1998
• Avondale SDA Primary School, NSW	Grades 1/2	December	1997
• Bonnell's Bay Public School, NSW	Grade 6	February	1997
• Toronto SDA Primary School, NSW	Grades K-2	October	1996

Academic Presentations / Conference Papers

- ***Seminar Presentation:*** AH Piper Memorial Lecture, Conference, "Third Culture Kids: the link between two worlds," Avondale College, NSW. 1999
- ***Symposiums:*** Honours project, "Self-perceptions of Third Culture Kids," Avondale College, NSW. 1999
- ***Seminar Presentation:*** Scholarly Conference for Christian Educators, "Sharing the vision at Avondale College," Campbelltown, NSW. 1998
- ***Mini-Conference:*** Christ in the Classroom, "Christian education - under the magnifying glass," co-organiser and presenter. Avondale College, NSW. 1998
- ***Presenter, Bible Convention:*** God don't care – as long as you love Him. "Adventist university students' views of Christian education," Yarrahapinni, NSW. 1998
- ***Presentation to Education Department. Presentation to Science Department:*** Honours project, "Jesus' teaching methods," Avondale College, NSW. 1998

Community Activities

- ***Choir:*** sing alto and soprano, Avondale College, NSW. 1995
- ***ADRA Project:*** digging wells, help coordinate German volunteer group, Cambodia. 1996
- ***Piano playing:*** Kindergarten Sabbath School, Avondale College, NSW. 1996
- ***Counsellor:*** Junior Camp, Howqua, Victoria. 1995
- ***Choir:*** Lilydale Adventist Academy, Victoria. 1995
- ***Musical, main part:*** "Getting Ready for the Miracle," Pacific Adventist University, Papua New Guinea. 1990

Organisational Skills

- ***Worship coordinator:*** Tuesday evenings, Avondale College, NSW. 1999
- ***Symposium Organisation:*** Honours Project, "Self-Perceptions of Third Culture Kids," Avondale College, NSW. 1999
- ***Church visitations:*** coordinate Church programs, music, Avondale College, NSW. 1998-99
- ***Mini-conference:*** Christ in the Classroom, "Christian Education - Under the Magnifying Glass," organised and presented. Avondale College, NSW. 1998
- ***Co-leader, Junior Sabbath School:*** Avondale College, NSW. 1997
- ***Take Church Services, Goulburn Camp, Youth Rally:*** Ferntree Gully, Lilydale, Goulburn, Victoria, Lismore, NSW. 1994-95
- ***Church programs, music coordinator:*** played piano, Youth group leader, Cambodia. 1992-93
- ***Musical:*** "The Donut Hole," coordinator & actor, Pacific Adventist University, Papua New Guinea. 1991

Certificates

- Women's and Men's Artistic Gymnastic Level 1 Coach Certificate; Gymnastics Australia, Bankstown. 1998
- Austswim Teacher of Swimming and Water Safety Certificate; Deakin University, Burwood, Victoria. 1997
- Athletics Level 0 Coaching Certificate; Avondale College, Cooranbong. 1994
- Auslan (Australian Sign Language) Certificate; Avondale College, Cooranbong. 1996
- Bronze Medallion, CPR Certificate + First Aid Certificate, Victoria & NSW. 1996-99

Awards

- Sanitarium Computer Excellence Award, Year 12 Runner-up, Lilydale Adventist Academy, Victoria. 1995
- Australian Schools English Competition, Credit, Victoria. 1994
- DUX of Year 10, Karabar Distance Education Centre, Queanbeyan, Canberra. 1993
- Australian Schools Science Competition, Credit, Karabar Distance Education Centre, Canberra. 1993
- Australian Maths Competition, Credit 1991, Distinction 1992, Credit, 1993-1994, Participation 1995. 1991-95

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Date of birth: 6th May, 1977
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Languages spoken: Khmer, some French
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Appendix 2: Information about 'Third Culture Kids'

From Email: April 1999. Slsyd88p42@ozemail.com.au by oznet15@ozemail.com.au

Challenges for, and benefits accruing to Third Culture Kids(TCKs).

By living in cultures that are other than their passport culture, children become exposed to behaviours, customs, traditions, beliefs, communication styles etc. that are different from those of their passport culture. By choice, or in order to survive, the children gradually accept, practice and integrate some of these elements in their thoughts and behaviour patterns. They end up with elements from each culture incorporated into the essence of who they are. As a result they incrementally become different from those in their passport culture, but never fully like those in the cultures where they have resided. They become in effect TCKs – "Third Culture Kids" – kids without a country, because there is no such place as TCK-land where they would fully fit in.

When deciding in integrate certain elements of the host culture, corresponding elements of the passport culture may need to die. This is a difficult process, and may be accompanied by pain, guilt, and feelings of being disloyal to the passport culture. As they change, the children become relative strangers in their passport culture, and they may suffer some confusion as to where home really is. It becomes difficult for them to answer the question, "Where are you from?", or to respond adequately and honestly to the question, while on furlough, for example, "Are you glad to be back home?"

Because of lacking a country they can fully identify with, TCKs' only "roots" are really friends they may have around the world. Often it is difficult to maintain meaningful relationships with the many separated friends they have. As a result they are often lonely, and find that there are few who really understand them (apart from other TCKs). They may be prodded by loneliness to join fringe groups (the drinkers, smokers, and drug users) where they may find more ready acceptance.

Being a TCK involves much leave taking – many good-byes, to friends, to pets, to beloved places. If their grieving for these is not validated and accepted, their grief will not be resolved, and will express itself in anger, depression, and violent reactions to small irritations that have nothing to do with their losses, but which are triggering mechanisms that open the floodgates. It is a challenge for the TCKs not to regard themselves as victims of parents, victims of the church, or even victims of God. ("This is God's plan for us!").

TCKs will often be perceived as being off-balance and socially inept. There are many reasons for this: because they have very little shared history with their peers; because members of different cultures relate to each other on specific levels of intimacy (e.g. cliches in the US versus quiet reserve in the UK). Even humour and its expression differ from culture to culture. Both Australians and Americans appreciate "put-down" humour, but Americans laugh while doing it, and Australians do not.

TCKs could develop a strong migratory instinct, and find it difficult to settle down in one place, or in one relationship (even marriage) for too long a time. They may also find long-term planning difficult, knowing from experience how easily circumstances could change.

TCKs may become impatient with, and scornful of others whose sincere questions show complete ignorance of countries with which the TCKs are very familiar. There is thus a danger of their becoming arrogant, and they should guard against abusing, by their arrogance, the privileges they have enjoyed.

Appendix 2: continued...

On the other side of the coin, being a TCK has outstanding benefits. Because of many moves they become adaptable, flexible, independent and self-reliant. They build confidence in the fact that they will be able to make it, even through the challenges of change.

They have the benefit of experiencing in multi-dimensions (including sights, sounds and odors) what others are able to glean only two-dimensionally through newspapers, books, magazines, movies and possible rare and expensive two-week forays into foreign countries.

Because of more opportunities of intercourse with adults, TCKs are comfortable communicating at levels deeper than mere cliches or facts. They can share opinions, but (challenge!) they may be guarded about sharing who they are, and they could be perceived as being socially slow in cultures like America where it is important to be able to make small talk (sports, weather, clothes). However, they will be able to empathise with, and become mentors to those who suffer in this way.

TCKs have a rich memory bank, with many airport stories, airplane stories, bathroom stories etc. to tell. They have friends and acquaintances all over the world. Their knowledge of more than one language will have opened to them rich and different ways of expressing thoughts.

TCKs are going to be the successful people in the twenty-first century. Mono-cultural people are going to be left behind, because, in our fast shrinking world, there will be increasing need of those who can speak multiple languages, and relate with insight and understanding to those of different cultures.

Appendix 3: Avondale College Information.

Principal's Comments - Dr Geoffrey Madigan

"Formal classes commenced at Cooranbong on 28 April, 1897....Known initially as Avondale School for Christian Workers, it was renamed Australasian Missionary College in 1911 to reflect its missionary outlook. It became Avondale College in 1963 when the appearance of *missionary* on teachers' qualifications hindered their entry into a number of countries...During this time the needs of the church changed along with the educational expectations of the communities in which the church operates. Avondale changed too, with the continuing aim of better serving the needs of the church..." (Madigan, 1996, p.3)

"Avondale College is a multi-disciplinary institution offering higher education courses. Operated by the Seventh-day Adventist Church from its inception in 1897, it has provided higher education in a Christian context. Throughout this period Avondale has retained its Christian belief in a Creator God who desires to establish satisfying and redemptive relationships with all people. It offers an educational program that seeks to develop the whole person. Set in a beautiful country estate, it is a place where students may enjoy Christian friendship in a rural environment while receiving a quality education.

Post-graduate degrees are offered in Business, Education, Nursing and Theology, and bachelors degree courses are available in Arts, Business Studies, Nursing, Science, Primary and Secondary Teacher Education, and Theology. Avondale also offers vocational courses in Office Administration and Computing and in Aviation" (Valentine, 1999, p.10).

"We are a Christian Community committed to nurturing students as whole persons, through the integration of spiritual, intellectual, professional and personal values, and equipping them for service in the Church and society. We recognise and encourage individual talents and gifts and welcome students of various faith traditions and convictions who support our values" (Valentine, 1999, p.11).

Appendix 4: Brochure on Avondale High School

Does your child belong here?



Avondale Schools – *Smart Choice!*

Appendix 5: Characteristics of Third Culture Kids (Klandermann, 1997)

1. *"Been there. Done that. Got the t-shirt." Or Expanded worldview* - TCKs have a different way of looking at things. They have diversity of experience. They have been to exotic places, seen a variety of unique sights and sounds, and have interacted with a variety of people from other countries, which is of benefit to themselves and others. TCKs are therefore broad minded.

2. *"You ate what in Uruguay?" Or Cross-cultural skills.* TCKs are not racist, but are culturally aware. They know how to relate to other cultures and are sensitive to them. They are more open to new ideas and trying new things. This is especially important here in Australia, which is a multi-cultural society.

3. *"Sprechen Sie Deutsch?" Or Bilingual skills.* TCKs are excellent correspondents, and usually know another language from living in another culture. They can reach other cultures in the community and ESL peers, so TCKs are an important asset.

4. *"You don't act like you're that young." Or higher maturity levels.* TCKs are four times more likely to earn a Bachelors degree and go on to higher education than other children (Useem, 1996). TCKs show earlier independence and are more adaptable and flexible. They display confidence in the presence of others, especially adults.

5. *"What is home?" Or Accepting of changes.* "MKs are a different kind of homeless," reports Lisa North (1989, p.1). "We live in warm houses and have enough to eat, but our home only exists where our heart is. Having no home isn't all bad. You get to travel all the time and experience exotic sights, sounds and places. You end up with friends all around the globe" (North, 1989, p.1) For TCKs as Christians, home is not a piece of ground, but home is in heaven. TCKs are not tied to this world and this gives them hope and ability to accept their circumstances.

6. *"Willing to Relocate?" Or Adaptability.* Heidi Tunberg, a LifeCare counselor in America says, "We experience many cultures, savor them, incorporate pieces of them into our lives. We learn to fit in anywhere yet we belong nowhere. We are perpetual foreigners; flexible, able to adapt yet lacking the sense of ownership of any one place... Home is a term with many meanings... Home is where we are. It follows us from place to place... Nevertheless, I would choose no other life. The things I learned about the world cannot be read in books" (1990, p.1) TCKs feel the need to move from place to place. This is important as Christians in spreading the Gospel to the entire world. They are not afraid to move around constantly.

7. *"Friends" Or Relationships, social needs.* is a strong term for TCKs as they are used to people coming and going in and out of their lives. This can be stressful, yet TCKs can find hope that they have a constant friend in Jesus Christ. Furthermore, TCKs feel a sense of belonging with those of similar experience - i.e., other TCKs. Their culture is invested in people. They understand each other. In the overall picture, TCKs also have the hope of meeting friends again in heaven.

8. *"I can handle it."Or Strength of character, risk takers.* TCKs may have gone through many tough experiences and have seen much poverty while living in developing countries. These experiences make them stronger people. They have lived in the 'real' world (Klanderman, 1997, p.1).

Appendix 6: Strategies for working with the internationally mobile child

Gillies (1998) offers suggestions for teachers in assisting TCKs in this integration process as seen in the diagram below:

Strategies for working with the internationally mobile child:

Communication: Communicate with students in a nonjudgmental manner. Encourage them to express their feelings. Validate their emotions, rather than denying them. Use conflict resolution techniques to work through problems.

Continuity: Provide as many constants for the students as you can, to help offset the discontinuity in their lives. Predictability is very important. Let students know what to expect in the classroom.

*Collaboration:*To the fullest extent possible, involve students in decisions, providing them with several choices. Work together to establish a community of learners.

Closure: Make sure you allow adequate time for them to say good-bye to people and places. Assist students in their transitions, help acquaint them to new environments, and facilitate their move to new assignments. Denial of the transition process can promote loneliness and unresolved grief.

Cultural Confirmation: Affirm the value of your students' multi- or bicultural nature. Given their circumstances, they cannot be monocultural. Make an honest assessment of your biases as a teacher before judging the behaviours of your globally nomadic children.

Note: Adapted from McCaig, N. (1994). The expatriate parent: Issues and options for internationally mobile parents. In K.C. McCluckey (Ed.), *Notes from a traveling childhood* (p. 31). Washington DC: Foreign Youth Foundation.

Appendix 7:

Avondale College
DEGREES WITH A CAREER FOCUS

Avondale College
Human Research Ethics Committee

18/5/99

Heidi Millar
Avondale College

RE: "Caught Between Two Worlds - Transition of Missionary Kids back to Australia."

Dear Heidi,

Your research application was considered and discussed at a meeting of the Human Research Ethics Committee (HREC) last Friday.

Your research proposal has been approved subject to the following conditions being met:

1. Inclusion of the following statement in your consent form:

   Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if an independent person is preferred, to the College's Human Research Ethics Committee Secretary, Avondale College, PO Box 19, Cooranbong, NSW, 2265 or phone (02) 4980 2214 or fax (02) 49802118.

2. Include a statement stipulating that subjects can view transcripts following interview.

3. Include a statement that there are emotional risks associated with involvement of subjects in this research.

4. Arrange access to a counsellor for participants should this become necessary.

With best wishes for your research,

Ewan Ward
Secretary
Human Research Ethics Committee

Appendix 8;

Avondale College

DEGREES WITH A CAREER FOCUS

Counsellor
Avondale College
PO Box 19
Cooranbong
NSW 2265

Heidi Millar
Avondale College
PO Box 19
Cooranbong
NSW 2265

May 24, 1999

Dear ,

I am currently involved in a research project for the Honours course, in the Bachelor of Education (Primary), at Avondale College. The project is looking at the self-perceptions of Seventh-day Adventist missionary children, regarding their integration into Australian Adventist schools. I will be conducting surveys, interviews and case studies during my research, and some of the subjects will be students of Avondale College. As the topic could cause some emotional disturbance, the subjects of this study may need counselling. In the likelihood of counselling support being needed, I am wondering if you would be willing to be the support person for students from Avondale College involved in the survey.

Please sign your name on the line below to indicate your consent:

_____

Please write your contact details on the line below:

_____

_____

_____

I can be contacted on (02) 49 802 260 if you have any further questions. Thank you for your support in this program.

Yours sincerely

Millar

Heidi Millar

Avondale College
DEGREES WITH A CAREER FOCUS

Counsellor
Avondale High School
Cooranbong
NSW 2265

Heidi Millar
Avondale College
PO Box 19
Cooranbong
NSW 2265

May 26, 1999

Dear ,

I am currently involved in a research project for the Honours course, in the Bachelor of Education (Primary), at Avondale College. The project is looking at the self-perceptions of Seventh-day Adventist missionary children, regarding their integration into Australian Adventist schools. I will be conducting surveys, interviews and case studies during my research, and some of the subjects will be students of Avondale High School. As the topic could cause some emotional disturbance, the subjects of this study may need counselling. In the likelihood of counselling support being needed, I am wondering if you would be willing to be the support person for students from Avondale High School involved in the survey.

Please sign your name on the line below to indicate your consent:

_____

Please write your contact details on the line below:

_____

_____

_____

I can be contacted on (02) 49 802 260 if you have any further questions. Thank you for your support in this program.

Yours sincerely

Heidi Millar

Appendix 9:

Letter of Consent for Participants in:

The Link Between Two Worlds – A project to examine the integration of Adventist Missionary Kids to Australian SDA Schools

I _____, hereby give my consent to participate in the above-named research study, conducted by Heidi Millar from Avondale College, as part of her Honours program.

I understand that I will be involved in completing a survey in which I will outline my own perceptions of my needs as an Adventist missionary "Third Culture Kid," (TCK) in relation to my integration into Australian Seventh-day Adventist (SDA) schools. After completing the first survey, I know that the researcher will use my responses to form a second survey. I am also willing to complete this second survey to further clarify the self-perceptions of Third Culture Kids.

I know that there could be emotional risks involved in this study. If I need to see a counsellor, I can contact the researcher who will direct me to the Avondale high school or the Avondale College counsellor. The data from this study will be used to formulate recommendations to improve the ability of teachers to better cater for the needs of TCKs.

Specifically, the aims of this study are:

- To identify the perceived (social/cognitive) impact that overseas experiences have on TCKs positively and negatively in SDA school settings.
- To recommend how teachers can best cater for TCKs' perceived needs in Australian SDA classrooms.

Signed: _____ Date: _____

If the researcher asks me to participate, I am willing to be interviewed by the researcher at a later date. I understand that the interview may take up to 40 minutes if necessary, and will be conducted at Avondale College. I agree to be transported by Heidi Millar if necessary. Following the interview, I know I can view my transcript.

Signed: _____ Date: _____

I give my consent to have the interview taped so the researcher can refer to the interviews when analysing the data.

Signed: _____ Date: _____

Avondale College requires that all participants are informed that if they have any complaint concerning the manner in which a research project is conducted it may be given to the researcher, or if any independent person is preferred, to the College's Human Research Ethics Committee Secretary, Avondale College, PO Box 19, Cooranbong, NSW, 2265 or phone (02) 4980 2214, or fax (02) 49802118. I know that I can withdraw from this study at any time. I know that my name and the data will be kept confidential and secure, and that I can have access to my information by contacting the researcher.

Interviewee Signed: _____ Date: _____

If I am under 18 years of age, written consent must be obtained from my parent/ guardian. Circle relationship to interviewee:

Parent/ Guardian Signed: _____ Date: _____

Researcher: Signed: _____ Date: _____

Any other Comments:

Survey Questions **"Self-Perceptions of Third Culture Kids."** # 1.6.99

SECTION A

Age: Gender: Occupation: Nationality/Birth Place:

Mother's Nationality: Mother's Occupation:

Father's Nationality: Father's Occupation:

Number of Siblings: Ages of Siblings: Genders of Siblings:

SECTION B

1. Where is home for you? _____
2. Is this a difficult question to answer? Yes / No
3. Why? _____
4. What is a Third Culture Kid (TCK)? _____
5. Do you consider yourself to be a TCK? Yes/ No
6. How do you feel about this and why? _____

SECTION C

A. What 6 main characteristics do you think TCKs have? Rank them in order of importance.

1. _____ 3. _____ 5. _____
2. _____ 4. _____ 6. _____

B. **Circle** the characteristics below that you believe **you** as an Adventist missionary TCK have:
C. **Tick** the characteristics that you believe TCKs have in **general**:

Positive:

1. Cross-cultural skills
2. Sensitive towards others
3. Accepting of changes
4. Expanded World View
5. Adventurous, Risk takers
6. Linguistic skills
7. Outdoor people
8. Higher maturity levels
9. Self reliant
10. Adaptability
11. Strength of character
12. Resilient/ Flexible
13. Self-motivated
14. Creative
15. Enjoy simple pleasures
16. Independent
17. Mobile
18. Peacemakers
19. Extremely Loyal
20. Slightly reserved
21. Take life seriously
22. Tolerant
23. Capable of handling crisis
24. Observant
25. Experienced God as trustworthy

D. If you have any comments, please write them below:

E. **Circle** the characteristics below that you believe **you** as an Adventist missionary TCK have:
F. **Tick** the characteristics that you believe TCKs have in **general**:

Negative:

1. Lack sense of belonging, Rootless, feel homeless
2. Experience more grief
3. Uncertainty in relationships
4. Out of phase with age group
5. Lonely – feel alien
6. Experience shame, doubt
7. Insecure
8. Feel resentment/ anger/ rebellion
9. Communication problems (due to cultural differences)
10. Angry at Australian society which is materialistic and bigoted
11. Want to feel normal when people treat you differently
12. Fear the unknown, abandonment
13. Experience guilt
14. Difficulty with intimacy
15. Transiency
16. Difficulty with closure
17. See things as black and white
18. A rescuer

G. If you have any comments, please write them below: _____

H. List any other characteristics Adventist missionary TCKs have:

SECTION D

1. Did you learn the language while living overseas? Yes / No
2. What languages? _____
3. Did you enjoy your time overseas? Yes / No
4. Why/ why not? _____
5. What were the positives about living overseas? _____
6. What were the negatives about living overseas? _____
7. What do you miss most about living overseas? (list at least 3 things)
8. Why? _____

9. Do you still keep in contact with people overseas? Yes/ No
10. Why/ why not? _____

11. Explain their relationship to you: _____
12. How do you keep in contact with them and how regularly? _____

13. In what ways did you integrate with the overseas culture? (list at least three)

SECTION E

1. How did you find coming back to an Australian school? _____
2. What was difficult? _____
3. What did you find scary? _____
4. How long did it take you to adjust at school? _____
5. What was new/ different? _____
6. How are you different from other Australian children who have not lived overseas?
7. What are the benefits of being a TCK, living in another culture, overseas? Why?

A. Socially _____

B. School-wise _____

8. What are the disadvantages of being a TCK, living in another culture, overseas?

9. Why?

SECTION F

1. What are your needs as a TCK entering Australian SDA schools?
2. What are your strengths?
3. What are your weaknesses?
4. What are your social needs?
5. What are your academic/cognitive needs?
6. How do you perceive your unique school needs: positively and negatively?
7. How can teachers help you move smoothly, fit into, adjust into Australian SDA schools?
8. What strategies could work for you? (list at least 3 ways)

SECTION G

1. What other questions do you think need to be asked of you as a TCK entering back into Australian SDA schools?
2. What other comments/ thoughts do you want to add?

Appendix 11: Survey Proforma

"Self-Perceptions of Adventist Third Culture Kids."



SECTION A

Age: Gender: Course: Nationality/Birth Place:

Mother's Nationality: Mother's Occupation:

Father's Nationality: Father's Occupation:

Siblings in order to yourself/ Gender /(Age): (e.g. Me Female (18), Male (16), Female (12))

SECTION B

1. Where is home for you? _____
2. Is this a difficult question to answer? Yes / No
3. If yes, why? _____
4. What is a Third Culture Kid (TCK)? _____
5. Do you consider yourself to be a TCK? Yes/ No
6. How do you feel about being a missionary TCK and why? _____
7. Where were you living overseas and for how long were you there?

Place: _____ Dates: From _____ to _____

Place: _____ Dates: From _____ to _____

Place: _____ Dates: From _____ to _____

Place: _____ Dates: From _____ to _____

8. To where in Australia did you return? _____
9. Circle the correct response/s: I returned alone / with my family / to boarding school / to live with relatives / to live with friends.
10. What school did you return to? _____ 11. What grade? _____

SECTION C

A. What 6 main characteristics do you think TCKs have? Rank them in order of importance.

1. _____ 3. _____ 5. _____
2. _____ 4. _____ 6. _____

B. **Circle** the positive characteristics below that you believe **you** as a SDA missionary TCK have:
C. **Tick** the positive characteristics that you believe TCKs have in **general**:



Positive:

1. Cross-cultural skills
2. Sensitivity towards others
3. Accepting of changes
4. Expanded world view
5. Adventurous, risk taker
6. Linguistic skills
7. Outdoor person
8. Higher maturity level
9. Self-reliant
10. Adaptability/ flexibility
11. Strength of character
12. Resilience
13. Self-motivated
14. Creative
15. Enjoy simple pleasures
16. Independent
17. Mobile
18. Peacemaker
19. Extremely loyal
20. Observant
21. Tolerant
22. Experienced God as trustworthy
23. Capable of handling crisis
24. Take life seriously

D. If you have any comments, please write them below: _____

_____

_____

_____

_____

E. **Circle** the negative characteristics below that you believe **you** as a SDA missionary TCK have:
F. **Tick** the negative characteristics that you believe TCKs have in **general**:

Negative:

1. Lack sense of belonging, rootless, feel homeless
2. Experience more grief than non-TCKs
3. Uncertainty in relationships
4. Out of phase with age group
5. Lonely – feel like an alien
6. Experience shame, doubt
7. Insecure
8. Feel resentment/ anger/ rebellion
9. Communication problems (due to cultural differences)
10. Angry at Australian society which is materialistic and bigoted
11. Want to feel normal when people treat you differently
12. Fear the unknown, feel abandoned
13. Experience guilt
14. Difficulty with intimacy
15. Difficulty with closure
16. See things as black and white
17. Slightly reserved
18. A rescuer

G. If you have any comments, please write them below: _____

_____

_____

_____

_____

H. List any other characteristics Adventist missionary TCKs have: _____

_____

_____

_____

_____

SECTION D



1. Did you learn the language while living overseas? Yes / No
2. What language/s? _____
3. Did you enjoy your time overseas? Yes / No
4. What were the positives about living overseas? _____
5. What were the negatives about living overseas? _____
6. What do you miss most about living overseas and why? (list at least 3 things)
7. Do you still keep in contact with people overseas? Yes/ No
8. Why/ why not? _____
9. Explain their relationship to you: _____
10. How do you keep in contact with them and how regularly? _____
11. In what ways did you integrate with the overseas culture? (list at least three)

SECTION E

1. What aspects of coming back to an Australian school were:

a. positive? _____

b. negative? _____

2. How long did it take you to adjust at school? _____

3. What was new/ different? _____

4. How are you different from other Australian children who have not lived overseas?

5. What are the benefits of being a TCK, living in another culture, overseas? Why?
a. Socially _____

b. School-wise _____

c. Other _____

6. What are the disadvantages of being a TCK, living in another culture, overseas? Why?

SECTION F

1. What are your needs as a TCK entering Australian SDA schools? _____

a. Social needs? _____

b. Academic/cognitive needs? _____

2. How do you perceive your schooling needs?
a. Positively _____

b. Negatively _____

3. What are your strengths? _____

4. What are your weaknesses? _____

5. How have teachers helped you move smoothly, fit into, or adjust to Australian SDA schools?

6. What strategies would work better for you than Q.5. above? (list at least 3 ways)

SECTION G

This project is designed to improve the integration of "Third Culture Kids" (TCKs) into Australian Adventist schools by identifying the self-perceptions of TCKs.

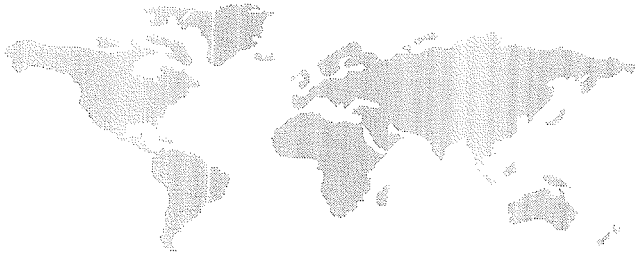
1. What other questions do you think need to be asked of you as a TCK entering back into Australian SDA schools? _____

2. What other comments/ thoughts do you want to add? _____

Please return this survey to Heidi Millar at Ella Boyd, Avondale College, by **Friday, June 11**.

Thank you for your time and effort in completing this survey. It is much appreciated.

Yours kindly,



Heidi Millar ☺

Appendix 12.

Avondale College
DEGREES WITH A CAREER FOCUS
Faculty of Education

18 June 1999

Avondale SDA High School
PO Box 61
COORANBONG NSW 2265

Dear

Heidi Millar is a fourth year Honours student who is currently engaged in a research study on the *Self-Perceptions of Adventist Missionary Children Who Have Integrated Into Australian Schooling* after spending time in third world settings.

Please can you help her facilitate this project. It has been approved by our ethics committee and we are hoping it will be of value to our educational system.

Thank you for doing all you can to help.

Yours sincerely

Errol McDonald
Dean of the Faculty of Education

wl

Appendix 12:

Heidi Millar
Avondale College
PO Box 19
COORANBONG
NSW 2265

The Principal
Avondale High School
COORANBONG
NSW 2265

June 17, 1999

Dear ,

I am currently involved in the Bachelor of Education Primary (Honours) course at Avondale College. For my research project I am looking at the "Self-perceptions of Adventist missionary 'Third Culture Kids' (TCKs), in integrating them into Australian Adventist schools, and the implications the experiences of TCKs have for SDA teachers in Australia.

I am currently surveying 40 Avondale College TCK students about their self-perceptions of their integration into Australian schools. I also want to survey high-school-aged students at Avondale high school so I am seeking permission from you to carry out my survey at your school. I would like to have a meeting with you this afternoon to discuss the survey and procedures further.

Enclosed is a copy of the survey and consent forms to be handed to the parents of Avondale high school TCKs. I would appreciate if the consent forms could be handed to the students tomorrow, June 18, and returned by Monday, June 21. This survey I have given to Avondale tertiary students. I plan to use the same survey for the high school students, but I will go through the survey with the students and help them complete it at your school on either Tuesday or Wednesday of next week, June 22, or June 23. When would be appropriate for me to come? I am using a modified Delphi strategy where I will collect the surveys, analyse the responses and compile a second survey based on the results. I plan to conduct six interviews of two high school students and four tertiary students to clarify the survey results. From the survey and interview data, I will compile three case studies and pose recommendations for teachers of TCKs.

The time frame for my project is very tight. I plan to have the surveys completed and returned by Wednesday afternoon, June 23 as I leave for the mid-semester break then. I will be away in Cambodia for three weeks, then I will be practice teaching in Coffs Harbour till August 27. When I return to College, I plan to hand out the second surveys and conduct the interviews at Avondale College and Avondale high school in early September. I will then write up the results. My project is due mid-October, so I do not have much time. I apologise for my time constraints.

If there are any further questions, please feel free to contact me at Avondale College on (02) 49 802 260. My e-mail address over the break is: memillar@bigpond.com.kh
Thank you for your support and continued assistance in my project.

Yours sincerely

Millar

Heidi Millar

Appendix 12:

AVONDALE HIGH SCHOOL

119 Avondale Road, (PO Box 61), Cooranbong, NSW, 2265
Telephone: (02) 4977 2071 *Fax:* (02) 4977 2651

18th June, 1999

Dear Parent/Guardian:

Heidi Miller is a Bachelor of Education (Honours) student at Avondale College.

She is currently researching "Self-perceptions of Adventist Missionary children". Her research is approved by the Ethics Committee and Education Office of Avondale College. We would invite you to assist your child to participate.

The consent form needs to be completed. There is a questionnaire that takes 10 – 15 minutes to complete. We would appreciate your co-operation in assisting with this research.

Thanking you,

Yours sincerely,

David Faull.

David Faull,
Principal.

Appendix 13: Discussion with Avondale High School Subjects

Discussion:

22.6.99

While completing the survey in a group setting of five Avondale High School students, the following comments and ideas resulted. One subject commented that his mother said to him that his overseas experience has not had a chance to affect him. He was being protected from the foreign culture. His comments were obviously influenced by his parents' perceptions, which tended to be fairly negative towards assimilating with foreign cultures.

One subject said he could not remember very much of his time overseas. He found some of the questions difficult to answer as he said, "I've never thought about it before." "It didn't affect me." He had not immersed himself fully with the overseas culture, and had integrated back to Australian culture. He saw himself as Australian, and had left his overseas experiences behind.

It is important to note that there has been a stigma in the past about missionaries. Missionaries have been seen to be the" odd ones out." Many parents want their children to fit in when they come back to Australian culture, and they are afraid of being different. Their overseas experience is sometimes perceived as being detrimental to their social life. The thought patterns of those back in Australia are that, "You can't stay overseas too long, as your kids won't know how to fit in when they come back. They'll have problems adjusting if you keep them away too long." This is a fear for many missionary parents, so the students' comments could be a reflection of this point.

While discussing with the group, two of the subjects, who are brothers, were arguing over which language they learnt overseas! The brothers did not seem to know much about the foreign culture. They could not agree, showing they both had individual experiences while overseas and perceived things differently. They remembered different aspects about their time overseas, showing that each person has a different experience, even in the same family.

The discussion brought out the issue that there are two "camps" of people, two ways of seeing the overseas culture and the level of integration. Some parents protect their kids, while others immerse them in the overseas culture. This has an impact on the children as to how they perceive the foreign culture and how they perceive Western culture, and therefore impacts the adjustment of TCKs to Australian society. For successful integration, it is important to instill in children the value of other cultures and value in Australian culture. Learning to be accepting of others, multicultural, is vital.

Appendix 14:

Analysis of Heidi Miller's Research Data

Wednesday 7/7/99
Present:

- Lyn Adams
- Mareška
- Stuart Mazz

Talked about 'triangulation' process, practiced it first and then analysed all of the returned surveys (approximately 10 surveys to be returned to this date).

Compared and discussed the strong themes that each researcher identified - listed below.

- TCK's had general difficulties adapting to the culture shock mainly in returning to Western society. The longer they were away the more difficulty in adapting...
- TCK's had more mobility
- TCK's expressed the real richness of the experience and how it contributed to character development (very strong theme)
- TCK's had a general sense of benefit from the experience
- TCK's experienced the disappointment of loss of friendships in both cultures
- TCK's felt isolation from their peers
- TCK's felt a real need for tolerance and acceptance from Western society to others / ideas etc
- TCK's felt there was a real need for assistance in adjusting back to Western culture and with social integration
- TCK's pretty much describe themselves as peacekeepers - will need to look at the quantitative data here!

Points to think about:

- TCK's could very well be 'high achievers' - look at the data and possibly do a follow up study to find out if there is any correlation...
- The analysis is a long / tedious process.
- Few people wrote 'further comments' - Why? Could be due to the nature of the questionnaire (long and comprehensive therefore subjects were worn out by the end of it.)
- 'Section F' seemed to cause confusion to some subjects - also Q 6 refers to Q 7, which actually doesn't exist.

Appendix 15: Interview Questions

Interview People: Subjects: 1, 4, 6, 12, 14

"Thank you for agreeing to participate in this interview to discuss further the self-perceptions of 'Third Culture Kids' (TCKs). This interview will take about 20 minutes. I would like now to ask you a few questions, which arose from the comments students wrote in their surveys."

1. Overall, in one or two sentences, how would you describe your overseas experience as a TCK?
2. (a) Was your integration to Australian schools positive or negative? Briefly, explain your experience. (b) Describe how well you think you have integrated into school in Australia? Why is this so?
3. (a) Do you think you are unique/different as a TCK compared to other Australian students who are not TCKs? (Characteristics such as cross-cultural skills, accepting of changes, expanded world view, etc) In what ways? (b) Was that true just for when you first came to Australia, or is it still the case now?
4. Most students found their experiences to be positive, when they reflected later. At the time though, many struggled to fit in and found integration difficult. Do you agree? Explain. Why do you think the adjustment time may take a long time for TCKs? What can teachers do to assist in the re-entry process?
5. Did you feel 'safe' entering a new school? Explain #27
6. (a) Do you harbor resentment towards the Seventh-day Adventist (SDA) school system? Why/ why not? (b) If so, what can they do to change this? #4
7. (a) Were you given any support by friends when you came to school in Australia? How did it work? What happened? (b) Do you think it is valuable for TCKs to have someone designated as a friend to assist them into the schooling environment? Explain #14
8. Depression is an issue brought up by a few TCKs in their surveys. Do you see this as an issue for TCKs? Elaborate. How can teachers in regard to depression assist TCKs?
9. Do you feel different to everyone else? Explain. How can we (SDA schools) help? #17
10. One student made the comment, "It would be good to get together with other missionary kids to see what their perceptions were." Do you agree? Why/ why not?
11. Do TCKs have to adjust to everything in Australia? Are there some things you don't want to adjust to in Australia and why?
12. Did your parents help you adjust? If so, how? #7
13. Do you want to live in another country? Why/why not? #7
14. When you came to Australia, did you want to return to the country that you left overseas? Why/ why not? #7
15. Where would you rather be now? Why? #28
16. (a) How was your spiritual experience affected by your time overseas? Your past spiritual experience (b) How has this influenced your life now? Your present spiritual experience #15
17. (a) Do you think your past life has been affected by your overseas experiences? (b) Do you think your present life is affected by your experiences? (c) Do you think your future life will be affected? Explain
18. Do you think your overseas experiences as a TCK have made you a 'better' person? How? #4
19. Do you have any further questions or comments you would like to make? Are there any issues schools need to know that you would like to raise in regard to TCKs entering Australian SDA schools?

"Thank you for your time in answering these questions. A report will be prepared and made available early next year."

Appendix 16: Telephone Conversation with Interviewees, and note, to establish the date, location and time of interview.

Phone Conversation:

The researcher telephoned each subject to be interviewed, and said, "Hi, My name is Heidi Millar. You previously completed a survey for me on the 'Self-perceptions of Third Culture Kids and their successful integration into Australian schools.' You signed a consent form to say you were willing to also participate in an interview on this topic. Would you still be willing to participate in the interview? What date would suit you? Where would be the best place to conduct this interview? What time would best suit you? Thank you for your assistance in my project. Good bye."

Note:

The following note was left for each interviewee to remind them of the interview.

Hi _____

Just a reminder that you consented to participate in an interview for me on the self-perceptions of Third Culture Kids.

Date: _____

Location: _____

Time: _____

Thanks again for your assistance in this project. It is greatly appreciated.
Yours kindly, Heidi Millar

Appendix 17: Transcripts of Interviews **(Interviews on 28.9.99)**

1. **Overall, in one or two sentences, how would you describe your overseas experience as a TCK?**

Subject 1 "I really enjoyed it. I don't really remember a lot about it but I have some really good memories. I don't remember any bad memories."

Subject 4 "I think it was good, just experiencing a different culture."

Subject 6 "I would describe it as a very positive experience that I think changed my whole life...it made me really see the world as a wider perspective...I think it helped me to learn to give more and accept people as who they are in a broader sense."

Subject 12 "It was a valuable experience for me, but I still hated it."

Subject 14 "It was probably one of the most rewarding experiences I've ever had in developing me mentally, spiritually, emotionally, for the challenges we face back here...made me realise that I don't take for granted all the things that we have here because the culture that I experienced, initially growing up, was one of poverty, and yet they had so much happiness up there with so little and that really impressed on me to take and appreciate everything that we have here and not take it for granted."

2. **(a) Was your integration to Australian schools positive or negative? Briefly, explain your experience. (b) Describe how well you think you have integrated into school in Australia? Why is this so?**

Subject 1 (a) "I found it hard. My Dad was Principal...maybe that made it harder. The ages between seven and eight are vital for developing social skills...so I struggled to fit in, but I'm really glad for the experience now."

Subject 4 (a) "I think it was a bit of an eye-opener for me...I think it was ok, not too many problems really."

Subject 6 (a) "It's probably a bit of both...At the time I thought it was more negative because I found it really difficult coming back and I felt like nobody understood me...I didn't have a lot of close friends...basically, I felt like I was being baby-sat at school and I wasn't learning anything relevant to my life, but in another sense...now I can look back on it and see that it was a positive experience because it made me more patient and it made me grow and learn a lot that I probably wouldn't have if I hadn't experienced that, but at the time I really thought it was just terrible...and I got really down about it for about a year and a half."

Subject 12 (a) "It doesn't really count because I came back for year 12 and I didn't spend much time in school."

Subject 14 (a) "Negative in the sense that what I was used to in my culture was not sarcasm, not teasing, but being nice to people, and when I came here, I was continually picked on and teased and was ostracised for not teasing and being good and thus I got segregated by myself and found it very lonely."

Subject 1 (b) "The first four years were really hard, the last two especially, just got worse, and then when I moved in another place for a year...I developed better friends there, and then I went to the Academy and developed really good friends there and now I don't see myself as having any problem."

So why do you think it was so difficult right at the start?
Subject 1 "I'm not really sure. Perhaps the fact Dad was Principal...We hadn't grown up having TV, and most of my friends had TV and radio...that sort of thing...so that made a difference. I just wasn't in on their world....Maybe I was not used to relating to Australian culture kids as much as they were...also the place were I was, I think they were a very cliquey group as well...that probably made quite a bit of difference...I've hear d other comments that those kids were very cliquey...maybe it all wasn't to do with this, but I think it had something to do with it."

Subject 4 (b) "I think I've done pretty well, socially, academically –well I try, but yeah, I think it's just a matter of how I was raised I guess, nothing to do with the Islands or the culture."

Subject 6 (b) "At first I don't think I integrated very well at all...I felt very removed from society here. I was very resentful against the Australian culture and Australia in general and I wanted to go back...It probably took about a year before I just accepted the fact that I had to be here, at least a year, and now I think I've integrated and I don't see myself as being extremely different, although at times I still feel removed and I feel nobody can really identify with what I have experienced in my past 'cause that is a big part of me...It took awhile but I think...I have integrated."
Why do you think it took a long time?
Subject 6 "I think it's just all to do with change...change of anything just takes a long time to adjust to...considering the situation, I adjusted quite well, but it just took time...the reasons for the difficulty were just massive reverse culture shock...the age I was at was sixteen, was a very significant age. Friends were really important to me. I missed all my old friends. Just things like that took a long time."

Subject 12 (b) "I think I've done well. I had a head-start, because the schooling I did there...was of a higher standard than Australian schools."

Subject 14 (b) "Initially it was very, very hard. It took me about 6-7 years to actually re-think the way that I've treated other peoples, and I haven't changed into the sarcastic, negative, teasing, but I've accepted that and not stood up so much towards that, I've had to compromise a bit in that area to fit in and be accepted, but now it's getting a lot better because I'm with people that are mature and not the immature teasing people anymore."

3. **(a) Do you think you are unique/different as a TCK compared to other Australian students who are not TCKs? (Characteristics such as cross-cultural skills, accepting of changes, expanded world view, etc) In what ways? (b) Was that true just for when you first came to Australia, or is it still the case now?**

Subject 1 (a) "I think other kids would have similar problems to begin, maybe not to the same extent or for the same reasons. I don't know exactly what their reasons would be, yeah.
So characteristics such as cross-cultural skills,, accepting of changes...are these different for you compared to other Australian kids?
Subject1 "Um, probably."

Subject 4 (a) "I think your experiences, and they're good, makes you different and you can relate to other cultures more."

Subject 6 (a) "Yeah...definitely...I think TCKs are unique and different. I even see in my brother and sister the same qualities I see in myself...not necessarily that we're superior than other people but maybe just that we have an expanded worldview, and are somehow more tolerant of other people in general and seem to see the bigger picture. The whole thing comes back to perspective and just realising that there's more to life than what you have in your own little world and becoming so consumed with materialism and the things around you that you can't give everything to other people...It just comes back to selflessness...So I think TCKs are very unique. Different people will respond to it differently. There are some people who don't respond to it well at all, but in my situation...I had a close family who were very supportive in going to another country and also in returning home, and all the reverse culture shock and everything that we experienced they were very supportive, but I think the experience...I think turned out to be more of a positive one in response to the change and our characters, character development as well.

So your parents played a big, vital role in that...

Subject 6 "I think so. I just think that they really supported us and understood where we were at...We sort of all went through the change together, so it brought us all close together. We could just identify with each other when no-one else understood."

Subject 12 (a) "I have a different perspective but not that unique."

Subject 14 (a) "Yes, but not different as in better, but different as in just had different experiences and therefore have a different sort of mentality in life. Yeah, I notice a remarkable difference between the attitudes of people who have lived in a third world culture, a country, to people that haven't and have all the benefits, take it for granted these days over in this country."

Subject 1 (b) "About what?" **About you being unique or different...**

Subject 1 "I think to a large extent I've lost the fact that...yeah, to some extent I've lost it...the feeling of relating to that culture, I've more fitted into this culture so I'm more of this culture than that culture now."

Subject 4 (b) "I think they're still applicable now, yeah."

Subject 6 (b) "I think it was particularly the case when we first came back but I don't think it's something that you lose. I think once you've done something like that and experienced that and lived overseas for a number of years...you just can't forget about that. It stays inside your character and the way you treat life and people will always be different...You can forget about it at times and sometimes I have to remind myself and just stop myself and just say, get everything back into perspective, what are you doing here, what is your life dedicated to...I think that uniqueness, well for me, it doesn't really leave me. I know that there is more to life, and I think I would have never known that had I not gone."

Subject 12 (b) "It was probably truer when I first got back. I went to a country town where they're incredibly small-minded...I was unique because I'd had an accent...different experiences, I'd done different stuff, but at College, I've lost the accent, so I'm the same as everybody else, oh no..."

Subject 14 (b) "It's more so the case now in the sense that we have to live a mature life and what we've experienced is coming out, budding now in the decisions we make as adults now."

4. **Most students found their experiences to be positive, when they reflected later. At the time though, many struggled to fit in and found integration difficult. Do you agree? Explain.**

Why do you think the adjustment time may take a long time for TCKs? What can teachers do to assist in the re-entry process?

Subject 1 "I think they're used to the third...other culture and it just takes a while to settle back in to Australian culture."

Subject 4 "I think it's difficult at first, being the only white kids...but we kind of got into it after awhile...it wasn't too hard...I think it's just the difference in culture...the laid back culture of the Islands compared to the fast-paced, materialistic...it's not so much that in the Islands."

Subject 6 "I think it basically comes back to what I was saying – change, the comfort zone. You're just basically ripped out of something and thrown into another country initially, and you have to adjust...the other country challenges all your values, your identity, everything you believe in, God, relationships with people, your family, relationships with the world. It just challenged everything I believed, and so you begin to take on all these other cultures and their perceptions of life in a lot of ways, and then you come back to your own culture and there are different perceptions and you have to try and integrate them as well, and it just becomes confusing...It takes a lot of time and a lot of deep thinking to sort out where you really fit into the whole big picture. You feel very misplaced in the whole world...like you have no home...In a way that's probably good because...it doesn't tie you down to one place and you become less materialistic...

I think it depends on personality as well. Looking at my brother and sister as compared to myself, it took me a lot longer to adjust. I don't know if that was because I was the oldest and when I was in that culture, I threw myself into everything...I just immersed myself...I just loved the culture so much and I wanted to become part of it and learn so much...I think because I was older it affected me more, so coming back was a lot more difficult...also I think because of my personality...I'm more open-minded and I'm more accepting of everything which in turn challenged me to be more accepting when I came back...all these conflicts happening."

Subject 12 "Integrating back wasn't a problem, staying there was a problem. I hated it...There's so many things, like getting past that initial culture shock where suddenly you don't have to wear bright coloured clothes to Church, is difficult, but you kind of get past that. There's also the emotional giving up of being a minority and coming back to being part of the majority – that takes longer. I think there's just the whole part of your childhood that you've given up, coming back or that you've missed, that you're grumpy about."

Subject 14 "Yeah. I agree...It's initially a shock because you're used to treating other people nicely with compassion and tender loving care...and to be treated with more of an Aussie knocking humour takes quite awhile to get used to. For you to adjust to and fit into, takes awhile to fit into that sort of mentality."

What do you think teachers can do to assist in this re-entry process?

Subject 1 "One thing I really wanted was to have a close friend...maybe that's just my sort of personality or maybe that's a general want, but I found it hard to do that and I needed help probably to do that, maybe that's something teachers could do...There was some bullying going on and I think if the teachers had done something, maybe it could have been different, I don't know."

Subject 4 "I suppose some sort of remedial classes..."

Subject 6 "I think for me...one of the biggest things was that nobody understood me. I just felt like I'd experienced so much and no-one could identify even minutely to what I'd experienced, and my family were really the only people, but even I felt like they really didn't get it because they weren't my age, they didn't have my friends, they didn't have my struggles...I just felt really alone and in a way that was good because it made me turn to God a lot, but as teachers, I think...teachers can't do a whole lot. It's something that you have to try and get through yourself...but if the teacher has experienced something similar, that's really the only way a teacher can really understand...maybe just bringing up conversations in class with the students to try and help them feel accepted. Acceptance is a big thing, I think, and understood, and just included in the whole classroom atmosphere...in a way feeling different and feeling set apart is a thing that you're proud of because you think no-one else has experienced this, but in another way you just want to be understood by people...especially your peers...Teachers could probably just help, even in just listening...asking...not focusing a lot on that student in particular but integrating what the student's experienced in the classroom discussions and things like that."

Subject 12 "I never really cared much about my teachers, I don't think they could have done anything really. Probably with a younger child they could help them fit in more, like, give them more opportunity to be the 'cool' person of the class...if they were Primary kids...by high school, I think it's a bit too late."

Subject 14 "Well, by teaming up the TCK with another child in the school, whether it be in the same grade or not, that has a similar sort of experience perhaps as a buddy just so they can sort of talk to each other and say, "Look, this is why they said that. They didn't mean to tease you. They're just treating you nicely in the way that they know how and so you know why you're being treated the way you are."

5. Did you feel 'safe' entering a new school? Explain *Subject 27*

Subject 1 "I don't remember being scared. The first year was not too bad. I found it ok fitting in and then I was in my Dad's class and things started getting bad from there."

Subject 4 "It was a new experience for me and I actually looked forward to it."

Subject 6 "Not really. No, not at all. It was terrible. (It was not an SDA school)...I'd had some close friends there but they'd really changed, and I felt just really insecure...really unsure of myself at first, and very set apart...very different, completely different from everyone. I felt like nobody cared about me...I'd be walking around crying and sitting in class crying and no-one would even say, "How are you going?." It was really hard. It was just not a positive experience...Looking back now, I learnt a lot, like I said, but, yeah, it was really hard."

Subject 12 "Yeah. 'Cause my school...was an International school, so basically it was the same as my school here."

Subject 14 "I was the big brother and I had a little brother coming to school with me, so I felt as if I had to be responsible, so I naturally had to adopt the brave face...Deep down inside, no I didn't feel safe, I felt a little bit weird because the kids were so much different, so trying to fit in and to make friends was very hard."

6. (a) Do you harbor resentment towards the Seventh-day Adventist (SDA) school system? Why/ why not? (b) If so, what can they do to change this? *Subject 4*

Subject 1 (a) "No."

Subject 4 (a) "No, not really."

Subject 6 (a) "Um (nod). I myself am going to be a teacher and it challenges me to be a different teacher to what I had when I was going through, but at the time I just resented school so much...I thought, they're babysitting me. I'm learning nothing here...When I was overseas I just learnt so much about life...Nothing I'm learning at school is relevant to me. I can't apply it to anything. I just don't want to be here. Just really resentful, and I just felt like it was such a waste of time. I could learn so much more if I was doing something else, helping people somehow."

Subject 12 (a) "No, because I didn't enter it (SDA school)...(in regard to the school she went to) I was sad they didn't offer the subjects...they just didn't offer Japanese...That's something I'm sad...I had all the language skills..."

Subject 14 (a) "No, because this is the culture in which they live in. They're perfectly entitled to have their own culture. I was the one who was different, so for me to fit in, it was really up to me to adjust to the area, I mean naturally I found it hard, but I don't regret going to a third world culture, country because it's made me who I am today. I'm really happy."

Subject 6 (b) "I think it's a lot to do with the teacher's approach...Like when I've done my pracs, I always try to relate my content to my students' lives, to make it personable...even challenge the students to question, how is this going to affect my life, and how can I relate this to helping me grow as a person...Just really make it relevant...and even more than teaching them anything, the biggest thing I want my students to come away with...would be...to challenge them personally with their relationship with God, where they stand and in their relationship with other people...Help them grow as a person, even if they can't do Maths, it's ok, but in the long term, what's really important...that's a challenge for me."

7. **(a) Were you given any support by friends when you came to school in Australia? How did it work? What happened? (b) Do you think it is valuable for TCKs to have someone designated as a friend to assist them into the schooling environment? Explain *Subject 14***

Subject 1 (a) "The first year was ok. I had some good friends...throughout my time I did have friends, but there were times that, particularly in my last year...that I just had no friends that I could see as school, but I was never lacking for friends. I always had my Mum that I could turn to and that was really good. I had a variety of friends, not always the same friend."

Subject 4 (a) "I didn't really have any friends when I came to Australia...a few expats in the Islands...but they generally accepted me." **Do you think at an older age it would be different than for a younger child...**
Subject 4 "Yeah...probably a bit hard to know, especially if you're younger...not mature to deal with things."

Subject 6 (a) "No. I was really given no support at all...My English teacher was the only one whom I felt he understood me. I really had no support from any friends. They just were really removed from me and just didn't want to have a lot to do with me, and it was very hurtful."

Subject 12 (a) "Friends I made at Church did look out for me, but not particularly. They just expected I'd fit in and when I did, I did, when I didn't, I didn't."

Subject 14 (a) "I did. For the first year in high school...I had a friend who had only just recently come back...as well, and he helped me fit in a lot...Without him I would have found it so much harder...He helped me adjust to it."

Subject 1 (b) "I was just thinking about that just then. I know one of the friends I had, because she became such a good friend...I clung to her...there's problems with that, having a too clingy relationship...Having someone to help you integrate in to the school system and to help you make friends probably would be helpful, but so long as that person is willing to realise that the TCK might cling to them for awhile and help them make other friends." **What type of person would they have to be? Adult? Child? What characteristics would preferably be essential?**
Subject 1 "Preferably a peer, I think, but that's not always going to work...I had my Mum so that helped...but it was still hard."

Subject 4 (b) "I think it would probably be a positive thing, yeah."

Subject 6 (b) "Definitely. I think that would be a very good thing because...somebody who could just make sure that they were ok...who would be very sympathetic...understanding...even just to listen and tell stories, 'cause I know I've really wanted to talk about what I've been experiencing and to talk about the country that I'd come from...There was so much happening in my head and I couldn't express it to anyone...Just to have someone to listen, even if it was sort of a one-way friendship initially, it would have been good to have that support from a peer rather than an adult." **What other kind of characteristics would they have to have to be that best kind of person...?**
Subject 6 "For me, it would have to be someone who I could talk to about spiritual things as well...to be able to pray with that person, and just relate on a deeper level...also someone probably who was in touch with all the updated, modern things...and who could maybe introduce me to different social groups...and try and make me fit into a whole variety of people, not somebody who would just be quiet and seclusive, because that probably wouldn't help me to meet other people...somebody outgoing, but at the same time, wasn't concerned about their popularity, and could just sit down and help me."

Subject 12 (b) "Perhaps for the first day, but you don't want to make them too much of a freak of nature, unless they're younger...By the time you're in year 12, you'd probably resent having somebody carry you around by the hand, but like, a grade 7 kid...would probably like it, be very helpful for."

Subject 14 (b) "Absolutely. Mainly to explain and to be there as your support while you're making other friends and learning the new culture and a new way of dealing with friends."

8. Depression is an issue brought up by a few TCKs in their surveys. Do you see this as an issue for TCKs? Elaborate. How can teachers in regard to depression assist TCKs?

Subject 1 "Well, I didn't see it as an issue...I had a strong relationship with my Mum and through all of that I gained a strong relationship with God...I did have friends that I could turn to even though at the time it seemed really hard, so perhaps those two things made a difference and maybe they can make a difference for others."

Subject 4 "Yeah, I suppose it is. I guess change is always a problem...a big issue."

Subject 6 "Yeah, I think I was depressed for quite awhile when I came back...I think it's something that quite a few TCKs would experience...Just a really deep sadness of leaving a whole life that you've experienced behind, and a whole group of friends, saying goodbye to them, and you might

never see them again. It's like having twenty really close people to you all die at once...It's so hard...It's natural and I think it's normal for people to be really sad about that and to be depressed. It's almost a grieving process. You have to have time. Time is really the only thing that helps you recover and gain strength again..."

Subject 12 "Yes. It is an issue. I don't think there's anything teachers can do to help."

Subject 14 "When you get teased and picked on and nick-names...nick names was something I was not used to at all...I had many of them. I was a Pastor's kid, a teacher's kid and a goodie-goodie...yeah, and being teased really did make me feel depressed because I could not really associate as to why they were doing it."

How can teachers in regard to depression, assist TCKs?
Subject 1 "I guess it depends when they come back or how they find the depression. If they can help them gain a strong relationship with someone, a significant other in their life, particularly God...those were the two things that got me through."

Subject 4 "I think just looking out for them and understanding...kids need support."

Subject 6 "I think ignoring depression is not the best way to deal with it...Firstly, you have to identify with the person who is depressed to be able to help them...It's a hard question."

Subject 14 "Well, be aware that they will be experiencing it from time to time and give them encouragement. Not give them bonuses or privileges because that will make it even worse because the kids will pick on them even more, but perhaps pull them aside one day after school and ask them how they're going and just show you're interested in the child and make sure they're not left alone."

10. Do you feel different to everyone else? Explain. How can we (SDA schools) help? *Subject 17*

Subject 1 "Back then I did...very different. I don't quite know why. Now not so much. I sort of feel I have integrated in, and that's both good and bad. Sometimes I wish that I could go back to not so much the materialisticness of this culture and just see things back from that perspective again, and just rebalance."

Subject 4 "Yeah, I do, but I suppose it's from other reasons a part from culture...It's more just of who I am, not so much the culture."

Subject 6 "Now? Yeah, I do actually, I do feel different to most people unless they've traveled or lived overseas...Friends of mine who haven't traveled, I feel very different to them. The older I get, the more I can accept that I can still be friends with them...but there's part of me that doesn't connect with them really closely...My closest friends in my life would have to be those people who've traveled and done similar things 'cause it's a really big passion that I still have now...Service as well, to serve people. **Do you think your passions, desire to serve others etc has come about because of what you've experienced?**
Subject 6 "Definitely. I'm an adventurous person as it is...but living overseas and travelling has really brought that out I find in my personality...I feel like I'm quite different to other people. I feel like I'm a nomad, Gypsy...Every few years I've got to get up and move and experience new things."

Subject 12 "No. Not really."

Subject 14 "Well, I'm a human being and I like to have fun...I'm the same in that area, but the areas of fun differ and the areas of treating other people differ, so in that regard I felt a little bit different."

How can we as SDA schools help in that area? In feeling different from everyone else...to not feel different...
Subject 1 "Just treating them the same as everyone else, even though they act different. I think I'm sure I acted different. Treating them the same. Encouraging students to do the same...jumping on them if they don't, perhaps!"

Subject 4 "I think it's just a matter of setting up things like social service type counseling to help them integrate."

Subject 6 N/A as she saw it as a positive experience.

Subject 14 "By...talking about third cultures and making people aware of them so they know what they're all about...the poverty...helping their kids realise how really well off they are compared to many other kids their same age, so they realise what they have is really, really good and so they don't take it for granted...and might be able to understand the people who live in those other countries and how they feel...interact with them."

11. One student made the comment, "It would be good to get together with other missionary kids to see what their perceptions were." Do you agree? Why/ why not?

Subject 1 "Yeah, although I find that most of my friends, a fair percentage of my friends have been missionary kids...so that's something we have in common...maybe others would benefit from that and I'd be quite happy to talk to others."

Subject 4 "Yeah, I guess it would be. It would be good to hear how others experienced, but for me it wasn't too bad and it wasn't brilliant...it was a good experience."

Subject 6 "Yeah. I really agree with that so strongly, 'cause I found that when I came back, there was no other missionary kids at my school, in my area that I could identify with...Even now when I meet people who have been overseas, who have been missionary kids, TCKs, you form an initial bond with them almost instantly because you've all gone over with a particular purpose in mind and that's to serve people and to serve God, and that really drives your whole life...It's so different to people who are living here. It usually is different, not to everyone of course...So I think that would be a really good way to support, especially if you're all going through stuff like that together, and just to know that someone has experienced those feelings, emotions, depression...You can cope with it together and encourage each other...Just say, "No-one else understands us, let's just go through this together." I think that's a really good way of support."

Subject 12 "I don't count myself as a missionary's kid so much. It was a phase of my life that I did not like, so I've moved on from that and don't associate myself with that anymore, so no...Many missionary kids were in the mission fields when they were really little, so their experiences are mostly positive. They've got that warm-fuzzy childhood glow to them...**So you think because you went at an older age, that had a negative impact?** Yeah. Adolescence is bad enough without doing it in a third culture."

Subject 14 "Absolutely, because that way you can get feedback from them and realise that no, you're not weird...totally out of there and the kids that are picking on you are also picking on your friends...that have also been third culture kids...It gives you a lot of self-encouragement to sort of know that you're not the odd one out...there are other people out there that have experienced the same as you."

12. Do TCKs have to adjust to everything in Australia? Are there some things you don't want to adjust to in Australia and why?

Subject 1 "Yeah...Materialism. I think that's something that gets to you after awhile...Like I said I'd like to go back for awhile and spend some time overseas, put things back into perspective."

Subject 4 "Oh, yeah, I suppose there's good things and bad things about a culture. Personally, I like the time in the Islands...it was slow and you take life at your own pace. Some things you want to keep the same and you can't adapt to the culture really."

Subject 6 "Yeah. There are some things, and I think maybe it's a positive thing. I find myself constantly telling myself not to become caught up in materialism, vanity, self-consumption...Society and a lot of my friends are so driven by the way they look...It's a real challenge for me to remember everything...That's just one issue that I feel like I don't want to be part of...I feel like I have to be careful 'cause it's so easy to be swept along with the trends and modern thought."

Subject 12 "I don't think they have to adjust to everything. When I came back to Australia, I found a lot of racist attitudes, and that's something I never want to adjust to...I find it innately offensive, like, they don't even realise that it's part of our culture to expect things to be thus...these people to be like that and those people to be like that, or they can't understand why they're like that...I don't ever want to adjust to it...they view people in boxes."

Subject 14 "I was disappointed in the sense that...the kids over here, I don't know if they meant it or not, but by putting themselves up on a pedestal, makes them feel good and they do that by putting somebody else down...it's called the Aussie knocking...tall poppy syndrome...and to them it's fine 'cause they're not getting picked on, because they're the dominant person...but to put somebody else down who can't defend themselves and who aren't dominant and can't give their own back can be quite devastating for that child."

5. Did your parents help you adjust? If so, how? ***Subject 7***

Subject 1 "Mum was always there to talk to me...I just remember Mum mostly. She was always there to talk to me and just help me develop a strong relationship with God and with others. She encouraged me in my friendships."

Subject 4 "Yeah, I think they did actually...Encouraged me to do social things like... Pathfinders... Sabbath School...tried to make me interested in the kids outside."

Subject 6 "Yeah...Especially my Dad, he really understood where I was at and really supported me a lot...They were very encouraging parents and very understanding...They listened a lot...They could really notice when I'm down...They didn't just ignore it. They'd come and just sit down and talk about it. "Why are you feeling like this? What can we do about it? What are your solutions to this problem?" For me to say, well actually there is no solutions, was a big thing then...without

someone telling me it will take time...I didn't want to hear that...For me to realise that ok, it's going to take time...My parents made me question and made me think myself...very inductive. I guess teachers can probably do the same thing."

Subject 12 "Not really, I don't think. Mum made a special effort...not make it difficult for me to make friends and we often had Vespers at our house, so within the Church it was easy to adjust, but at school, there wasn't anything really she could do."

Subject 14 "I used to come home from school crying, because the kids would pick on me so much, but yeah, they would explain to me why it's going on...and reassure me that there was nothing wrong with me as a person, that I was just different in how I perceived friendships and relationships and how I treated people, so when I did go to school the next day, they'd say I should just take it, don't fight back, just accept it and smile and give them a nice comment in reply and they'll soon learn you're not in there to be made fun of, you're there just to be their friend."

13. Do you want to live in another country? Why/why not? ***Subject 7***

Subject 1 "Yeah, I'd love to take a year off...to do volunteer work just to...realise again what...that we're so lucky here. I know we are, but just to...see what...to go back and re-experience it...put a new perspective on life."

Subject 4 "Yeah. I wouldn't mind living in another country, probably back in the Islands some time, but at the moment I'm enjoying living in this culture...probably when I get a bit older I may like to go...

Subject 6 "Right now? I'm content living in Australia, finishing my studies, but in the future, I'll definitely live overseas again."

Subject 12 "I'd to travel again, and I'd like to live in another culture, but I'd like it to be my own choice...I'd like to just experience the culture as is, without all the hangovers of the Church."

Subject 14 "I love Australia. It's an awesome country, but I also love the culture that the third world offers because they're so grateful for the meager possessions they do have and also I'd like to take my kids back there too, and do a similar thing to what I did, and I wouldn't change that...I think it's very valuable and important in their growing up."

14. When you came to Australia, did you want to return to the country that you left overseas? Why/ why not? ***Subject 7***

Subject 1 "I don't remember feeling that. I was excited about moving. Most of the time...I've looked forward, not back."

Subject 4 "Not really. I just accepted it as part of my life and moved on to the next bit."

Subject 6 "Yes. I felt the country I was at was more my home than Australia...My whole identity was there...and wanted to go back...felt more appreciated and understood there. I felt more of who I was there than what people here saw of me."

Subject 12 "No. I was glad to come back. I'd had enough." **Why do you think there was such a negative feeling there, and what could have been done to prevent that?**

"I went there when I was twelve...just moving into those teenage years where everything's new and exciting, like where you want to be able to do stuff for yourself, but, over there, as a missionary's kid, your parents get supper-protective of you and don't want to let you do stuff...my school friends lived about two hours drive from where I was, so I didn't get to spend any time out of school with them...They weren't SDAs...the SDA friends I did have there, were not my type of person...there was personality clashes, even though they're white and you're expected to get along, we couldn't. I made one good friend, but one out of the five years there is not that good. I didn't really integrate with the...culture. I did for my first year...but I wasn't something that I liked doing...I wanted to maintain my personality, and that was Australian...integrating into the...culture lost that, I think. The whole time I was there I was torn between being immensely lonely and isolated, but at the same time not wanting to integrated into their culture...At school it was all right because it was an International school." **Was that your own decision or influenced by your parents? Your feelings...** No. My Mum really liked it, it was me entirely, and my one friend whom I did make had the same sort of feelings as me...we both hated it...I did get good experiences, but the bad experiences, that overall feeling of isolation outweighs the good, learning to dive experiences...Could have done that anywhere really. I think that's why I disliked it so much."

Subject 14 "Yes, because that was my home, that was where I grew up. That's where I molded all my traditions and attitudes and thoughts...Coming to Australia was totally different. I remember getting off the plane and I saw white people everywhere, and I said, "Mummy, I want to go home. This looks too different." The people were just way different, and the taxis and everything didn't have rust in them. It was a real shock...But I'm here and I'm really grateful I'm here...the educational opportunities here are great, but I want to use what I learn now and take it back to the third culture and be able to show them the things that I've learnt so they can help out in their lifestyle."

15. Where would you rather be now? Why? *Subject 28*

Subject 1 "I love it here. This is where I'm meant to be."

Subject 4 "I suppose in some regards I want to be here...because of certain things like girlfriends...the social aspects and other times you want to be in the Islands because of the time, the food. Everywhere has good and bad."

Subject 6 "Right now, I think this is where I'm meant to be...to finish my course. This is where God needs me, but at the same time, I just have a gut feeling that I'll go back overseas sometime...I'd like to go back..."

Subject 12 "I'd like to be travelling, but that's only because I don't want to be studying! I'm happy where I am really."

Subject 14 "Here now, learning for there later."

16. (a) How was your spiritual experience affected by your time overseas? Your past spiritual experience (b) How has this influenced your life now? Your present spiritual experience *Subject 15*

Subject 1 (a) "I remember the Vespers and things over there, Sabbath afternoon programs, and being involved in that, but that didn't help me so much as after, when, I just really had to do it alone with God and so that was I think what gave me a strong relationship."

Subject 4 (a) "I don't know. I think it's more conservative in the Islands. I kind of grew up pretty conservative but I think it's changed a bit lately."

Subject 6 (a) "Very big way. I think, I would have been a very different person if I hadn't gone overseas. When I first went away, I was thirteen, and this was a very significant age, I had a lot of close friends and I didn't want to go...I was very lonely when I first went...Because I couldn't speak Russian, and they couldn't speak English...I was very alienated. It was a similar feeling to when I came home...I couldn't communicate and that was just terrible...I felt I had no friends, so I really turned to God in a big way...God was just everything and that was so important to me, and coming back home, to Australia it was also very significant...A huge dependency on God for everything 'cause you feel so lonely, depressed about coming back, you feel like nobody understands your past or your present...God's the only one who can really understand...to me that was such a comfort and I really turned to Him a lot."

Subject 12 (a) "It was negatively influenced...the whole time... 'cause they're so conservative...Now I look back on it, I remember the hymn singing... but at the time I felt so stifled by it, and every week the same exact Church format, and every week the same sermon practically...Their conservative attitudes, like, as an adolescent, you don't like anybody's conservative attitudes, but to have them stuffed down your throat...also, to be feeling stifled anyway from your whole experience in that culture, like, being a girl and not being able to wear what you want, not being able to say what you want or do what you want, it sort of all combined...I hated Church. It wasn't until I got back and had a choice about it and there was more free and easy access, and I could wear what I wanted..."

Subject 14 (a) "It increases it dramatically, because it is the taking of life for granted that really, really makes you stronger in your relationship with God, because you don't think you need Him 'cause everything's going so great, but when you know where you'd be without God, I think you sort of realise the He is there and He's blessing you immensely...By seeing the happiness in third world culture kids faces when they're playing with a rubber tube, just makes me really inspired to know that there is happiness in poverty. It's not wealth that makes us happy but it's the love that God's given us that makes us truly happy inside."

Subject1 (b) "I had to develop it for myself back then. Also...I still have questions, a question time to go through...but it became important for me and it has been all the way through and I don't think I'll ever lose that."

Subject 4 (b) "I think it's made me realise differences between culture and religion."

Subject 6 (b) "It's really influenced it in a huge way as well...I can really see the ways God has acted and helped me in the past, the way He's worked. Looking back I can really see steps of growth, and the way He's guided me at certain points in my life and really set me up with certain friends at particular times. I could really see His will and His working in my life and that just really makes me so excited to think that...if I'm close to Him, the same thing can happen for the future."

Subject 12 (b) "I think I'm a lot more reliant on grace that I was. Right up until that many years ago, I was all works oriented. You had to go to Church, and you had to not go to the movies, and you had to wear the right clothes. It's a horrible way to live, so I've sort of moved on from there."

Subject 14 (b) "I came back to Australia, fitted in and sort of let the past disappear, and tried to adopt the new sort of way of life and from that point onwards I sort of went down and down...I got

further away from God...more the material side of things. I went back to Africa a year ago and re-ignited all those flames inside me...which I'd tried to put out...it made me on fire to want to get to know Him better and into service for Him. I don't want to work for money. I want to work for Him. He's the richness I want in my life. That's what I'm doing now, learning as much as I can."

17. (a) Do you think your past life has been affected by your overseas experiences? (b) Do you think your present life is affected by your experiences? (c) Do you think your future life will be affected? Explain

Subject 1 (a) "Definitely." ***(b) Subject 1*** "Definitely." ***(c) Subject 1*** "Well, yeah...I think if I hadn't been over there I might not necessarily have the desire to take a year off and do volunteer work, do missionary work over there...I wouldn't be the same person if I hadn't have had that experience."

Subject 4 (a) "Probably. I don't know exactly how. ***(b) Subject 4*** "In some regards, yeah. I notice that when I talk to Islanders, I can relate to them around here."
(c) Subject 4 "I don't know. I hope so. I hope I'll go back to the Islands sometime and be able to relate to the people there."

Subject 6 (a) "Very big way. I think, I would have been a very different person if I hadn't gone overseas. When I first went away, I was thirteen, and this was a very significant age, I had a lot of close friends and I didn't want to go...I was very lonely when I first went...Because I couldn't speak Russian, and they couldn't speak English...I was very alienated. It was a similar feeling to when I came home...I couldn't communicate and that was just terrible...I felt I had no friends, so I really turned to God in a big way...God was just everything and that was so important to me, and coming back home, to Australia it was also very significant...A huge dependency on God for everything 'cause you feel so lonely, depressed about coming back, you feel like nobody understands your past or your present...God's the only one who can really understand...to me that was such a comfort and I really turned to Him a lot."
Subject 6 (b) "It's really influenced it in a huge way as well...I can really see the ways God has acted and helped me in the past, the way He's worked. Looking back I can really see steps of growth, and the way He's guided me at certain points in my life and really set me up with certain friends at particular times. I could really see His will and His working in my life and that just really makes me so excited to think that...if I'm close to Him, the same thing can happen for the future."
Subject 6 (c) "Yeah, definitely. Just knowing that God plays a big part in my life."

Subject 12 (a) "Yes, I think so, like, my education overall was a better education than I would've received in Australia." ***(b) Subject 12*** "No. I think I've moved on from there." ***(c) Subject 12*** "I think it probably will be in that...I'll know what to expect when I travel...I still won't enjoy the culture shock...I'll still be unhappy at times...but when I do, I'll have a better idea of cultural sensitivities."

Subject 14 (a) "I've seen how coming back to God how much He's actually blessed me...Just recently I've focused more on Him and what He wants me to do...I can definitely see my life steering in the right direction."
Subject 14 (b) "Definitely." Subject 14 ***(c)*** "Those memories will never disappear. They inspire me to help out those who are less fortunate than me. The money that I do earn is not for my own richness but to put towards a project or something to help other people...by talking with sad people around College...you can share your experiences...of how God has led you and blessed you so much now, and they go, "Oh wow, It worked for you. God does really care," and I go, "Yeah." They go, "I'll wait...He's obviously going to come talk to me soon too." I said, "Hang in there. I'll pray for you."

18. Do you think your overseas experiences as a TCK have made you a 'better' person? How? ***Subject 4***

Subject 1 "Um (nod)...It's helped me see things through other people's eyes...through third culture, and then when I was treated...like when I found it hard to fit in, now I can see, like when I was going through that experience, I can see, ok, I've had that experience and I can understand."

Subject 4 "I think its' given me a better perspective on life, a bit more open...accepting of other people, different cultures, made it easier to adapt to change."

Subject 6 "Yeah. I think, it's hard to know what you define as better, but I think it has...It's probably made me a more complete person...It's made me more dependent on God which completes me as a person 'cause I need God...Bigger perspectives, more rounded, more stable person in a way which is just strange considering how much you move around and how much emotional draining and baggage you have to deal with, but...I think more complete and more stable because a lot of people, others who haven't been overseas, I talk to them and they really have no direction for their life, maybe because they don't know so much about life...I feel more complete and it's been a very positive experience."

Subject 12 "They've made me a more bitter person. I think it's made me more culturally sensitive and that's better, but that would probably be one of the few good things it did for me."

Subject 14 "Better as in more aware of God's influence and God's power...How much He's really blessed us over here as a country and as individuals."

19. Do you have any further questions or comments you would like to make? Are there any issues schools need to know that you would like to raise in regard to TCKs entering Australian SDA schools?

Subject 1 "Not really. Not that I can think of."

Subject 4 "I think they should probably have a school chance, of helping these kids integrate in, from a third culture place."

Subject 6 "I think you've raised most of the things I've been thinking about...I think teachers can play a really important role in helping TCKs come back because, students look to teachers for a lot of encouragement and advice...teachers in general, I think play a large role in students' lives and can change students and especially class dynamics. I think the teachers can direct the class to respect TCKs or not to respect them, in the way they treat them in class...If a teacher is aware of TCKs really struggling...a teacher can even bring them around to help the whole class grow from that one person's experience...the teacher can do a lot in helping the TCK and in helping the other students to be more tolerant and supportive."

Subject 12 "I don't think I was a 'normal' TCK by any stretch of the imagination. I think a lot of TCKs doubt on basic understandings of what's, not 'coolness' as such, but in a school environment...how 'cool' you are is really important. Coming back from a third culture you don't have that. My only saving grace was that I was in a small country town where anything that was different was 'cool.' But if they're going back to a big city, I think it would be much harder to integrate. Somebody needs to give them a list of things...just helpful hints of what not to do and what to do...for the first few days. **What kind of things would those suggestions be?** I don't think

a teacher could give it to you really. You need some kid who's old enough to understand that they need help integrating and could do it surreptitiously, but where are you going to ever find a kid like that? But, Primary school kids, I don't think they need any. I have faith in Primary school kids. They're all knowing, and all knowledgeable. They'll just get on with life!"

Subject 14 "TCKs have a totally different mentality and mindset when it comes to interacting with other younger children. They've got a broader understanding of culture so therefore they're not going to be biased or culturally negative to people, but the way they interact and treat other people is going to be drastically different, so if the teachers... can take that into consideration...when they...integrate them...make sure that over a period of two, three, four months that they be with them step by step so they fit in and don't get scared away from opening up and budding into the fruitful people that they really are."

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