



Third Culture Kids

The Relationship Between TCK Identity and TCK Educational Needs

Lærke Engelbrecht

BA in International Studies in Education

Thesis supervisor: Hildur Blöndal

University of Iceland

School of Education

February 2013



HÁSKÓLI ÍSLANDS

Third Culture Kids: The Relationship Between TCK Identity and
TCK Educational Needs.

This thesis is 10 ECTS in the final project towards a 180 ECTS BA
degree at the School of Education at the University of Iceland.

© 2013 Lærke Engelbrecht

The thesis may not be copied without permission from the author

Reykjavík, Iceland, 2013

Abstract

Education can take place at any age, through the actions of many institutions such as family, work, in a community, schools or through a natural environment when such interaction is socially and culturally determined (UNESCO, 2006, p.12). From these many influences, school remains the most visible educational institution, and its role is central to the development of society, because it aims at developing the potential of learners through the transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society (UNESCO, 2006, p.12).

Education is "... the instrument both of the all-round development of the human person and of that person's participation in social life" (UNESCO, 1992, part 4 §8).

The school is an institution mirroring society and the people who live in it. It should develop simultaneously with society to correspond to changes such as globalization by innovating itself and its approach to teaching students by changing education for diversity. This BA thesis is elucidating the relationship between the identity of Third Culture Kids (TCK) and their educational needs, because how can teachers educate children they essentially don't understand?

The relationship among life norms, identity forming and educational needs are intertwined in the global, mobile child's developmental years. In a globalizing world are children with diverse cultural background, including TCK, becoming a norm rather than an exception. TCK are likely to find themselves on the margin of each home and host culture, but being a member of neither. Furthermore TCK identity is a complex construction from, e.g. a life with frequent transitions, reoccurring experiences of hidden losses and a lack of culturally belonging. Being on the move can result in profound psychological effects. Teachers need to take such implications into account. They should reflect on their teaching strategies and how to embrace an increasing student diversity and multiple needs. These educational needs may be met by changing education for diversity and creating an environment with positive affirmation of all students' abilities. Differentiated instruction offers a framework that ensures academic success for the full spectrum of learners, both mono- and multicultural children, by integrating content and students. Students need to understand the content being taught to apply it in meaningful ways to maximize their academic success. Educational authorities must acknowledge the effects of globalization e.g. a growing group of diverse students, including TCK, and ensure that teachers develop professional, positive mindset towards cultural diversity and value and recognize it in their classroom.

Table of Contents

Abstract.....	3
Table of Contents.....	4
1 Introduction.....	5
1.1 Effects of Globalization	5
1.2 Statement.....	6
1.3 Recognizing Needs.....	7
2 My Cross Cultural Story.....	8
2.1 Two Places to Call Home.....	8
2.2 Lack of Recognition.....	9
2.3 Why It Matters	10
3 TCK Identity.....	11
3.1 TCK Origin	11
3.1.1 An Evolved Concept.....	12
3.1.2 A Contemporary and More Complex Definition of TCK.....	12
3.1.3 Two Realities Shape the Concept of TCK.....	13
3.2 Constructing Identity and Feeling at Home in a Life with Many Transitions .	14
3.2.1 Characteristics.....	14
3.2.2 The Gap	15
3.2.3 Sense of Belonging: I feel like a tourist when I go to my home country	15
3.2.4 Identity Crisis and Formulating a Strong Identity	16
3.2.5 Culturally Belonging	17
3.3 Encapsulated and Constructive Marginality	18
3.3.1 A Complex TCK Identity Compared to a Monocultural Identity.....	21
3.4 Transition Experiences and Unresolved Grief.....	22
3.4.1 Recognition of Hidden Losses and of Deep True Feelings	22
4 Educational Needs	24
4.1 Sustainable Initiatives	24
4.1.1 Education for Sustainable Development: Care, Cohesion and	
Conservation	24
4.1.2 Why Act?	25
4.2 Changing Education for Diversity	26
4.2.1 When Student Diversity Becomes a Reality in the Classroom.....	26
4.3 Build on What Your Students Know	27
4.3.1 The International School Concept	28
4.3.2 How Can TCK Thrive Better in a School Context?	29
5 Conclusion	31
Bibliography	33

1 Introduction

1.1 Effects of Globalization

Globalization is inevitable and we are what Bauman calls nomads: people who are always on the move physically or psychologically because there no longer are any natural borders in the world and we can jump in an out of foreign spaces through e.g. internet or television or by taking a plane to a different corner of the globe (Bauman, 1998, p. 77-102). The globalization process lack the commonly assumed unity (Bauman, 1998, p.2) and the world has become a fluid place, where the solid foundation of our society is dissolving because of its absence of a centre (Bauman, 1998, p. 59). The reality of modernity is contributing to individualization and fragmentation instead of unifying (Bauman, 1998, p.2) and since we are always on the move, physically or psychologically, are we experiencing more profound psychological effects than ever before (Bauman, 1998, p.18).

An unstable world in constant change consequently means that we engage in lifelong learning because we need rapid adaptability in order to manage ourselves (Bauman, 1998, p.87). Nevertheless globalization is not leading to freedom mobility but it is a privilege of the elite, unlike the growing group of people who not by own, free choice are subjects to a more geographical bound destiny (Bauman, 1998, p.18-26). To live in a democratic world united, we need to subdue global capitalism and its top bottom hierarchy of wealthy and poor people (Bauman, 1998, p.3). Through a concerted effort we can engage in equality by developing common values and find a common social cohesion and a sense of belonging as foundation for a sustainable world (Jacobsen, 2009, p. 201-201). We need to acknowledge that education holds a moral dimension through which active, dedicated, independent and moral citizens can develop and take responsibility (Jacobsen, 2009, p. 208). Education does not only concern measurable results and knowledge, but also revolves around human maturation by realizing and acting in correlation with the surrounding society and its challenges such as inequality and injustice (Jacobsen, 2009, p. 209).

Cultural and societal shifts in a constantly changing world raise new challenges to the educational area, which bring about demands that should to be responded to (Hayden,

2006, p.1-4). Many children are no longer faced with the realities of a monocultural upbringing, but are becoming globally mobile students due to e.g. intercultural marriages or parent's occupational or educational choice abroad (Hayden, 2006, p. 1-4). The cross-cultural encounter impacts the development of their identity in such a way that it may be constructed of multiple cultures (Pollock & Van Reken, 2009, p.40). Such children may feel that they do not belong to just one culture; hence they are becoming citizens of the world, a sort of cultural sponges where elements of each culture form into one divergent identity (Pollock & Van Reken, 2009, p. 13). A divergent identity occurs because identity is a relatively stable conception of where and how one fits into a society, but it is strongly influenced by the perception of one's physical appearance, the goals a person establish and achieves and finally the recognition from significant others in the environment (Snowman, McCown & Biehler, 2009, p. 569). In consequence of frequently shifts of cultural frames and transition processes e.g. stages of entry, repatriation, involvement or re-involvement (Pollock and Van Reken, 2009, p.185) may the child's passport country not any longer indicate the hearts cultural belonging and it can disrupt the balance between cultural belonging and identity forming (Pollock & Van Reken, 2009, p. 46).

Many globally, mobile children, such as Third Culture Kids (TCK) who Pollock & Van Reken (2009, p.13) define as "a person who has spent a significant part of his or her developmental years outside the parents' culture", may feel that their roots are attached to more than culture, or none in specific.

1.2 Statement

The thesis wants to raise awareness about TCK, a rapidly growing group of students arising in consequence of a globalizing world. It explores the relationship between TCK identity and TCK educational needs in the context of globalization. The conclusion is based on findings and interpretations of the above. The thesis will investigate and answer the following question:

What is the relationship between TCK identity and TCK educational needs?

1.3 Recognizing Needs

The relationship between TCK identity and TCK educational needs is an important matter to elucidate, because the norm of pupil mobility, defined as “a child joining or leaving a school at a point other than the normal age at which children start or finish their education at that schools, whether or not this involves a move of home” (Dobson & Henthorne, 1999, p. 5) differ from a monocultural child’s life norm, who in comparison, are not experiencing frequent geographical moves and transitions. A life in high mobility and many transitions impact the child’s concept of home and nationality (Hayden, 2006 p. 48-49) because the child experience frequent geographical moves and transition experiences. Such a lifestyle can result in several benefits e.g. an expanded worldview, rapid adaptability and well-developed social skills (Pollock & Van Reken, p. 90- 106). However, the downside may be if child develops a sense of not culturally belonging anywhere (Pollock & Van Reken, 2009, p. 23-25). The risk is that TCK develop a sense of a blurred identity because the concept of self and cultural belonging is conflicting in the midst of divergent cultures (Eakin, 2001, p. 20).

The main challenge is to help TCK finding a sense of personal and cultural identity to support their all-around development, which correspond with growing evidence pointing to the importance of student identification with teachers and schools are promoting learning (Nieto, 2010, p. 123). This thesis is advocating that it is paramount to educating globally, mobile children successfully, that schools and teachers are aware of implications a global, mobile lifestyle can cause a child. Teacher educations and schools should work towards reforming themselves to change education for diversity. They should impart the importance of culture diversity in the aspect of globalization so that pre-service teachers and in-service teachers are professionally equipped to welcome student diversity and provide quality instruction for all (Corson, 1998, p.1-23).

International schools' emphasis is naturally on international students, however, the public schools' emphasis on international students is almost none existent if looking at publications at the Danish Ministry of Education (UVM, 2012). Nonetheless, the first Danish International Teacher Education namely; European Teacher Education for Primary Schools ETEPS (ETEPS, 2012), began in 2008 with an emphasis on “Recognizing the need in the global labour market for teachers who can offer teaching and education at the basic levels without being deeply anchored in a particular national

culture, we regard it as our responsibility to educate such teachers” (ETEPS Curriculum, 2007, p. 3).

Institutions for higher education with global outlook and focus on international students is still something new in Denmark, but with a Danish ETEPS establishment in 2008 is it a huge step towards responding to the challenges of globalization and educating teachers who are professionally equipped to embrace student diversity. It means that the Danish society has started to adapt to the changes of globalization by acknowledging that the school needs to mirror the societal changes and innovate a responding teacher education.

2 My Cross Cultural Story

It has been hard and it has been fun, and I wouldn't trade my life for anything. Growing up internationally mobile is something only those of us who have done it can understand. It is like a secret and special club with an initiation that you can't explain. It is a way of life that never leaves you, no matter where you live (Eakin, 2001, p. 102)

2.1 Two Places to Call Home

My heart goes out to globally mobile children influenced by what you could describe as a 'critical incident' in my life. I simply moved abroad. For the last six years I have been moving back and forth between my home country Denmark and my host country Iceland. I have been spending most of my time in Iceland, which now in comparison to Denmark feels almost equally as my second home. I recognize the divergent feelings which comes along when standing with one foot in your home country and the other in your host country; a mishmash of conflicting feelings of being in-between, longing, belonging or the sense of not culturally belonging. It can be difficult to extract something tangible from personal development, but if I may try, I will highlight how my cultural encounter abroad has brought me unforgettable and life changing experiences. I now have friends from various parts of the world, learned about other cultures and traditions and I am learning to interact across cultural diversity. In consequence I have gotten to know a lot about myself. Overall, my experiences abroad and friends from all corners of the world have opened my eyes and enhanced my interest towards other cultures. It has deeply impacted my understanding of myself and

my worldview. I have fixed my roots in two countries, but can only stay in one at the time. The consequence is that I am sometimes restless and long for the other country when I am not there; nevertheless, I wouldn't exchange my cross-cultural experience for anything in the world.

My experience applies to many TCK, who also feel an instant recognition of others with similar cross-cultural experience, since there is a connectedness to others of similar background. I think living abroad for many years is a cultural affiliation, which not many grasp, unless they have a similar experience.

You can say "do you remember when...", or "did you also feel that...", and someone actually recognize what you are saying (Pollock & Van Reken, 2009, p. 136) which create a bond and most importantly a feeling of being recognized.

2.2 Lack of Recognition

One of the major obstacles I have experienced is re-entering my home country. Living abroad is indeed a life changing experience. However, when repatriating, many close to you expect that you are the same person as before leaving. This part in particular I find difficult, because it is tremendously hard to express the changes inside you in a tangible, concrete way. Further, expressing that you have grown as a person because of living abroad may seem a bit over the top, which in the end leaves you in a sort of moratorium, with suspended emotions.

I recognize myself in the following quote by a TCK. "My life overseas was exciting, but people didn't want to hear that", (Eakin, 2001, p. 23).

When I moved back to Denmark, people close to me thought that my adventure abroad had finally come to an end. From now on I could be 'loyal' to my Danish culture, friends and family. I could finally shake of my 'second hand culture experience' and look to the future. Since I moved to Iceland the first time six years ago, I have constantly been hit with questions from friends and family in Denmark regarding my return, and when I will continue my life path in Denmark. Nonetheless these questions are often said with a careful thought, however, when constantly asked it feels like my stay abroad to others is of little importance; almost as if my stay abroad was 'status quo' on my developmental curve, whereas it has been the complete opposite.

I feel that TCK have many of the same struggles, because they also live with expected repatriation and a lack of recognized feelings from friends and family in the country of

origin. On the contrary, when meeting someone who also has lived abroad for many years you realize you are not the alone feeling odd.

This is a quote from an Adult Third Culture Kid (ATCK) who after the first encounter with the definition of the TCK concept expresses the following:

It was like this enormous thing opened up and I could understand again what was going on...until then I just thought I was an oddball...then I discovered there's many other oddballs out there, and there's a term for it and that is really an OK thing (Jordan, 2002, p.226)

The quote expresses the sense of relief, which may hit you, when you acknowledge, that you are not alone with your experience and feelings. This is reassuring because you experience a sense of community feeling; many TCK experience that the meeting with others who have also lived abroad during their developmental are providing a thread for commonality (Eakin, 2001, 18-19).

2.3 Why It Matters

It is important to note that globally, mobile children may also have beneficial conditions e.g. hands-on approaches to learning about a cultural diverse world and for becoming bilingual (Pollock & Van Reken, 2009, p.111). It would be a waste if the challenges by being a TCK cancel out the many personal and professional benefits which global, mobile lifestyle (Pollock & Van Reken, 2009, p.5).

Accordingly, teachers must reflect on which effective methods they can use when teaching in a diverse and multicultural classroom. A cultural, diverse group of children can be complicated, because teachers can't generalize education. Differentiated instruction is a method responding to such a challenge, because it seeks to educate children equally and authentically promoting each and everyone's potential by building education on personal experiences and interests: "learning happens within students, not to them" (Tomlinson & McTighe, 2006, p.22). Hence my personal experience, I feel that I understand some of these children's challenges even though I am not a TCK. Staying abroad has sparked my interest towards raising awareness about this (growing) non-majority group, whose well-being and academic and personal development a great deal depends on teachers who understand them and their needs.

The thesis will in the next part describe the specific definition and identity of TCK to understand the complex construction of TCK identity.

3 TCK Identity

The following part will explain in more detail the origin and definition of TCK identity based on Pollock & Van Reken (2009, p. 13-26). A Third Culture Kid (TCK) is

... a person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK frequently builds relationships to all other cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK life experience, the sense of belonging is in relationship to others of similar background (Pollock & Van Reken, 2009, p. 13)

3.1 TCK Origin

To better understand the term TCK, and later understand the identity of TCK, the thesis will explain where the term originated. It was coined by Dr. Ruth Hill Useem and Dr. John Useem, who did research in India in the 1950^{ths} among Americans who lived and worked there as foreign service officers, missionaries, technical aid workers, businessmen, educators and military personnel. During their stay in India they also met expatriates from other countries, and they experienced that these subcultures of expatriates had formed a lifestyle, which was different from either their home or their host culture. It was a lifestyle they shared in that setting across cultural diversity. The Useems described this lifestyle, by defining the home culture from which they adults came from as “the first culture”, they defined the host culture, which in this case was India, as “the second culture” and they identified the shared lifestyle of the subculture of the expatriate, or community, as a “third culture”; a culture between cultures. The third culture is a culture formed only by expatriates who are living an internationally mobile lifestyle. Applied to the children of the expatriates are TCK integrating aspects of their home culture, the first culture, and the new culture, the second culture, creating a unique third culture. Ruth Hill Useem noticed common characteristics among those children who had travelled overseas with their parents working in international careers, and as a result where growing up in a third culture. She defined them as Third Culture Kids.

TCK described in the previous part are what Pollock and Van Reken define as Traditional Third Culture Kids (Pollock & Van Reken, 2009, p 27-38).

3.1.1 An Evolved Concept

Since the 1950ths the term TCK has changed and developed simultaneous with the world changing and in 1984 McCaig also coined the term Global Nomads (Hayden, 2006, p.44.) According to Pollock and Van Reken (2009, p 13-26), many communities all over the world are experiencing that they are becoming more culturally mixed and that many of the expectations towards behavioral and social norms are fading. The world changes and societal developments has made the concept of TCK a paradoxical term, because from a traditional understanding of culture, how can a culture then exist, if people don't live together and the culture is not created communally? Ruth Van Hill suggest that from an sociological and anthropological perspective no concepts is ever locked up, and that concepts can change when we get to know more about a thing, or finally that a concept can change because what happens in the world is changing (Pollock & Van Reken, 2009, p.16). If we accept this view on conceptual development, we can take a look at the modern definition of the term and concept TCK, which has changed and developed from the 1950ths. The thesis will in the next chapter take a look at two realities, which are forming the modern definition of TCK and the characteristics of TCK.

3.1.2 A Contemporary and More Complex Definition of TCK

“My home is everywhere but nowhere; the world is my home” (Eспенetti, 2011, p.1). This is how and (ATCK) expresses himself when reflecting on his sense of cultural belonging. It expresses the core of a more contemporary definition of TCK identity and helps to understand how many TCK feel that they do not culturally belong to just one country. The coined concept of Global Nomads is contributing to a wider understanding and definition of what it means to be a TCK. As an example is Schaetti's (1993, n.p.) definition of the term Global Nomad the following:

Individuals of any age or nationality who have spent a significant part of their developmental years living in one or more countries outside their passport country because of parent's occupation. Global Nomads are members of a world-wide community of persons who share a unique

cultural heritage. While developing some sense of belonging to both their host culture(s) and passport cultures(s), they do not have a sense of total ownership in any. Elements from each culture and from the experience of international mobility are blended, creating a commonality with others of similar experience. Global Nomads of all ages and nationalities typically share similar responses to the benefits and challenges of a childhood abroad (Schaetti, 1993, n.p.)

The Useems traditional definition of TCK is getting wider simultaneously with the global and societal developments. In relation to Useems definition from the 1950^{ths}, is it clear that there no longer is a need to make a distinction between TCK and global nomad, they are a fusion. Nevertheless, the quote by Schaetti, points out that the term global nomad has become much more complex. The development of the term fits in with the simultaneously growth of globalization and furthermore, with the Useems who stated, that the concept TCK needed to be flexible to reflect the changing world (Hayden, 2006, p.45).

3.1.3 Two Realities Shape the Concept of TCK

There are two essential realities, which shape the identity and concept of TCK. According to Pollock and Van Reken (2009, p.17) is the first reality that TCK are being raised in a genuinely cross-cultural world, which in comparison to e.g. immigrant children means that they are living in different cultural worlds, as they travel back and forth between their passport country and their host country (Pollock & Van Reken, 2009, p.17). Immigrants usually has no plans of repatriating and often plan to stay permanently in the new culture, whereas children of intercultural marriages or parents with international careers often interacts with several cultures and goes through multiple moves (Pollock & Van Reken, 2009, p. 17).

The second reality is that TCK are being raised in a highly mobile world (Pollock & Van Reken, 2009, p. 17). As a consequence are they experiencing that people around them constantly are coming or going, which means a lack in stable relationships (Pollock & Van Reken, p. 78). TCK are often in a school environment, e.g. international schools, where the general life norm is high mobility. This means that they do not only loose friends when they move themselves, they also experience detachments to friends in the period between transitions (Pollock & Van Reken, 2009, p.137-140).

TCK who are experiencing that people around them and their physical surroundings are constantly changing can be very vulnerable and in consequence can it be difficult to care about or need anyone (Pollock & Van Reken, 2009, p.138-140). It is difficult to hold on to anything stable in a mobile world and many TCK create a fear of building close friendships because they fear the pain of loss (Pollock & Van Reken, 2009, p. 137). Further, if TCK shelter themselves by shutting down the pain from such experiences, so is unfortunately also the capacity to feel or express joy (Pollock & Van Reken, 2009, p. 140). Within this reality lies a paradox; many TCK on the other hand have very good social skills when it comes to developing deep, meaningful friendship, but the relations are difficult to maintain (Pollock & Van Reken, 2009, p. 132-136).

3.2 Constructing Identity and Feeling at Home in a Life with Many Transitions

The following part will investigate how TCK construct identity and find a sense of cultural belonging in a life with several geographical moves.

3.2.1 Characteristics

There are a few important characteristics, which draws a picture of the third culture community. One aspect is distinct differences, meaning that TCK often are physically different from people around them and they often have a significant distinct perspective on the world in comparison to their peers (Pollock & Van Reken, 2009, p. 17). A second aspect is expected repatriation, because their family at some point expects to return permanently to their passport country (Pollock and Van Reken, 2009, p. 17). Repatriation is an essential aspect impacting the child's life, because it implies the different parental choices and decisions made during the time abroad, such as e.g. educational decisions or whether to learn the local language or not (Pollock and Van Reken, 2009, p. 17). Besides are TCK spending a significant part of the development years in a host country, which means that the cultural bonds to the passport country may be vanishing, and the risk that follows is, that the child will feel like a hidden immigrant when returning the home country (Schaetti, 1995, p. 6) and the child may have stronger cultural attachments to the previous culture, but physically look like a native (Schaetti, 1995, p. 6). Furthermore many global, mobile children are experiencing a reverse culture shock when repatriating; realizing that what has always been self-evident does not seem to be anymore (Hayden, 2006, p. 57). A TCK describes such culture shock as

a feeling of alienation after returning to his national school “Here I was with people I thought I belonged to, and never had I felt more out of place” (Eakin, 2001, p. 41).

3.2.2 The Gap

The gap between the parents and child’s sense of culturally belonging can be problematic. Some TCK fear losing their identity by letting go of their previous culture, because they are afraid that they will lose an important part of themselves (Pollock & Van Reken, 2009, p. 229) Besides, the host culture may be culturally dominating the child in comparison to the parents culture, since many TCK have lived more years in the host country than in the country of origin (Pollock & Van Reken, 2009, p. 229). In addition parents may feel that their children are rejecting what is a precious part of the parents’ identity such as being a member of their culture, community or nation (Pollock & Van Reken, 2009, p. 229).

3.2.3 Sense of Belonging: I feel like a tourist when I go to my home country

The concept ‘sense of belonging’ in the thesis is referring to cultural belonging and the sense of identity, which will be explained in the next part.

The following quote by a TCK is one example on, how some TCK feel about cultural and geographical belonging:

My “home” does not seem to be about concrete walls, a specific spot of land, or a street address. Rather, it is every country I have visited and lived in, and every cultural and sensory experience these travels have wrought.... Yes, I am American, but I cannot reasonably limit myself to one nationality at an emotional and intellectual level. If the United States is “home,” then, in this broader sense, so is the rest of the planet (Eakin, 2001, p. 21-22)

The quote describes how a sense of a whole cultural identity is difficult to obtain for TCK because their roots are determined to the multiple places they have lived. In addition, it is pointing to the thread of commonality and recognizable culture that is occurring in the meeting with others of similar experience (Eakin, 2001, p. 19).

3.2.4 Identity Crisis and Formulating a Strong Identity

TCK identity and their cultural and intellectual development is taking place in an international local, with small overlays of their passport country, which means that an establishment of a definite identity when becoming adolescents is a major task (Eakin, 2001, p. 20). Hence adolescents seek group conformity and a blurred identity may cause an identity crisis (Snowman, McCown & Biehler, 2009, p. 26).

Crisis occur, according to noted psychologist Erikson, when people feel compelled to adjust to normal guidelines and expectations that a society has for them and when they do not know how to carry out those demands fully (Snowman, McCown & Biehler, 2009, p. 26). Furthermore, Erikson describes the concept of identity as “An optimal sense of identity...is experienced merely as a sense of psychological well-being. Its most obvious concomitants are a feeling of being at home in one’s body, a sense of ‘knowing where one is going’ and an inner assuredness of anticipated recognition from those who count” (Snowman, McCown & Biehler, 2009, p. 29).

This definition shows the importance of finding a sense of well-being. Erikson’s belief is that anticipated recognition from key people in children and adolescents lives are both crucial for forming a strong identity (Snowman, McCown & Biehler, 2009, p.29). If teachers are aware of the problems and uncertainties, which TCK might experience as they try to develop a sense of who they are, they can help TCK positively resolve this developmental milestone and help them formulating an identity (Snowman, McCown & Biehler, 2009, p.29).

Finding a sense of identity is important since individuals in identity diffusion may give little thought to values and may have troubles when self-directing (Snowman, Biehler & McCown, 2009, p. 30). Further can identity diffusion result in low self-esteem, alienation from parents and some may avoid getting involved in school work and interpersonal relationships (Snowman, Biehler & McCown, 2009, p. 30-31). On the contrary, adolescents who has come to terms with who they are develop e.g. high self-esteem, are likely to form close interpersonal relationships and consider values and has thoughts about the future e.g. occupation (Snowman, Biehler & McCown, 2009, p. 30-31).

3.2.5 Culturally Belonging

TCK around the world instinctively feel a connection and an instant recognition of each other's experiences, feelings and a sense of belonging (Pollock & Van Reken, 2009, p. 25). As a TCK reflects over the challenges of transition; loss of old friends and about belonging somewhere:

... this is why it became such a challenge getting used to new faces, a new home, and a new school all at once...I am constantly contemplating, not usually on the present, hardly on the future, but always on events from my past—mainly, memories of old friends. (Eakin, 2001, p. 21)

A qualitative research survey conducted by Moore and Barker (2011) consisted of 19 participants, both TCK and ATCK, with six nationalities and 23 countries of residence. It concluded that if TCK and ATCK are asked what characterized them the most, they almost all answered “their ability to shift identities depending on cultural settings”, “ability to blend different cultures into a single identity”, “lack of a sense of belonging”, “perceived benefits and detriments of the third culture experience” and “competence to communicate interculturally” (Moore & Barker, 2011, p. 557). The skill to shift between cultural identities is interesting, though at times, a paradoxical benefit from being a TCK. When looking at the respondents' answers, they reveal how TCK are like cultural sponges or chameleons meaning that they learn to adapt to any situation. At the same time is this characteristic also their ‘curse’; rapid adaptability to plural cultures in an unstable life in high mobility, becomes a contributing factor for lacking a sense of cultural belonging and for identity forming (Moore & Barker, 2011, p. 554). One of the participants in the survey explains the paradoxical benefits from being TCK like this:

I don't feel like I belong, I feel like a tourist when I go to my home country. Yet, I feel like I can fit in and adapt easily without having that sense of belonging or attachment to that culture. That's what's incredible about this lifestyle, that you can be sitting at a table with somebody from Brazil, somebody from Argentina, and somebody from the States, and switch languages in two seconds, and it's not even a conscious effort. (Moore & Barker, 2011, p. 558)

However another participant expresses the drawbacks of being a TCK like this: “It’s never just one place. There are little things that you’ll pick up everywhere you live, whether it’s values or traditions that you take with you everywhere you go, so you’re not 100% entirely at home anywhere (M. Moore & G. Barker, 2011, p. 558).

These TCK experiences indicate that every third culture experience is different. It is therefore important to note that all TCK are different even though they share the same life realities. Similar characteristics found at the whole group of participants showed that six of them did not feel a sense of belonging to any culture and several of them articulated a strong desire to belong somewhere. Seven felt they belonged in two or three cultures, four identified a sense of belonging to a country other than their passport country and two felt like they belonged in their passport country (Moore & Barker, 2011, p.558). The sense of belonging to a culture is wide spread, and only few identified a cultural belonging to the passport country. If looking at the two quotes again, the first participant is a citizen of the world. Even though he has no cultural attachment to one place he has accepted that he holds a multicultural identity and happily lives with it as one whole identity. He has been molded by exposure to two or more cultural traditions and has become what Bennett (1993, p. 117-118) defines as a constructive marginal. Such marginal is characterized by the potential for, on the one-hand, feeling at home nowhere and, on the other hand, feeling at home everywhere. This will be explained in the following part.

3.3 Encapsulated and Constructive Marginality

In continuation hereof the thesis will take a look at the following quote, which deals with why individuals formed by plural cultures find themselves on the edge of each culture, not feeling they belong in any:

...When an individual shaped and molded by one culture is brought by migration, education, marriage, or other influences into permanent contact with a culture of different content, or when an individual from birth is initiated into two or more historic traditions, languages, political loyalties, moral codes, or religions, then he is likely to find himself on the margin of each culture, but a member of neither, (Goldberg 1941 as cited in Bennett, 1993, p.111)

The quote is an explanation on why finding a sense of cultural belonging can become a struggle and how individuals become cultural marginals as Bennett (1993, p. 112-113) defines it. As mentioned earlier, the main challenge when being a parent or a teacher is to help TCK finding a sense of cultural identity (Pollock & Van Reken, 2009, p. 64.). This might be a problem if a TCK is encapsulated; encapsulated marginals are vulnerable to a sense of alienation described as including powerlessness, meaninglessness, cultural estrangement, self-estrangement, social isolation or anxiety (Bennett 1993, p. 115). This implies that having two or more cultural roots can cause alienation, because it might be related to the high degree of pressure placed in them by the cultures of which they are a part (Bennett, 1993, p.115). That being e.g. accused of selling out to the dominant culture, being corrupted with new friends or failing ones family (Bennett, 1993, p.115), hence it becomes difficult when establishing goals, values and strong personal attachments, because an oppressing second culture hinders a successful integration (Bennett, 1993, p.115).

If applying Bennett's (1993) analogy, TCK can go through a transition from being an encapsulated marginal to becoming a constructive marginal. Encapsulated marginality identity is formed by experiencing a disjunction from constantly shifting cultural frames of reference. The benefit for a constructive marginal is that he is able to put his multicultural experiences to good use e.g. by recognizing that the knowledge and skills gained through a mobile lifestyle can be a resource professionally and also is a social advantage (Bennett, 1993, p.118). According to Bennett (1993, p.118) is an encapsulated marginal recognizing that he is 'never not at home in the world', whereas a constructive marginal feel at home, when he acknowledge that he has a group of fellow marginals, outside or inside his passport culture, with whom he has more in common because of similar experiences. The recognition of a peer group means that a TCK can finally 'come home' and culturally belong somewhere (Bennett, 1993, p.118-119). If TCK are capable of this transition, they may come to peace with the frustration over having cultural attachments to more than one country and being a member of neither, the paradox as Goldberg (in Bennett, 1993, p.111) describes. By working with ones cultural marginal, a TCK may during the process acknowledge, that being a global, mobile, child means having cultural pluralism within you, but you don't have to choose only one of them, you can choose them all. This correspond with Nieto's view, who claims that the notion that bi cultural students should accommodate to the culture of a

school, without buckling under the pressure to completely acculturate, is outworn (Nieto, 2010, p. 102). This point also advocates bi-cultural identity because total cultural assimilation is not needed to succeed in a school (Nieto, 2010, p. 102). A TCK describes what may happen in case of the opposite:

I tried to fit in with a group of people with whom I had nothing, absolutely nothing, in common, and I pretended to be like them. I pretended to like their music, I pretended to like their hairstyles, I even pretended that their values were mine. But they weren't, and I just ended up losing myself and my identity, (Eakin, 2001, p.43)

Cultural marginality hinders us or helps us. It depends on what a person do with it (Bennett, 1993, p.112). This means that we can allow ourselves to become an encapsulated, cultural marginality, or we can learn to use the marginality constructively as a strategic advantage (Bennett, 1993, p.112). The first participant in the previous part has developed an acceptance and acknowledgement of being a whole person with multiple, cultural identities in one. He recognizes a sense of cultural belonging to several places of global residence in the meeting with others of similar background (Bennett, 1993, p.118) and uses his cultural marginality as an advantage. The second participant has a strong desire for belonging, but do not feel at home anywhere. This indicates that he is an encapsulated marginal unsure of who he is and where to culturally belong (Bennett, 1993, 112-115). This participant is 'never not at home in the world' and does not use his multicultural experiences as a strategic advantage.

If taking a look at the International Primary Curriculum (IPC, 2012) it shows an emphasis on enabling children to be at ease with changing context such as the frequent encounter with several cultures:

The personal goals refer to those individual qualities and dispositions we believe children will find essential in the 21st century. They help to develop those qualities that will enable children to be at ease with the continually changing context of their lives. There are personal goals for enquiry, resilience, morality, communication, thoughtfulness, cooperation, respect and adaptability, IPC (2012)

Conclusively, if teachers take in regard the developmental needs of each encapsulated and constructive marginals, then the teacher should assess the needs of the students and carefully balance challenge and support regarding content and program to maximize learning (Bennett, 1993, p.122), This is also corresponding to Vygotsky's scaffolding theory about zone of proximal development, which refers to the difference between what a child can do on its own, and what can be accomplished with some assistance (Snowman, Biehler & McCown, 2009, p.378-379). Depending on the student's developmental stage, the learner might find content such as culture shock very affirming or challenging of their experience. Further, depending on learning style some processes such as role-plays can be very rewarding or very demanding (Bennett, 1993, p.122). Nonetheless, the primary challenge for encapsulated marginals is to learn how to think critically about the contradictory perspectives their cultural knowledge and experience has provided (Bennett, 1993, p.125).

TCK who are supported in adapting constructive marginal competences tend to avoid getting lost in every new cultural frame that present itself, hence they do not need to reinvent their identities with every geographical move (Bennett 1993, p.130). They can come to the acknowledgement that they fully belong somewhere in the culture with other fellow marginals (Bennett, 1993, p. 118).

3.3.1 A Complex TCK Identity Compared to a Monocultural Identity

The development of TCK identity is likely to be more complex compared to monocultural children (Hayden, 2006, p.47). It is complex because the child is forming a sense of belonging and forming identity while experiencing one or several transitions. Each transition includes five steps: involvement, leaving, transition, entering and re-involvement in shifting cultures (Pollock & Van Reken, 2009, p. 179-193). Markus and Kitayama (1991, p. 235), leading cultural psychologists, claim that psychological processes are not only influenced, but indeed also constituted by culture. Consequently, psychological processes between cultures will vary greatly which elucidate that psychological processes are highly constituted by culture, and which points out how those processes vary between cultures (Spiecker et. al., 2009, p.5). Given Markus and Kitayama's view (1991, p.235) this means that TCK's psychological processes are more complex, hence each their cultural identity is constituted by several cultures and not just by living abroad in their developmental years. Adler defines cultural identity "The

symbol of one's essential experience of oneself as it incorporates the worldview, value system, attitudes, and beliefs of a group with which such elements are shared" (Adler, 1977, p. 24-41). Culture effects the way students conceptualize essential feelings such as love, happiness and safety (W. Lambie & Limberg, 2011 p. 46). If one knows the cultural rules he become *us* rather than *them* and he become more confident, because he will not so easily make a social mistake (W. Lambie & Limberg, 2011 p. 46). Moreover does it enhance a sense of belonging and strengthen identity to know the cultural rules (Pollock and Van Reken, 2009, p.42-44). This infer, that if TCK do not manage to assemble a full identity of their bi- or multiple cultural identities, recognize a place to call home and attach their roots to, they may consequently suffer from a lack of essential feelings and instead experience a feeling of grief and a sense of not belonging anywhere (W. Lambie & Limberg, 2011 p. 46).

3.4 Transition Experiences and Unresolved Grief

To understand which psychological influences and implications a life in high mobility can have on a child, the thesis will look at one of the serious impacts namely unsolved grief. Grief is a serious side effect that may occur from a mobile lifestyle in children's developmental years (Pollock & Van Reken, 2009, p. 64).

TCK have significant needs during a period of transition, which should be identified by the school personnel and parents (Lambie & Limberg, 2011 p. 47) because TCK are at risk of experiencing hidden losses, which can result in grief (Pollock & Van Reken, 2009, p. 76). Hidden losses are unnamed and unrecognized losses, which consequently are not recognized as grief and therefore stay unresolved (Pollock & van Reken, 2009, p. 76). Hidden losses often reoccur, however, the exact loss may not repeat itself, but the same types of loss can happen over and over again with every new transition experience and result in an accumulation of the grief (Pollock & van Reken, 2009, p. 76).

3.4.1 Recognition of Hidden Losses and of Deep True Feelings

The following three ATCK quotes may give an understanding of the grief occurring when experiencing loss and also, in the last one, when they are not recognized and stay unresolved. The first quote regards the loss of friendship where the ATCK says "When the day came when I had to leave...how could I be leaving the best friends I've ever had? I was thinking that I'd never have friends like this again" (Eakin, 2001, p.23). A

TCK leaving one culture and entering a new one experiences to lose all close friends and relationships. For a TCK who goes through detachment stages over and over again, denial of painful feelings such as grief and sadness may occur, but the grief doesn't go away and hold on into the next stage of transition (Pollock & Van Reken, 2009, p.68) Another ATCK says "I finally decided not to get close to anyone and go really slowly into relationships so I wouldn't be hurt when we had to go" (Eakin, 2001, p.23). As a result TCK may choose not to form any personal bonds and avoid getting attached and may be difficult to care about or need anyone (Pollock & Van Reken, 2009, p.140).

I was so lonely when I came back to college, and I really missed being in ... I wrote my mom and dad. They wouldn't respond to what I'd written about my loneliness and homesickness, and it was just too painful to talk to anyone else about it, (Eakin, 2001, p.95)

If recognition of deep, true feelings are not met or are being denied or set aside as immature or ridiculous then the underlying sense of rejection and resentment easily produces a seething anger, which can result in conflicts between TCK and parents or TCK and friends (Pollock & Van Reken, 2009, p. 68).

TCK has a wealth of tangible and intangible realities, which gives their life a meaning, thus the worlds they used to know are far away, and everything they loved and lost in the transition remains invisible to others and often hidden by themselves (Pollock & Van Reken, 2009, p.80). Those losses are usually of high impact because TCK lose not just one thing at a time, they lose everything at once; close friends, the world they know, their home, their school, everything that resembles a home, family, pets, loss of status and belonging, loss of lifestyle, loss of possessions (things of both sentimental and material value) which connect them to their past (Pollock & Van Reken, p. 65-84). Their past is no longer available to them.

One TCK describe the reoccurring loss of friends like this: "The hardest part of any move is leaving your friends, and a close second is meeting new ones" (Eakin, 2001, p. 23). TCK deal with the essential human needs of belonging, being significant to others and being understood, which is all lost and hidden in this process (Pollock & Van Reken, p. 65-84). The previous quote indicates how those needs have to be rebuilt with every move. From repeating losses as mentioned above, TCK may be exposed of

experiencing anger, denial of grief, depression, withdrawal, rebellion against ones parents or delayed grief, which may resolve in blaming others for the situation they in (Pollock & Van Reken, p.159-165).

There are approaches when supporting a child who are going through a transition. As an example can teachers and parents, who want to support children in the process of leaving can create goodbye rituals. E.g. going to favorite places and do favorite things for the last time, help the TCK saying goodbye to everyone they care about, make a memory book, invite friends to paint and sign t-shirts, compile a photograph album and tape a video memoir (Schaetti 1995, n.p). Every small ritual can help TCK in a transition stage. Nonetheless, transition and grief over hidden losses is intertwined and the risk is that the child becomes vulnerable (Pollock & Van Reken, 2009, p.138-140). Even if teachers arrange welcome or goodbye rituals are they far from satisfying TCK educational needs, but it is an important part of the caring aspect in schools that accommodate TCK. Teachers and parents need to be aware of invisible grief and strike to recognize it both at home and in schools through e.g. care, recognition and by making rituals as above.

4 Educational Needs

4.1 Sustainable Initiatives

The thesis has previously been exploring TCK identity and made a connection to the caring element within education and how teachers and parents can support TCK. The thesis will in the following part dive into why we need to act in relation to educational changes by investigating UNESCO and Education for Sustainable Development (ESD), which contribute to far reaching project in the changing educational paradigm (Sterling, 2003, p. 2), where UNESCO calls out for a new vision and a deeper, more ambitious way of thinking about education (UNESCO, 2002, p. 8).

4.1.1 Education for Sustainable Development: Care, Cohesion and Conservation

We are educated by and large to compete and consume rather than to care and conserve, (Sterling, 2003, p. 2). Sterling (2003, p. 2) discusses UNESCO's Johannesburg Declaration (UNESCO 2002) which points out, that just as we have learnt to live unsustainably, we now need to learn how to live sustainably and such learning for responsibility requires educational systems, institutions and educators to develop a

response ability: the ability to meet the challenge and opportunity that sustainability presents (Sterling, 2003, p. 2).

This approach goes hand in hand with Bauman (1998, p.2) who expresses a lack of the commonly assumed unity and who claims that we need to re-invent a social cohesion and common values because we live in a fluid world. As Sterling suggest; we need to care and conserve to create sustainability (Sterling, 2003 p.1-2). ESD is a term describing a philosophy where the overall goal of the UN Decade of Education for Sustainable Development (DESD) is to integrate the principles, values and practices of sustainable development into all aspects of education and learning. This educational effort will encourage changes in behavior that will create a more sustainable future in terms of environmental integrity, economic viability and a just society for present and future generations (UNESCO, 2012). UNESCO and The United Nations Decade of Education for Sustainable Development (DESD, 2005-2014) seeks to promote and protect cultural diversity and aims at strengthening the linkage between culture and education for sustainable development (UNESCO, 2012). Furthermore DESD is seeking to integrate the principles, values and practices of sustainable development into all aspects of education and learning, in order to address the social, economic, cultural and environmental issues we face in the 21st century (UNESCO, 2012). Basic education is aimed at all the essential goals of education: learning to know, to do, to be (to assume one's duties and responsibilities); to live together with others it is not only the foundation for lifelong learning, but also the foundation for sustainable development (UNESCO, 2002, p. 13).

4.1.2 Why Act?

In the context of TCK, based on Bauman's (1998) definition of globalization, should the globalized world focus on sustainable initiatives on the educational area in order to embrace and understand globally mobile students and their educational needs. It is the small changes students, teachers and educational institutions do, that little by little contribute to responding to societal changes. UNESCO are working on implementing Education for Sustainable Development (ESD, 2005-2014), which works with far-reaching changes such as an emphasis on allowing every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future. ESD is fostering a foundation for solutions and paths to a better culture and promotes efforts to

rethink e.g. educational programs and their systems including both its methods and contents (ESD, 2005-2014). Programs that encourage dialogue between students of different cultures, beliefs and religions can make an important and meaningful contribution to sustainable and tolerant societies, UNESCO (2006, p. 8). UNESCO suggest that pluralistic, democratic societies increasingly depends on the capacity of governments to provide equity in public and social life, and to educate citizens who are open to intercultural dialogue and tolerant of each other's ways of being and thinking (UNESCO, 2006, p. 8).

4.2 Changing Education for Diversity

ESD is important in the context of this thesis because it emphasizes cultural and social coherence in a globalizing world despite culture diversity. Further it investigates how we can develop sustainable frames in a fluid world by changing education for diversity.

4.2.1 When Student Diversity Becomes a Reality in the Classroom

Bauman (Jacobsen, 2009, p. 11) claims that people can change societal structures despite adversity. Since education revolves around human maturation by realizing and acting in correlation with the surrounding society and its challenges (Jacobsen, 2009, p. 209), is the implications of globalization raising a natural need and demand for educating teachers who are equipped to teach and understand cultural diverse children in a globalizing world.

Education does not only reflect society, but also influence the development in the society (Shaw, 200, p.1). Schools and education authorities across different parts of Europe are increasingly faced with challenges concerning greater equality of opportunity and raising achievement for all (Shaw, 2000, p.1). This infers how schools have an important role to play in a society which is beginning to feel the concrete realities arising from globalization, such as an increasing cultural pluralistic society. Given this, education must take into account societal changes to empower students to a life in a globalized society and play an active role in it. Furthermore are teachers finding it increasingly difficult to ignore the diversity of learners who populate the classroom; students with e.g. diverse cultural background and experience, which are some of the factors that they bring with them to school (Tomlinson & McTighe, 2006, p.1). It can be overwhelming for a teacher to fully understand the needs of every single student (Tomlinson & McTighe, 2006, p.1).

One solution to serve multiple needs is to integrate differentiated instruction. The teachers can promote students learning by implementing patterns of instruction to serve multiple needs by studying individuals in the classroom in order to make refinements in the teaching patterns (Tomlinson & McTighe, 2006, p. 19-20). Differentiated instruction connects content and children in meaningful ways, so that the content becomes relevant (Tomlinson & McTighe, 2006, p.16) and “learning happens within students, not to them” (Tomlinson & McTighe, 2006, p.22).

The underlying basis is in the individual student, however the connectedness between diverse students is that all humans are looking for a sense of their own meanings, roles and possibilities and most children wants to make a sense of the world around them and their place in that world (Tomlinson & McTighe, 2006, p.16). The students are all looking for affirmation, affiliation and accomplishment and therefore need teachers who accept, value and guide them. It is further important to note, that although students are diverse and the physical, mental and emotional characteristics vary in their developmental years their basic needs as learners and as humans do not (Tomlinson & McTighe, 2006, p.16).

4.3 Build on What Your Students Know

The dynamic and multidimensional nature of identity means that it is not fixed, but can be shaped through interactions and experiences, and malleable facets such as core values, sense of self-worth, academic achievements can be formed (Cummins, 2001, p. 16-17). Identity is partly developed through the interpersonal experiences a child has in school, particular with their teachers (Cummins, 2001, p. 16-17). In order to promote learning by developing meaningful and strong relationships with students, teachers need to transform their own attitude and beliefs towards the value and worthiness of a non-majority group, such as TCK. This is evident, because children need to create a bond to the school and teacher to identify with the school and promote the learning process (Nieto, 2010, p.124). Such attitudes and mindsets can be found in international schools, which on a daily basis works with a culturally, diverse group of students and who has a general understanding of the internationally, mobile life experience (Pollock & Van Reken, 2009, p. 210).

4.3.1 The International School Concept

The international school concept exists of a conglomeration of individual institutions, which may not share an underlying educational philosophy (Hayden, 2009, p.10-11). The variation is wide even though some of them share a number of common characteristics e.g. they are usually private and fee-paying (Hayden, 2009, p.10-11). The curriculum may also vary from school to school together with school population determined in part whether or not the host country will allow its own nationals to attend international schools (Hayden, 2009, p.10-11). Nonetheless, even though there is not a precise definition that covers the concept of international schools, are they schools serving students from several nationalities who are usually not citizens of the country in which they are hosted (Hayden, 2009, p.15-16).

Many international schools accommodate 40-60 nationalities and an equal number of languages (Pollock & Van Reken, 2009, p. 209) as for instance the International School in Brussels (ISB, 2013), which bring together 1500 students from over 70 countries or Copenhagen International School who accommodate 750 students from over 55 countries all and with English as the principle language of instruction (CIS, 2013). Many international schools have a 30 percent or more turnover rate each year as families from all over the world are transferred in and out, hence the students know what it means to be the newcomer and the teachers understand the transition experience (Pollock & Van Reken, 2009, p. 210). TCK who attend International schools are influenced by an educational strategy, which raises awareness towards the fact that there are multiple ways of behaving and multiple value systems different from their own (Pollock and Van Reken, 2009, p.209). In such a learning environment is the dilemma "with sixty-seven nationalities at ISB, whose history do we teach?" (ISB, 2013). The solution at the International School in Brussels is to teach the ideas and issues that have relevance for all cultures (ISB, 2013). Further, a part of the mission and goals in Brussels (ISB, 2013) that "All learners' needs are supported, their perspectives sought and respected and their qualities valued and nurture" and "All learners have multiple opportunities to succeed and to secure their best future".

4.3.2 How Can TCK Thrive Better in a School Context?

When looking at TCK identity as described in the thesis earlier parts it infer that TCK might thrive better in schools, with an philosophy that emphasizes multiple cultures and diversity from a global perspective.

TCK life experiences are, in contrary to mono-cultural children, influenced by the meetings with several cultures and by living abroad in the developmental years where ones identity is forming (Pollock & Van Reken, 2009, p. 21-22). The meeting with others who has a similar third culture experience is essential, because they feel a sense of cultural belonging (Pollock & Van Reken, 2009, p.23). In consequence TCK need education, which apply to them such as differentiated instruction that connect content and the children experiences in meaningful ways, so that learning becomes relevant to the individual (Tomlinson & McTighe, 2006, p.16). Furthermore is an education that promotes to built bonds to fellow marginals is optimal, because recognition of a peer group means that they can finally ‘come home’ and feel that they cultural belong (Bennett, 1993, p.118-119). This acknowledgement is essential when being able to use multicultural experiences positively by recognizing that the knowledge and skills one have gained through a mobile lifestyle can be a resource professionally and is a social advantage (Bennett, 1993, p.118).

Nieto (2010, p. 135) writes: ‘Build on what your students know’, which means that a schools and their teachers should build on the student’s strength, because teachers who are successful with bicultural students often begin with the premise that their students have valuable insight and skills that can be used in the service of learning, such as e.g. critical thinking skills, dynamic views on identity and bicultural skills. Nieto present an example of a research project that profiled teachers who used a certain curriculum approach based on the specific experiences of the students (Nieto, 2010, p. 136). It was developed in a climate with high expectations and positive affirmation of students’ intellectual abilities; it validated and was built on students’ culture while broadening their perspectives; it reflected excitement about diversity and finally; it emphasized students learning from one another as from the teacher (Nieto, 2010, p.136).

Opposite, if teachers start out by teaching bicultural students with the supposition that students bring nothing, they interpret their role as simply needing to fill students with knowledge (Nieto, 2010, p.136).

The teachers in this project were implementing features by building on the students' strengths by first acknowledging that the students each have significant experiences, insights and talents to bring to their learning. The teacher's role suddenly becomes radically different by becoming a researcher who research what their students' strengths might be, and who co-construct learning experiences to build on those strengths by implementing student-centered and collaborative learning strategies (Nieto, 2010, p.136). This infers that TCK do not need education, which differs from monocultural children's, but instead require teachers with positive attitudes towards all students' abilities despite cultural background.

If teachers implement a student-centered learning approach based on diversity and on students' knowledge and experiences, students' knowledge can become a foundation of their own learning in schools (Nieto, 2010, p.136). This may be a solution that ensures relevant content and quality instruction in a cultural diverse classroom.

5 Conclusion

The thesis has been investigating the relationship between TCK identity and TCK educational needs. The reality of modernity in a globalizing world is contributing to individualization and fragmentation instead of unifying. A result from globalization is the growing number of cultural diverse children with a mobile lifestyle. TCK holds an identity with elements from multiple cultures and has educational needs that should be responded to. They are a non-majority group in the growing group of diverse students who increasingly populate the classrooms. Accordingly, educational authorities should focus on developing caring and conserving frames for all children, despite cultural background and diversity, to correspond to societal changes and mirror society. This is also based on the finding that teachers increasingly find it difficult to ignore the diversity of learners who populate the classroom. Hence, teachers need to reflect upon learning approaches that serves multiple needs in order to implement quality instruction that maximizes their students' academic and personal development. The school's role is central to the development of society, because it aims at developing the potential of learners through the transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society.

Bauman's perspective on globalization is the moral dimension in education through which people grow into active, dedicated, independent and moral citizens who can take responsibility (Jacobsen, 2009, p. 208). Bauman's sociological vision lies on a basic assumption; even though the world from the individual's standpoint appears to be structural determined and impervious to human influence, it is ultimately people who create and transform it with their actions (Jacobsen, 2009, p.11).

Many globally, mobile children are at risk for identity crisis. A sense of whole identity is essential because individuals in identity diffusion tend give very little thought to values and have troubles when self-directing. They may have low self-esteem, feel alienated from parents and avoid getting involved in schoolwork and interpersonal relationships. Opposite, adolescents who has come to terms with who they are have e.g. high self-esteem, are likely to form close interpersonal relationships, consider values and has thoughts about the future e.g. occupation. TCK life norms can result in vulnerable children, who depend on teachers that recognize them and strengthen bonds to fellow cultural marginals. TCK who are supported in adapting constructive marginal

competences tend to avoid getting lost in every new cultural frame that present itself, hence they do not need to reinvent their identities with every geographical move. They can come to the acknowledgement that they fully belong somewhere in the culture with other fellow marginals. Such acknowledgement is highly important because constructive marginals are able to put their multicultural experiences to good use. They recognize that the knowledge and skills they have gained through their mobile lifestyle is a social advantage and may be a resource professionally. Teachers who are successful with bicultural students believe that their students have valuable insight and skills that can be used in the service of learning. This infers that many TCK could educationally thrive better in a classroom where teachers reflect on developing approaches that validate and build on students' culture while reflecting excitement about diversity. Additionally positive affirmation of all students' abilities and significant experiences can be implemented in student centered teaching strategies. Such strategies are known to play a significant role, when preparing children to make their own choices, by satisfying their physiological, safety, love, belonging and esteem needs in a way so students develop their potential by having their essential needs satisfied.

How can teachers educate children they essential don't understand and ensure their all-around development?

This thesis elucidate that teachers cannot educate children they do not know the depth of. The relationship among life norms, identity forming and educational needs are intertwined in the child's developmental years. It is an imperative that teachers know and understand their students and their educational needs to educate them successfully.

Bibliography

- Adler, P. (1977), *Beyond cultural identity: Reflections on cultural and multicultural man*. In R. Brislin (Ed.), *Culture learning: Concepts, application and research*, Honolulu, HI: University of Hawaii Press, pp. 24-41
- Bauman, Z. (1998), *The Human Consequences*, Polity Press, Cambridge
- Copenhagen International School (CIS) (2013), retrieved January 2013, from:
<http://www.cis-edu.dk/>
- Corson, D. (1998), *Changing Education For Diversity*, Open University Press, Buckingham, Philadelphia
- Cummins, J. (2001), *Negotiating Identities: Education for Empowerment in a Diverse Society*, second edition, published by California Association for Bilingual Education
- Dobson, J. M., & Henthorne, K. (1999), *Pupil Mobility in Schools: Interim Report*, London: DfEE, pp. 5
- Eakin, B. K. (2001), *According to My Passport, I'm Coming Home*, United States Government Printing Office
- Eidse, F., & Sichel, N. (2004), *Unrooted Childhoods: Memoirs of Growing up Global*, London and Yarmouth, Maine: Nicholas Brealey Publishing, pp 1-6
- Espinetti, G. L. (2011), *The Third Culture Kid (TCK) Experience: Adult-TCKS's Reflections On Their Multicultural Childhood, Its Impact On Student-Teacher Relationships In U.S Classrooms And Their Recommendations For Multicultural Teacher Education In The United States*, Kent State University
- European Teacher Education for Primary Schools (ETEPS) (2012), retrieved January 2013, from: <http://www.eteeps.dk/>

- Hayden, M. (2006), *Introduction to International Education*, SAGE Publication
- Hoerstring, C. R., & Jenkins, R. S. (2010), *No place to Call Home: Cultural Homelessness, Self-esteem and Cross-cultural Identities*, *International Journal of Intercultural Relations*, 35 (2011) 17-30
- International School Brussels (2013), retrieved January 2013, from: <http://www.isb.be/>
- Jacobsen, H. M. (2009), *Zygmunt Bauman. Fagre nye læringsliv – læring, pædagogik, uddannelse og ungdom i den flydende modernitet*, forlaget Unge Pædagoger
- Jordan, F. K. A. (2002), Identity Formation and The Adult Third Culture Kid, in M.G. Ender (ed), *Military Brats and Other Global Nomads: Growing Up Among Organization Families.*, Westport, CT: Praeger, p. 226
- Lambie, W. G., & Limberg, D. (2011), *Third Culture Kids: Implications for Professional School Counseling*, ASCA American School Counselor Association
- Markus, R. H., & Kitayama S. (1991), *Culture and Self: implications for Cognition, Emotion and Motivation*, *American Psychological Association, Psychological Review*, Vol. 98, No. 2, 224-253
- Moore, M., & Barker G. (2011), *Confused or multicultural: Third culture individuals' cultural identity*, *International Journey of Intercultural Relations*, pp 553– 562
- Nieto, S. (2010), *The light in Their Eyes – Creating Multicultural Learning Communities*, 10th Anniversary Edition, Teacher College Press
- Paige R. M. (1993), in *Education For The Intercultural Experience*, Bennett, M. J., (1993), *Cultural Marginality: Identity Issues in Intercultural Training*, Intercultural Press, USA

- Pollock, D. C., & Van Reken, R. (2009), *Third Culture Kids – Growing up among worlds*, revised edition, Nicholas Brealey Publishing
- Schaetti, B. F. (1993), *The Global Nomad Profile*, in *The Global Nomad: Benefits and challenges of an Internationally Mobile Childhood*, Regents College Conference, London, 23 April
- Schaetti, B. F. (1995), *Families on the move: Working Together to Meet the Challenge. Moving On. Strategies for the Homeward Bound*. FOCUS London, 1995. Reprinted in Inter-Ed. Association for the Advancement of International Education, Vol. 23, No. 75.
- Schaetti, B. F. (n.d), *Global Nomad, Third Culture Kid, Adult Third Culture Kid, Third Culture Adult: What Do They All Mean?*, retrieved January 2013, from http://www.figt.org/global_nomads
- Shaw, S. (2000), *Intercultural Education in European Classrooms*, Trentham Books
- Sichel, N., & Eidse, F. (2004), *Unrooted Childhoods: Memoirs of Growing Up Global*, Introduction in Eidse F. and Sichel N. (eds), Nicholas Brealey Publishing, pp 1-6
- Snowman, J., McCown, R., & Biehler, R. (2009), *Psychology Applied to Teaching*, twelfth edition, Houghton Mifflin Company, Boston, New York
- Spiecker, B., Steutel, J., & Ruyter, D. D. (2009), *Self-Concept and Social Integration: The Dutch Case as an Example*, SAGE
- Sterling, S. (2003), *Sustainable Education, - Putting Relationship Back Into Education*, retrieved January 2013, from: <http://esd.escalate.ac.uk/downloads/1441.pdf>
- The Danish Ministry of Education (UVM) (2012), *Fælles Mål - Ministeriet for Børn og Undervisning*, retrieved January 2013, from: <http://www.uvm.dk/Uddannelser-og-dagtilbud/Folkeskolen/Faelles-Maal>

The International Primary Curriculum (IPC) (2012), retrieved January 2013, from:

<http://www.internationalprimarycurriculum.com/>

Tomlinson, C. A., & McTighe, J. (2006), *Integrating differentiated Instruction + Understanding by Design*, Association for Supervision and Curriculum Development (ASCD)

UNESCO (2006), *UNESCO Guidelines on Intercultural Education*, Section of Education for Peace and Human Rights, Division for the Promotion of Quality Education, Education Sector, Printed at UNESCO in Paris

UNESCO (1992), International Conference on Education, 43rd Session, *The Contribution of Education to Cultural Development*, p.4, §8

UNESCO (2002), *Education for Sustainability – From Rio to Johannesburg: Lessons Learnt From a Decade of Commitment*, United Nations Educational, Scientific and Cultural Organization, World Summit on Sustainable Development, Johannesburg, 26 August – 4 September 2002

UNESCO (1996), *Education: the Treasure Within, the report of the Independent Commission on Education for the 21st Century*, UNESCO

UNESCO (2012), retrieved January 2013, from <http://www.unesco.org>