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Growing Up in the United Arab Emirates: The Cross-Cultural Identities of Adult Third Culture Kids

Ninar Itani
Walden University

Walden University

College of Allied Health

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Ninar Itani

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Review Committee
Dr. Tracy Marsh, Committee Chairperson, Psychology Faculty
Dr. Delinda Mercer, Committee Member, Psychology Faculty
Dr. Brandy Benson, University Reviewer, Psychology Faculty

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Sue Subocz, Ph.D.

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Abstract

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MS, Walden University, 2018

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

While research on the multicultural experiences of refugees and immigrants is abundant, research on the psychological well-being (PWB) of *third culture kids* (TCKs) is limited. Using Useem's model of TCK identity, refined further by Pollock, this research addressed the relationship between gender, cultural homelessness (CH), and cross-cultural identity (CCI), and how these predictors may impact self-esteem and PWB among adult TCKs (ATCKs) who grew up in the United Arab Emirates. Additionally, an intersectionality framework was used to conceptualize identity formation in TCKs. The primary hypothesis was that gender, CH, and belonging to a CCI predict self-esteem and PWB in ATCKs who grew up in the UAE. The study used a quantitative, cross-sectional design with a self-reported, online survey questionnaire consisting of five self-report instruments (a demographic questionnaire, a self-identity measure, CH Criteria, the Rosenberg Self-Esteem Scale, and Ryff's PWB scales), which were administered online to 130 ATCKs who grew up in the UAE. Analysis of variance was used to examine whether gender predicts self-esteem and PWB in ATCKs, and linear regression analysis was used to explore CH and CCI factors as predictors of self-esteem and PWB. Results from the multivariate analysis revealed that while belonging to a CCI did not predict self-esteem or PWB, and scores on CH did not predict PWB, CH had a predictive relationship with self-esteem. Results from a one-way ANOVA indicated the findings were not significant. Gender did not predict either self-esteem or PWB. This study may lead to positive social change through more rigorous psychological research on ATCKs and may contribute to the formulation of a balanced view of the developmental trajectories of ATCKs, thereby helping stakeholders better meet the needs of this population.

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Dedication

I would like to dedicate the completion of my Proposal first and foremost to my parents. I can't thank them enough for all they have done. Thank you for your unwavering support and belief in me through all the years. You have provided me with love, encouragement, faith, and tireless sacrifices. Mom, thank you for always being impressed by me, for being there with the kids when I could not and teaching me the meaning of unconditional love. Dad, thank you for teaching me to aim high, to not be timid, and to not give up. You have both taught me resilience through your words and actions and you were always the best role models for me and now for my children. You have instilled in me a love of learning which was a catalyst toward achieving my goals today. I love you so much and I will always appreciate all you have sacrificed for me to get where I am now.

I also dedicate this work to my children, R, O and Z, who were my inspiration to research this topic, and motivated me to strive. My three little TCKs, I hope you grow up to appreciate the experiences of being a TCK and become kind global citizens of the world who accept and love everyone for their differences. Always be proud of who you are, I love you to infinity.

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To my husband and best friend, thank you for all of your unwavering support, and patience. You have always believed in me, and I would not have been able to reach the finish line without you. I feel this achievement is for both of us! Thank you for putting up with my stress, sleepless nights and being the main entertainment with the kids for me to get the work completed. I love you with everything that I have!

To my siblings and my best cheerleaders. Thank you for your unfailing encouragements, and your unconditional love. You have helped me stay focused on my goals and always pushed me to keep going and achieve my dreams. I feel blessed to have each of you in my life.

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Last but not least, thank you to all my friends who cheered me on throughout this process, who checked in to ask about my progress and encouraged me to keep on going. Finally, thank you all for getting so excited and happy about my accomplishments and my interests. We did it!!!

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Chapter 1: Introduction to the Study

"The things that make me different are the things that make me."

– Winnie the Pooh

Out of 280.6 million international migrants (United Nations Department of Economic and Social Affairs [UN DESA], 2020) around the world, the United Arab Emirates (UAE) hosts the sixth largest number of migrants worldwide, with 8.7 million. Eighty-eight percent of the population of the UAE is made of expats, and only 12% are native residents (UN DESA, 2020). Therefore, the UAE is host to a growing demographic of children and adults who could be considered *third culture kids* (TCKs) or adult third culture kids (ATCKs).

A TCK is a person who has spent a significant part of their developmental years outside their parents' culture. The TCK frequently builds relationships with all of the cultures while not having full ownership in any. As Pollock et al. (2017) explained, "Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background" (p. 418). These children have been observed not to have a full sense of belonging to either cultural context (Pollock et al., 2017). They suffer from feelings of cultural membership uncertainty and cultural homelessness (CH), which are associated with low self-esteem. Long-term friendships, through which individuals can construct a sense of shared history and a sense of community and belongingness, are difficult to develop (Dillon & Ali, 2019; Lijadi & Van Schalkwyk, 2017), and without these long-term connections, TCKs are left feeling isolated, lonely, and depressed (Lijadi & Van Schalkwyk, 2017). However, some of these negative effects

can be minimized with a strong cross-cultural identity (CCI; Hoersting & Jenkins, 2011).

Within this context, and with little knowledge about how TCKs in the Gulf region negotiate their identity and develop a sense of belonging, a greater understanding of how ATCKs draw on their experiences and how this affects their self-esteem and psychological well-being (PWB) may be increasingly important for ATCKs themselves, for parents, and for educators to better understand the relationship between cross-cultural experiences and identity challenges in the diverse world of today.

In this chapter, I present an overview of and rationale for this study. I discuss the background of the research problem, the specific research problem addressed, the purpose of the study, the research questions (RQs) and hypotheses, the significance of the study, and the theoretical framework. The chapter includes definitions of key terms and outlines the methodology, limitations, and delimitations of the study before concluding with a summary.

Background

Throughout TCK literature, differing opinions are encountered regarding the identity formation aspects of the TCK experience. The literature on cross-cultural childhood experiences supports the argument that such experiences can lead to a feeling of being suspended between cultures, cultural membership uncertainty, and CH (Hoersting & Jenkens, 2011). This can be problematic since this experience is associated with low self-esteem, less perceived control over one's life, and unmet needs for belonging and attachment. Only a few quantitative studies have focused on the psychosocial well-being of this fast-growing community of ATCKs (Abbe, 2018).

Furthermore, while there is ample research on traditionally defined TCK issues, there is a lack of literature devoted to understanding how TCKs living in the UAE develop their identities and a sense of belonging. There is thus a pressing need for more systematic research on this population. This study on ATCKs who spent part of their childhood in the UAE will enable a better understanding of how their cultural experiences in their developmental years helped shape their identities.

Problem Statement

The communities of today are changing, and a growing number of children are being raised in multicultural environments. As mentioned earlier, the number of expats is increasing around the world, and TCKs are becoming a population on their own, hence the importance of investigating their experiences (Korpela, 2016; Kwon, 2019; Pollock et al., 2017).

Growing up abroad, especially at a time when children are trying to understand the world around them and establish a sense of self, can be challenging and cause insecurities as young people adapt and adjust into their adult cultural identities (Pollock et al., 2017). While the research on multicultural experiences and refugees and immigrants is abundant, the research on the psychosocial adjustment of children and adolescents considered TCKs is scarce and fragmented (Abe, 2018; Ittel & Sisler, 2012). Moreover, research on TCKs, one of the fastest growing populations, particularly in the Gulf, is perhaps nonexistent. Among the research that is available on TCKs, the findings are contradictory, and the literature focuses mainly on western children or ethnic minorities in the United States and their mobile childhood experiences and testimonies (Dewaele & Van Oudenhoven, 2009; Lijadi, 2018; Morales, 2017; Stedman, 2015). Few quantitative studies have been conducted to

examine how having a cross-cultural upbringing may impact an individual's sense of belonging or support ATCKs' self-esteem and PWB (Fail et al., 2004; Korpela, 2016; Kwon, 2019; Stedman, 2015). In addition, very little attention has been paid to documenting gender differences in experiences of growing up as TCKs (Walters & Auton-Cuff, 2009).

The UAE offers a unique context for TCKs; they form the majority of the country's population, and they attend only international schools (ISs) and are exposed at a minimal level to the local culture. Hence, this study focused on how ATCKs' dynamic and complex childhood experiences in the UAE might impact their psychological functioning not only as children, but also as adults. Educators, parents, and counselors have reported the continuous struggles that these children experience as a result of a lack of understanding or resources available to deal with TCKs, such as feelings of rootlessness, alienation, and grief; of being lost between cultures; and of having encountered many challenges trying to adapt to a host country or adjust to the home culture (Abe, 2018; Hoersting & Jenkins, 2011; Hopkins, 2015; Lijadi & Van Schalkwyk, 2017 Pollock et al., 2017; Stedman, 2015. Thus, through this research, I have also attempted to offer a little bit of insight into how ATCKs' cultural experiences in their developmental years helped shape their identity. Finally, this study is significant in that it underlines the necessity of recognizing the growing international and diverse community of TCKs/ATCKs.

Purpose of the Study

The purpose of this quantitative study was to use well-validated psychological measures to examine how ATCKs who grew up in the UAE developed their cultural identity by focusing on gender, CH, CCI, and how these factors might have

influenced self-esteem and PWB. More specifically, I explored the relationship between gender, CH, and CCI, as well as how these predictors could impact self-esteem and PWB in ATCKs who grew up in the UAE. The independent variables were gender, CH, and CCI. The dependent variables were self-esteem and PWB.

Research Questions and Hypotheses

In support of the study's purpose, the following two RQs and their associated hypotheses guided this study:

RQ1: Does gender, CH, and/or belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE?

H_0: Gender, CH, and belonging and commitment to a CCI do not predict self-esteem.

H_1: Gender, CH, and/or belonging and commitment to a CCI predict self-esteem.

RQ2: Do gender, CH, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE?

H_0: Gender, CH, and/or belonging and commitment to a CCI do not predict PWB.

H_1: Gender, CH, and/or belonging and commitment to a CCI predict PWB.

Theoretical Framework for the Study

Third Culture Kid Theory

I framed the study with Useem and Useem's (1963) model of TCK identity, as refined further by Pollock and Van Reken (Pollock et al., 2017). The term *third culture kids* was coined by sociologists John and Ruth Hill Useem in the 1960s when

they observed American expatriate families living in India to describe individuals who experience a high-mobility lifestyle and a cross-cultural upbringing in their developmental years (Lijadi, 2018; Pollock et al., 2017). They noticed that the young individuals developed a "third culture" built upon the first culture or the home country culture and the second culture or the culture of the host country. At the time, Useem and Useem's definition targeted only Western children and families working abroad. During the 1990s, American sociologist David Pollock refined the definition and popularized the term TCK. Today, TCK theory is much more inclusive and forms the basis for most of the current research on cross-cultural adjustment, intercultural identity development, and transition challenges (Cranston, 2017; Dillon & Ali, 2019; Hoersting & Jenkins, 2011; Hopkins, 2015; Kwon, 2019; Lijadi, 2018; Lijadi & Van Schalkwyk, 2017; Moore & Barker, 2012; Navarette & Jenkins, 2011; Pollock et al., 2017). The TCKs of today include non-Westerners as well as any child or individual caught between cultures. This led Van Reken to introduce in 2002 a broader and more inclusive term, *cross-cultural kids* (CCK), to better reflect the cross-cultural dynamic experience than the original TCK term (Pollock et al., 2017, p. 63). While CCK might be a more comprehensive term to reflect this research topic, it is still very new. Thus, I have used the familiar and recognized term TCK as a means to link the original TCK research to the experience of ATCKs who grew up in the UAE and to build upon the groundwork that has been established by this framework. The main characteristics of TCKs include "high mobility, cross-cultural lifestyle, system identity (associating their identity with the organization to which they belong), large world view, cultural rootlessness, restlessness, complex sense of belonging, unresolved grief from frequent

loss, and convoluted cultural identity" (Long, 2016, p. 19). A more detailed definition

and conceptualization of the term will be discussed in Chapter 2.

Intersectionality

I also used the intersectionality framework to conceptualize identity formation

in TCKs. Legal scholar Kimberle Crenshaw (1989) introduced intersectionality theory

in the 1980s. Proponents of intersectionality theory recognize that people's navigation

of identities and identifications among group members overlap with other identities

and experiences, based on race, class, gender, education, and so on (Prins et al.,

2015). "Theories of intersectionality draw on Black feminist scholarship to explain

Black women's experiences relative to race and gender" (Compton-Lilly et al., 2017,

p. 121). This theory "moves beyond the essentialist assumption that ethnic identities

are bipolar, oriented either toward the 'original' culture or the dominant 'host'

culture" (Espiritu, 1994, as cited by Prins et al., 2015, p. 166), and highlights the

complex and multidimensional process of identity construction. Within the

intersectionality framework, identity negotiation is relational, contextual, and fluid

(Compton-Lilly et al., 2017). The intersectionality of factors found in ATCK, such as

nationality, gender, age, birth order, language spoken, time of arrival in the host

country, social class, schooling, local policies, and social class, all contribute to a

negotiation system that allows people to position themselves, sometimes at a

disadvantage (Compton-Lilly et al., 2017). An intersectionality framework is helpful

in understanding how ATCKs vary by gender, education level, and other factors and

how different factors intersect to create a unique collection of identities. It can provide

insight into how these adults have made sense of themselves and their social world,

how their intersectionality has affected their PWB, and whether it has created any

feeling of discrimination that might have affected the formation of their identity (Prins et al., 2015). It is also important to add the limitation of using this framework with a population that is at an advantage and has not experienced discrimination.

Nature of the Study

In this section, I offer an overview of the methodology, discussing the design, variables, sampling methodology, data collection, and data analysis. The study used a quantitative methodology, specifically a nonexperimental, cross-sectional survey research design with a self-reported, internet-based survey questionnaire. A quantitative approach is appropriate to establish and examine relationships between variables (Burkholder, 2016). The correlational study design made it possible to explore gender, CH, and cultural identity factors as predictors of self-esteem and PWB. The independent variables for this study were gender, CH, and belonging and commitment to a CCI. The dependent variables were self-esteem and PWB.

I used a nonprobability online snowball-sampling method by announcement in ATCKs' online groups and communities. Data were gathered by administering an online survey that included five self-report instruments: a general demographic questionnaire, Self-Identity Measure (SLIM; to assess having a CCI self-label and a sense of belonging and commitment), CH Criteria (to evaluate lack of emotional attachment to any cultural group and feeling of not belonging to any group), the Rosenberg Self-Esteem Scale, and Ryff's multidimensional PWB scales. Data were collected from individual ATCKs, and a total score was calculated for each of the constructs of interest for each participant. Consequently, data analysis was performed using the participants' total scores. Statistical analysis of the data was conducted using IBM SPSS Statistics. Descriptive statistics are reported on the collected data

including mean and standard deviations for each variable and participant demographics, including age, gender, and number of years in the UAE.

To test the hypothesis that gender predicts self-esteem and PWB in ATCKs who grew up in the UAE, I conducted an analysis of variance (ANOVA) for gender, as it is the best statistical technique to use in order to compare means of different groups simultaneously (Frankfort-Nachmias & Leon-Guerrero, 2015). I also ran a simple linear regression to assess whether one predictor variable explains the dependent variable (Burkholder et al., 2016). By using a regression analysis, one can determine which independent variables (in this case, gender, SLIM scores, and CH scores) are predictors of a dependent variable (in this case, self-esteem and PWB). I ran four simple regressions using the scores on CH and the scores on having a CCI self-label to see if they predict self-esteem and PWB. Cohen's (1992) parameters were in all hypothesis tests to determine statistical significance ($\alpha = .05$) and establish degree of correlations and effect sizes.

Definitions

Third culture kids (TCKs)/adult third culture kids (ATCKs): The original term was used by Useem and Useem (1963) to refer to children of sojourners in India who integrated aspects of their home and host cultures into one that differed from both while still retaining elements of both the first and second cultures. Pollock and Van Reken revisited the term in the 1980s (2017) to make it more inclusive and to reflect the experience of individuals who are raised cross-culturally and caught in between cultures. An ATCK is a person who has grown up as a TCK (Pollock et al., 2017). A more detailed conceptualization of the term TCK/ATCK will be discussed in Chapter 2.

Cultural homelessness (CH): CH is a framework introduced by Vivero and Jenkins (1999) that portrays someone who experiences a lack of cultural or ethnic group membership, emotional detachment from any cultural group, and need for a cultural home. These individuals are characterized as being multicultural and have experienced rejections by other ethnic groups, difficulties identifying with any cultural group, and a need to belong emotionally to a cultural home (Vivero & Jenkins, 1999). They feel rootless and marginalized and consider themselves a minority wherever they are (Vivero & Jenkins, 1999). Because of conflicting frames of reference and a lack of support in processing contradictory cultural demands, they struggle to define and integrate their identities, as they do not consider themselves like their parents or from either the home or host culture. However, culturally homeless individuals do have a strong desire to belong to a home. People at risk of feeling culturally homeless usually come from biracial or ethnically mixed backgrounds, are exposed to several languages, have lived in different cultural environments, have attended ISs that foster a different culture, and have had multiple geographical moves during childhood (Hoersting & Jenkins, 2011). According to Hoersting and Jenkins (2011), these unique experiences allow for positive aspects such as feeling good about diversity, being bi- or multilingual, and having cross-cultural skills.

Cross-cultural identity/label: According to Pollock et al. (2017), "A *cross-cultural kid (CCK)* is a person who is living/has lived in—or meaningfully interacted with—two or more cultural environments for a significant period of time during the first eighteen years of life" (p. 63). Alongside with having lived cross-cultural experiences as children, individuals with a CCI develop a sense of belonging to a specific cultural group, rather than to their home culture or host cultures. Examples of

these groups or labels include TCKs, Japan's *kaigai/kikoki-shijo*, *global nomad*s, *cross-cultural children*, and *international school students* (Hoersting & Jenkins, 2011). These self-labels are referred to as *cross-cultural identities* (CCIs). There are three main characteristics of having a CCI. First, as mentioned earlier, is identifying with a CCI or group that describes the uniqueness and cultural complexity of one's experience. Second is developing a feeling of affirmation, belonging, and commitment to the self-label. The final characteristic is having the support of a social network of family and friends with substantial cross-cultural experience to provide an instant experience of belonging (Hoersting & Jenkins, 2011). A central interest for this study was checking whether having a CCI minimizes the negative effects of cultural rootlessness and uncertain cultural identity that are associated with CH.

Self-esteem: Self-esteem has been defined as "a person's appraisal of his or her value" (Leary & Baumeister, 2000, p. 2). In that context, and based on what the Rosenberg Self-Esteem scale measures, self-esteem is the feeling of self-worth and self-acceptance (Bringle et al., 2004).

Psychological well-being (PWB): PWB is a process leading to a global positive evaluation of life domains and personal strengths that give meaning and direction to life (Villar et al., 2010). Ryff's construct of PWB is "a multidimensional construct comprising different life attitudes" (Villar et al., 2010, p. 265). The author's concept of PWB is based on two primary conceptions of positive functioning: it has an affective component, a feeling of happiness that is a balance between positive and negative affect, and a more cognitive component, which is life satisfaction (Ryff & Keyes, 1995). Ryff's scale identifies six indicators of positive psychological functioning (Ryff & Keyes, 1995). Together, these components comprise a range of

wellness that includes positive evaluations of oneself and one's past life (Self-Acceptance), a sense of continued growth and development as a person (Personal Growth), the belief that one's life is purposeful and meaningful (Purpose in Life), the possession of quality relations with others (Positive Relations With Others), the capacity to manage effectively one's life and surrounding world (Environmental Mastery), and a sense of self-determination (Autonomy).

International school (IS) or Western-curriculum school: This is "an organization that offers its students an international education through the medium of its curriculum, its planned learning" (Hill, 2015, p. 10). The term is used to contrast this educational setting with a national "local" school curriculum. ISs follow a more Western curriculum and use English as the language of instruction (Hill, 2015). Initially, these schools were founded for overseas families, to bring together students from diverse cultural backgrounds, and to foster intercultural communication and understanding of global issues (Hill, 2015). Taylor (2013) described an IS as a microculture where the acculturation process and assimilation of other cultures takes place for students and teachers as they establish meaning. Individuals' IS experiences are crucial in shaping their views and understandings of others and themselves (Taylor, 2013). It is important to add that as of 2015, the UAE had the highest number of ISs in the world, with 511 reported by the International Schools Consultancy ("The UAE Has the Highest Number of International Schools Globally," 2015).

Developmental years: According to Pollock (2017), one of the pioneers of research on TCKs, "A TCK is a person who has spent a significant part of his or her developmental years outside their parents' culture" (p. 36). The term *developmental years* refers to the first 18 years of life. These years are critical, as they offer children

opportunities to develop their sense of identity, relationships with others, and understanding of the world. TCKs naturally progress to becoming ATCKs because their lives are rooted in third cultural experiences. Thus, the term TCK is a description of the multicultural experience at a formative age. It is important to note that the amount of time required for an individual to be considered a TCK can not be precisely defined (Pollock et al., 2017).

United Arab Emirates (UAE): The UAE was established as an independent constitutional federation of seven emirates in 1971, with Abu Dhabi city as its capital. Because religion and culture are interrelated, most of the country's policies and its constitution were developed according to Islam (Lambert et al., 2015). Moreover, most Emirate people develop, like many individuals in the Middle East, a sense of identity closely related to their religious beliefs and identity as Muslims (Abdel Khalek, 2011).

Since the country has experienced unprecedented growth, which has situated it on the map and transformed it into an economic hub, it has attracted all kinds of laborers, including low-skilled and high-skilled workers from across the world (Ryan & Daly, 2019). This has changed the UAE's demographic composition, making the UAE very much multicultural, with nationals as the minority population, covering only 2% of the workforce (Yaghi & Yaghi, 2013). The UAE is thus mostly reliant on the turnover of expatriate workers (Ryan & Daly, 2019), many of whom move with their families and children, working in both local and foreign companies (Migration Policy Institute, 2013). Thus, it is evident that the UAE is host to many children who could be considered TCKs.

Assumptions

"An assumption is a condition that is taken for granted without which the research project would be pointless" (Leedy & Ormrod, 2013, as cited by Burkholder et al., 2016, p. 175). Assumptions are necessary since they support the validity of data. This study was based on several assumptions.

It was assumed that all participants in the study could read English. While the national language in the UAE is Arabic, because of a majority of expatriates in the country, English is predominantly used to communicate. Moreover, I assumed that most participants had attended ISs, as government schools are limited to local children. Thus, it is important to state the assumption that reading English is a characteristic of the ATCK population, even though the study was conducted in a country where Arabic is the first language. Moreover, considering the high mobility of the population in question, I assumed that not all participants would still be residing in the UAE. A final assumption was that participants would understand the questions in the survey and would respond truthfully.

Scope and Delimitations

Scope and delimitations help in framing a study and narrowing down parameters of the study population by indicating what is included and excluded (Burkholder et al., 2016). Some of this study's delimitations were as follows: the population and sample, the limited scope of the variables of interest, the self-report survey design, and sampling and potential generalizability.

Population and Sample

This study focused on ATCKs who spent part of their developmental years (at least 2 years before the age of 16) in the UAE and thus was delimited by not studying

any individual who fit the description of ATCK or who grew up with a mobile and cross-cultural childhood. This study also excluded any expatriate who moved to the UAE after the age of 16, as the study focused on the impact of a cross-cultural lifestyle in the Gulf during participants' developmental years, before they reached adulthood. Finally, participants were limited to those who were English speaking, were familiar with or part of ATCK online groups and communities, and had the technical skills to access and follow instructions for the online survey.

Sampling and Generalizability

This study used a nonprobability online snowball-sampling approach, which did not ensure that the resulting participants would be random, and representative of the population being sampled (Babbie, 2017). Due to the fact that this study used nonrandomized sampling, there are limitations to the generalizability of results to TCKs beyond the research site and the specific participants. Moreover, as a researcher, I recognized that it is important not to assume and to address and recognize that the specific results may not generalize beyond the current study.

Self-Report and Survey Design

This research used only one method and source of information, which was self-report surveys. Thus, the data are limited to responses from the sample population; as such, there is no confirmation that the data in this study represent data that might be obtained from a different setting or group of ATCKs. Another delimitation was the lack of measures specifically designed to evaluate factors related to mental health among this specific population. While these surveys were chosen because of their previous use in similar research and their reported reliability and

validity with similar groups, this was a delimitation when it came to the interpretation of results.

Limited Scope of the Variables of Interest

This study was designed to focus mainly on three predictor variables (gender, CCI, and CH) as antecedents to self-esteem and PWB (outcome variables). However, the UAE provides a unique context different from other countries because the host culture is actually the minority, and thus TCKs and their families make up the majority of the population. Moreover, there are many more variables that can affect the experiences of each of those children and the way they negotiate their identities: the nanny culture, the school culture, length of time in the country, different nationalities, the culture of the parents, language, and whether children visit their home country. One of the challenges in conducting this research on ATCKs was that the measures used to assess multicultural experience do not adequately capture the diversity or uniqueness of ATCKs' experiences. In limiting the choice of potential antecedent variables, this study excluded other variables that may impact the self-esteem and PWB of ATCKs.

<div align="center">

Limitations

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Technical limitations help the researcher recognize weaknesses in a study and identify ways to address them (Babbie, 2017). Some of this study's limitations were as follows: cause and effect, self-report questionnaire, close-ended questions, cross-sectional research design, instruments used, and possible biases.

Cause and Effect

"Correlation does not in itself establish causation" (Babbie, 2017, p. 122). Correlational studies allow researchers to understand relationships between variables,

if they exist, and their direction; however, a relationship does not imply causality (Burkholder et al., 2016). Thus, it is important to point out that the results of my correlation regression analysis did not assume causation in the relationship among the explanatory variables. Rather, the results simply confirm a relation—in this case, a positive relationship, a negative relationship, or no relationship among the variables (Burkholder et al., 2016).

Self-Report Questionnaire

Responses to the survey questionnaires were self-reported, which limited the precision of the data collected. The responses may have been prone to social desirability response bias, or the participants' propensity to react in a way that they thought was more socially appropriate or acceptable (Burkholder et al., 2016). Such bias can be addressed by explaining to participants how data will be protected and kept private and ensuring confidentiality and anonymity. Another form of response bias is the inclination for participants to only give extreme answers on a scale. "In this case, formatting items so that some are worded for disagreement and some are worded for agreement may help reduce bias" (Burkholder et al., 2016, p. 185). Additionally, according to Burkholder et al. (2016), with self-administered measures, researchers run the risk of lower response rates compared to interviews, or face-to-face data collection methods. To increase the response rate, self-report measures should be clear and survey questions easy to understand to avoid any wrong interpretation from the participant, in that the researcher is not available to answer questions or provide clarifications (Burkholder et al., 2016).

Instruments Used

One of the limitations in running a quantitative analysis of ATCKs is that the existing measures do not adequately capture the diversity or uniqueness of their experiences or provide adequate attention to the level of biculturalism (Abe, 2018). Moreover, these scales do not reflect accurately the unique challenges related to a multicultural upbringing (Abe, 2018). However, these limitations were addressed by choosing measurement tools that were previously used to measure the same constructs with a similar target population.

Closed-Ended Questions

The online surveys consisted of closed-ended questions (i.e., Likert scale), which did not offer participants an opportunity to expand upon their responses.

Cross-Sectional Research Design

This study used a cross-sectional research design. As a result, time-based exploration of the relation among the study variables was not reflected. Therefore, the data collected only reveal ATCKs' beliefs at a one point in time and do not account for individual developmental trends or how ATCKs' feelings and attitudes may change over time.

Biases

Another element that I needed to explore in order to avoid it being a limitation was my personal investment in this study. I am a TCK myself and a mother of three TCKs, and I needed to make sure that I effectively separated my roles as a caregiver and as a researcher. Given that survey participation was voluntary, this study may have been susceptible to self-selection bias. When a researcher selects friends and acquaintances of subjects already investigated, there is a significant risk of selection

bias (choosing a large number of people with similar characteristics or views to the initial individual identified).

Significance

The results of this quantitative study lay the groundwork for more rigorous psychological research on ATCKs in the future and may benefit the globalized world. It offers an understanding of the impact and unique perspective of growing up in the Gulf and contributes to the literature on TCKs and ATCKs, especially given that most studies have been conducted on traditional TCKs, or TCKs living in Western countries. In addition, research in the Middle East has been almost nonexistent, and the TCK dynamics of the growing number of students enrolled in ISs in the UAE are unacknowledged and unaddressed. Hence, this research offered the opportunity to explore the applicability of findings from previous research to this unique group.

Moreover, the study may contribute to the formulation of a more balanced view of the developmental trajectories of ATCKs and provide all stakeholders, including ATCKs themselves, parents, counselors and ISs, a better understanding of their cultural mix and identity experiences and a way to provide TCK children with a sense of cultural belonging, a sense of direction, emotional and psychological well-being, and meaning in their life.

Summary

As the world is becoming smaller and an increasing number of people are being raised in multicultural environments, scholars have identified a need for additional research focusing on the impact of multicultural experiences on various areas of psychological functioning (Lauring et al., 2019). Knowledge about ATCKs and about how expatriation during childhood affects adult identity is still very limited

(Lauring et al., 2019); hence, this study responded to a need for more information about the impact of predictors and their outcomes among TCKS who grew up in the Gulf.

Consistent with both Useem and Pollock's conceptualization of TCKs, and using Crenshaw's intersectionality as a theoretical framework, I examined the relationship between gender, CH, CCI, and self-esteem and PWB in ATCKs who grew up in the UAE. This study contributes to the growing literature about how expatriation during childhood develops TCKs personally. This information may be helpful to all stakeholders, ranging from caretakers to school personnel, in relation to how to offer support to TCKs who grew up in a unique multicultural context such as the UAE in the midst of negotiating their identities. This chapter provided an overview and rationale for the study, with discussion of the research problem and the study's purpose, RQs, potential significance, conceptual framework, methodology, limitations, delimitations, and key terms.

Chapter 2: Literature Review

Introduction

In 2020, the United Nations reported that the total number of international migrants worldwide had reached 280.6 million, up from 220 million in 2010 and 173 million in 2000 (UN DESA, 2020). Among those international migrants are expatriate families with TCKs residing in and trying to adjust to a country that they are not natives of (Lijadi, 2018). More people from around the world are encountering different cultures within their own countries, and the UAE is fast becoming a multicultural hub. The UAE hosts the sixth largest population of migrants worldwide, numbering 8.5 million people. As of 2019, 87.9% of the UAE population comprised expats and their families, and only 12.1% of the population consisted of native residents (Migration Policy Institute, 2020). Therefore, the UAE is host to a growing demographic of children and adults considered TCKs or ATCKs. While some effort has been directed to studying the effect of multicultural experiences on various areas of psychological functioning (Abe, 2018), none of the research has been conducted in the Gulf region or the UAE specifically.

The purpose of this study was to examine how ATCKs who spent part or all of their developmental years in the UAE have developed their cultural identity, focusing on gender, CH, and CCI, and how these factors might have influenced self-esteem and PWB.

The literature on cross-cultural childhood supports the argument that such experiences can lead to the feeling of limbo and suspension between cultures, described as "cultural membership uncertainty" and "cultural homelessness" (Hoersting & Jenkens, 2011). The latter can be problematic since it is associated with

low self-esteem, a sense of less perceived control over one's life, and unmet needs for belonging and attachment. Since there is so little systematic research in this area, this study on ATCKs who spent part or all of their childhood in the UAE will provide greater understanding of how their cultural experiences during their developmental years helped shape their identity.

In this review, I first explore what it means to be a TCK or ATCK and the evolution and flexibility of the term. An examination of the literature regarding the formation of a TCK identity follows, in which I explain the struggles and benefits of being a TCK. The literature also offers a preview of their psychological profile and a general description of TCKs' lives in the UAE, a unique context where TCKs are a majority. Finally, the review concludes by identifying significant gaps in the literature and the need for understanding the psychological impact of such a highly mobile lifestyle.

Literature Search Strategy

Journal articles for this review were obtained primarily from online aggregated sources: Thoreau, PsychARTICLES, ProQuest, Academic Search Complete, ERIC, and PsychINFO. All articles were peer-reviewed literature. Since much of the data regarding the UAE and its population exists outside the scholarly literature, additional government websites were used.

The terms used for the literature search relating to TCKs included the following: *third culture kid* (*TCK*) or *global nomad* or *missionary kid* or *third culture individual* or *adult third culture kid* (*ATCK*). Other literature search terms included *identity formation*, *identity development*, *cultural identity*, *self-esteem*, *psychological well-being*, *belonging*, *self-label*, *United Arab Emirates*, *Gulf*, *Dubai*, and

quantitative. Varying combinations of these search terms were used to locate

literature that addressed the relationships between TCKs and identity formation.

In addition to conducting a systematic search based on (combined) search

terms in search engines, I used the snowball method, wherein a search was conducted

based on another relevant article found earlier by searching for other articles by the

same author or searching using keywords found in that article or using some of the

article's resources.

Due to the limited amount of literature on TCKs and ATCKs, the search was

expanded to previous years (2000–present), and older resources were evaluated for

background theories.

Theoretical Framework

Intersectionality and Identity Formation

Prompted to find a new way to make sense of African American women's

oppression and discrimination experiences, legal scholar Kimberle Crenshaw

introduced intersectionality theory in the 1980s (Bello & Mancini, 2016). Instead of

looking at gender, race, class, and nation as distinctive social hierarchies,

intersectionality explores how these categorizations mutually construct one another.

The theory provides scholars a way to examine how the racial, ethnic, class, ability,

age, sexuality, and gender disparities within different systems and structures of

inequalities interact to influence identity experiences for women of color (Crenshaw

et al., 2013). Intersectionality has become a revolutionary concept for many

researchers and a tool to analyze and study oppression experienced by minority

women and other minorities, not only in the United States, but also abroad (Bello &

Mancini, 2016). Today, intersectionality theory has evolved and become a frame of

analysis for various disciplines and phenomena, contributing to different fields, including psychology, sociology, philosophy, and political science (Crenshaw et al., 2013).

The construct of intersectionality is used in this dissertation to conceptualize identity formation in TCKs. This theory "moves beyond the essentialist assumption that ethnic identities are bipolar, oriented either toward the 'original' culture or the dominant 'host' culture" (Espiritu, 1994, as cited by Prins et al., 2015, p.166) and highlights the complex and multidimensional process of identity. This theory essentially presents that individuals are made of many intersecting layers, including race, gender, ethnicity, and education, that shape who they are and influence how they are perceived by others (Prins et al., 2015).

Within the intersectionality framework, identity negotiation is not a linear process but rather a "relational, contextual, and fluid" one (Compton-Lilly et al., 2017). The framework illustrates the critical role of social contexts and histories of privileges in the process of negotiating networks of self and how individuals navigate and are positioned relative to a multidimensional and intersectional identity (Horshani, 2015). From a social constructionist perspective on identity, the work of the late Russian theorist Lev Semonvich Vygotsky highlights how social and cultural influences shape development early in life and continue to do so throughout the lifespan (Berk, 2014). Unlike his colleagues in the field such as Erikson or Piaget, the Russian theorist did not view human development in separate stages. In his view, development was seen contextually, culturally, and as a relationally mediated process in which children learn, practice, and internalize cultural values, beliefs, and behaviors through social interactions and experiences with other older role models

(Stedman, 2015). Childhood is as crucial as adolescence for children, especially those with cross-cultural experiences, in that during that phase, they develop a sense of identity and cultural membership. From an early age, children learn about the world around them at an individual and family level. They develop an understanding of social practices needed to live within their communities and identify with cultural, ethnic, and racial groups (Berk, 2014; Pollock et al., 2017). However, when a child is exposed to conflicting information about different cultures, including their own cultural membership, this can turn into cultural or racial identity confusion (LaFromboise et al., 1993). Thus, identity formation is viewed as a product of cultural and social interactions and the intersection of different dimensions of a child's identity, including religion, gender, literacy, and language (Compton-Lilly, 2014; Prins et al., 2015).

According to Purdie-Vaughns and Eibach (2008), people with multiple subordinate-group identities, such as ethnic minority women, can experience "intersectional invisibility." Intersectional invisibility is "the general failure to fully recognize people with intersecting identities as members of their constituent groups" (Purdie-Vaughns & Eibach, 2008, p. 5). Such individuals do not fit into any groups, and in their struggle to be recognized, heard, and understood, people with intersectional subordinate-group identities experience oppression, misrepresentation, marginalization, and disempowerment (Purdie-Vaughns & Eibach, 2008).

In an exploratory research paper, Compton-Lilly (2014) examined how immigrant children negotiate their identities within different contexts (e.g., home, school, and community). The study highlighted the importance of intersectionality and how these young children used literacy practices, such as reading and writing, to

negotiate their own identities with other dimensions of self. The research also showed how being a Mexican male soccer-playing student in the United States who speaks English and Spanish fluently is viewed, and how such a student experiences school differently than a young biracial Korean girl struggling with English who feels marginalized when speaking Korean. Intersectionality influenced how teachers viewed international students, which in turn affected their PWB (Compton-Lily, 2014).

In another study, Prins et al. (2015), based on an intersectional approach, used the narratives of young Moroccans growing up in a Dutch environment to explore their identity construction. The intersection of ethnicity, gender, and education level shaped how these young adults viewed their everyday experiences, especially those with native Dutch students and coworkers. When faced with discrimination regarding their ethnicity or religion, participants reacted differently, accepting, rejecting, or acting on negative stereotypes. The nationality, native language, race, gender, sexual orientation and cultures, personalities, social class positioning, and school experiences of these young adults did not exist separately but were all interwoven together to produce different idiosyncratic identities (Prins et al., 2015).

In this study, I made use of a combined theory on intersectionality and the understanding of identity formation to show that identity is differently constructed, experienced, and shaped by diverse cross-cultural encounters in different contexts, depending on the person's position in a matrix of social groups (Prins et al., 2015). Intersections may be infinite and work in intricate and dynamic ways to create unique experiences and identities (Prins et al., 2015).

In this study, intersectionality made it possible to understand how children's intersectional cross-cultural identities uncover a complex network of identity negotiation by young TCKs. Intersectionality theory also helped in making sense of how, as they grow up, children who bring different experiences, languages, social classes, backgrounds, and cultures negotiate intersectional identities "within power-laden contexts," including schools, host cultures, passport culture, and even expatriate culture (Compton-Lilly et al., 2017; Crenshaw et al., 2013). I looked closely at how gender affects identity development as an essential dimension of identity, especially pertaining to how female TCKs negotiate their identities, which was not touched upon in the existing research (Walters & Auton-Cuff, 2009). The intersectional identity negotiation of TCK children occurs in environments that are neither neutral nor equitable (Compton-Lilly et al., 2017). Their intersectional identities can lead them to experience marginalization or a privileged lifestyle. Several questions need to be asked: Is the TCK experience of White children or children of English-speaking ethnicities different from that of other minorities? How does this affect TCKs' PWB? Intersectionality makes it possible to appreciate the uniqueness of each TCK who grew up in a cross-cultural environment and had to negotiate identity while juggling the different dimensions and experiences that shaped their personalities.

Conceptualizing Third Culture Kids

Previous studies on these itinerant children have referred to them as "nomadic children" (Eidse & Sichel, 2004), "global nomads," "military brats" (McCaig,1992), "transcultural" (Willis et al., 1994), and "internationally mobile children" (McLachlan, 2007) to describe them and emphasize their unique and dynamic nature.

Recent research shows that these children are currently referred to as TCKs or
ATCKs (Fail et al., 2004; Kwon, 2019; Pollock et al., 2017).

In the third edition of their book, Pollock et al. (2017) described this
population's growth as "astounding." In 2015, the United States alone counted 8
million Americans living overseas. Estimates of the total expatriate population
globally are around 230 million, with women making up 49% of that population. The
UAE is in the top five countries with the highest number of expats relative to its total
population (Limacher, 2019). According to Ittel and Sisler (2012), in postindustrial
nations such as Germany and the United States, the children of low- and high-skilled
labor migrants have become a population in their own right, representing the most
rapidly expanding youth demographic. For this reason, understanding the
development, needs, and impact of this transpiring group known as TCKs is critical
and directly relevant in terms of their contribution to the economy of a country and
specifically in a social context, especially given that there is a distinct shortage of but
necessity for TCK research.

Who Are Third Culture Kids?

As mentioned in Chapter 1, the term *third culture kids* was first coined by
sociologists John and Ruth Hill Useem in the 1960s and later refined and expanded by
Pollock and Van Reken (Lijadi, 2018; Pollock et al., 2017). According to Useem and
Useem (1963),

> the third culture is composed of the complex of patterns shared by men
>
> stemming from both a Western and a non-Western society who regularly
>
> interact as they relate their societies in the physical setting of a non-Western

society. The men who carry the binational third cultures are small in number.

(p. 17)

The third culture that develops is not a merger of the parents' and the host country's cultures; instead, it is the new lifestyle of a child raised in diverse and culturally rich locations (Stedman, 2015).

In 1999, Pollock et al. (2017) promoted and popularized the term and the TCK subject in their book *Third Culture Kids: Growing Up Among Worlds*. Today, Pollock's definition is more widely used and understood (Fail et al., 2004).

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 with all of the cultures while not having full ownership in any. Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background. (Reken et al., 2017, p. 36)

Pollock and van Reken's book is considered a cornerstone of TCK research, as it offers an in-depth and detailed understanding and description of TCKs and their characteristics (Cranston, 2017). What initially characterized these children were their cross-cultural experiences, living in a highly mobile world, an expected repatriation, a privileged lifestyle, and distinct physical and lingual differences (Lijadi, 2018; Pollock et al., 2017). TCKs share the fact that they were raised in a genuinely cross-cultural environment where they had ample opportunities to interact with at least four or five different cultures. Their frequent mobility, either through their personal mobility to new places or the continual movement and mobility of others around

them, is a familiar experience (Cranston, 2017). There is a continuous change in their lives, whether related to places or people (Walters & Auton-Cuff, 2009).

Through various studies, experts in the field have agreed that TCKs' experience has an impact on their development, emotional life, behavior, and identity. Being raised in a foreign culture or a culture that is not one's parents' culture is different from being brought up in a single culture. TCKs are portrayed as culturally sensitive, culturally empathetic, adaptable, and knowledgeable, and many grow up bilingual or multilingual (Hopkins, 2015; Pollock et al., 2017; Sheard, 2008; Staffon, 2003). While some grow up with a positive sense of identity, fulfilled by their TCK experiences and accepting their losses (Kwon, 2019), others still struggle to make sense of their experiences and painful losses related to places or people they have left (Lijadi, 2018; Pollock et al., 2017).

A literature review indicates that these children have been observed not to have a full sense of belonging to either cultural context (Pollock et al., 2017). They suffer from feelings of "cultural membership uncertainty" and "cultural homelessness," which have been associated with low self-esteem (Hoersting & Jenkins, 2011).

An Evolving Term

In the most recent revised book of Pollock et al. (2017), the following updated definition for TCKs has been included:

> A traditional TCK is a person who spends a significant part of his/her first 18 years of life accompanying parent(s) into a country or countries that are different from at least one parent's passport country (ies) due to a parent's choice of work or advanced training. (p. 48)

As the world changes, so does being a TCK in today's world. While being raised in a cross-cultural environment and having frequent high mobility are still universal characteristics for TCKs, other features such as expected repatriation, a privileged lifestyle, and distinct physical and linguistic differences no longer apply to all TCKs today. It is essential to highlight the unique and diverse experiences of TCKs. Today's TCK comes from many different nationalities, ethnicities, social classes, and economic situations and moves to another country with parents who have many kinds of jobs. This difficulty in pinning down and identifying the different and varied experiences of a TCK makes the definition of the term flexible and adaptable. As described by Korpela (2016), because of the unique, single, and varied experiences in the life of TCKs, the phenomenon of TCKs is complex, multidimensional, and multilayered. Moreover, because of the cultural complexity and diversity in their experiences, Pollock et al. (2017) introduced and discussed *cross-cultural kids* as a new term that encompasses TCKs and all types of cross-cultural childhoods (e.g., immigrant, biracial, domestic TCK, minority, international adoptees, and refugees).

Moreover, Pollock and Renken's definition is based on many assumptions. For example, they assume that we should all identify with a specific group and culture to have a sense of belonging somewhere. Consequently, those raised in a foreign country, away from their country of origin, are considered troubled (Korpela, 2016). The case is also made that a mobile lifestyle and living in several different countries can lead to a marginalized and peripheral lifestyle and identity problems because one lacks strong connections to one's own culture. However, in today's interconnected and global world, the TCK experience is becoming the norm for many children worldwide.

While culture does provide children with a sense of social meaning, values, practices, and ownership, it is also an evolving process in which people continuously contribute to and even change. There is no 'block' of culture into which a child should passively integrate in (Korpela, 2016). Children are targets of cultural transmission through their parents and are also themselves culture-producing agents, such as incorporating newly learned habits, socializing for their parents, or educating the old about technology.

Another reason an updated definition of the term is crucial is due to the fact that Pollock, Reken, and Useen defined TCKs from a western lens based on western values. Past research and theories proposed by Maslow and Erikson were made in a western context that, unlike other cultures and environments, values the individual above the context (Berk, 2014). Therefore, available research may not be so relevant and helpful to non-western or non-North American children, as it 'decontextualizes' the individual whereby the person and their environment are separate entities instead of influencing each other. It may be more accurate to state that the TCK develops differently from their parents' home culture (Compton-Lilly et al., 2017).

In looking at a context like the UAE, it is essential to remember that TCKs' concept and understanding of self are an ongoing process. The UAE offers a different environment than western countries, and the experiences of TCKs vary. TCKs' concept is unique. It highlights and distinguishes the importance of culture over other commonly essential variants that are disregarded, such as diversity, social processes, and experiences and practices of children themselves (Korpela, 2016). Using the intersectionality theory will acknowledge the confusion surrounding TCKs' concept and terminology, as well as the diversity within the (A)TCK population, and embrace

the different dimensions, including the cultural one, that make up the TCK

experience.

Identity Formation of Third Culture Kids

According to Pollock et al. (2017), during most children's development, their

experiences growing up in a stable and familiar place where children know what to

expect allow them to establish a sense of identity, establish and maintain strong

relationships, develop competence in decision-making, achieve independence, and

eventually move into adulthood. However, when we talk about TCKs, identity-

related to the physical place becomes invalid, as these children do not live in the

country of origin during their developmental years, and therefore lack the stability

that is usually offered by a consistent physical environment (Lijadi, & Van

Schalkwyk, 2017). Because of their mobile lifestyle and the constant mixing and

intermingling in different cultural contexts during their early developmental years, it

becomes more challenging for TCKs to negotiate 'a clear sense of their own personal

and cultural identity', and form a sense of belonging (Lijadi, 2018; Pollock et al.,

2017).

Most research agrees that ATCKs' childhood experiences, including their

family upbringing and cultural exposures, impact their identity formation (Kwon,

2019; Lijadi, 2018; Poonoosamy, 2018). TCKs start negotiating culture and their

sense of self, based on their upbringing and values obtained from their family unit

(Compton-Lilli et al., 2017; Poonoosamy, 20018). This sense of self becomes an

intertwined network of self that extends beyond the immediate family. Children then

continue their identity negotiation within their communities' values and cultures, their

respective ISs, their diverse cultural interactions and languages, which leaves them

struggling to maintain their 'cultural essence' (Compton-Lilli et al., 2017;

Poonoosamy, 20018).

While their multicultural experiences help them develop a CCI, this can also

create confusion about which identities to internalize and feelings of ambivalence

regarding home and roots (Hoersting & Jenkins, 2011; Lijadi & Van Schalkwyk,

2017; Lijad, 2018). Due to the differences between their passports and their sense of

identification with their host country, their sense of belonging to a place is

continuously being disputed from a very young age (Lijadi, & Van Schalkwyk, 2017;

Fail et al., 2004). These children miss out on having their need for belonging met,

leading to an identity crisis in their ongoing readjustment (Lijadi & Van Schalkwyk,

2017; Lijadi, 2018; Fail et al., 2004). A deep sense of rootlessness and restlessness

generally requires some sense of being grounded, along with stability in life (Lijadi,

2018; Pollock et al., 2017).

In qualitative studies by Lidjia, and Van Schalkwyk (2017, 2018), the authors

explored how TCKs construct a coherent place identity throughout their life span

while making sense of their high mobility lifestyle. The studies' results led to the

understanding that TCKs need to gain five enabling modalities in finding a coherent

sense of self, namely; stability, belongingness, direction, connectedness, and

community. The age at which TCKs relocated, their observations of their parents' ease

of adjustment, length of stay, and the outcome of any previous relocation all affect

their identity construction of TCKs (Lijadi, 2018). These modalities provide young

TCKs during their developmental years with a sense of safety and security through

everyday family interactions when they are young, and a sense of emotional stability

and social anchoring through friendships needed for identity formation during their adolescent years (Lijadi, 2018).

Emenike & Plowright (2017) examined how 66 Nigerian students attending ISs successfully negotiated their identities from conflictual perspectives between their home and school communities. The findings suggest that their identity negotiation led to different identities. For these TCKs, they appeared to develop a sense of inferiority towards their indigenous cultures while conforming to the superior social status of their English speaking western International Baccalaureate (IB) school culture. "They navigate between conflicting worlds, resulting in personal conflicts regarding their ideological positioning of themselves" (Emenike & Plowright, 2017, p. 11). Poonoosamy (2018) also questioned TCKs' international mindedness and identity negotiation when framed and shaped by IB schools' Western values. Results of his study support the idea that through the IB programs, non-western students develop 'western mindedness' instead of an international mindedness, which can lead to identity conflicts.

In a mixed-methods study by Tannenbaum and Tseng (2015), focusing on 54 ATCKs, the author investigated the relationship between language(s) and a sense of identity. The findings revealed that language and identity development are interwoven, complex, and dynamic processes that affect how TCKs negotiate their sense of self, cultural belongingness, and emotional expressiveness. For many, they defined their identity and roots not within the boundaries of a place but by being multilingual or by the languages they use.

Most studies suggest that TCKs' ongoing struggle in their identity negotiation and formation is due to high mobility, social changes, and cultural imbalance

(Hopkins, 2015; Pollock et al., 2017). As noted above, findings suggest that TCKs'
identity cannot be pinned down to a geographical location; instead, we see evidence
that identity is based on cultural, linguistic, national, or racial parameters. The
literature also emphasized that not all TCKs develop identity confusion; many can
process their ambivalence with their families' support and guidance or with the help of
other meaningful relationships.

Identity and a Sense of Belonging

Many TCK and ATCKs find it challenging to answer usually benign and
inconsequential introductory questions such as 'where are you from?' or 'where is
home?' (Faleiro, 2018; Hopkins, 2015; Kwon, 2019; Stedman, 2015; Pollock et al.,
2017). For most people, to answer such questions is automatic and does not require
much, or any, thought; however for TCKs, the answer can require a lot of thought.
Lijadi's (2018) study suggested that most participants felt no sense of homeland or
sense of home in their current life. According to Fail et al. (2004), a sense of
belonging is very closely related to a sense of identity. It is during our developmental
years that both are formed. Most TCKs either have a multiple sense of belonging or
none at all (Fail et al., 2004). They have lacked stability and a sense of permanence,
having moved many times, attended many different schools, and lived in many
different places, that they feel restless and rootless with no sense of home (Pollock et
al., 217).

According to Tannenbaum and Tseng (2015), one factor influencing TCKs'
sense of belonging was the number of languages spoken. Being multilingual led to
having an affiliation, comfort, and a familiarity with many cultures, which related to
TCKs' feeling of rootlessness, thereby increasing their sense of cultural conflict

(Dewaele & Van Oudenhoven, 2009). Moore & Barker (2012) also found that while people with multicultural experiences can shift their 'cultural settings' depending on the people they are with, and the place they are in, their sense of rootlessness and lack of cultural belonging have been noted in several studies. One setback for multicultural multilinguals may thus be a sense of being torn between different cultures and identities.

Hoersting & Jenkins (2011) examined relations between a cross-cultural geographically mobile childhood and adulthood CH, attachment to cross-cultural identities, and self-esteem. Results revealed that identifying with a CCI like being a TCK can help support ATCKs in developing a sense of identity and reduce CH feelings. Having a sense of identification by relating to others who have gone through similar experiences has provided the ATCK with a cultural home and a sense of affirmation, and a sense of belonging. It provided them with a healthy identity and regulated the adverse aspects of CCI stressors, improving their sense of attachment, and minimizing the adverse outcomes of CH. Similarly, Fail et al. (2004) suggested that a TCK's sense of belonging may be formed around relationships with other TCKs rather than being based on geographical places. When a sense of belonging becomes tied stronger to relationships with people as opposed to a particular place or country, then home becomes staying connected (Pollock et al., 2017).

In their exploration of TCKs' and ATCKs' sense of belonging and identity formation, a common theme emerges from the literature; that home is nowhere, but it is also everywhere. However, much of the literature focuses on identifying the sense of belonging with a physical location. Belonging or having a cultural home is beyond a single culture of a physical place. As discussed earlier, an attachment can be

towards a language, a house, family, or even a place with an emotional connection. Understanding the sense of belonging in TCKs is to break out of traditional definitions of home as simply a location and to think more creatively and in a more abstract manner.

Struggles and Challenges

While TCKs and ATCKs benefit from a cross-cultural upbringing, their lifestyle can cause them to be culturally rootless and restless (Pollock, Van Reken & Pollock, 2017) and oscillating between cultures (Hoersting & Jenkins, 2011). Growing up between worlds, especially at a time when children are trying to understand the world around them and establish their own identity, can be confusing and cause uncertainty as these young people adjust and settle into their adult cultural identities (Pollock et al., 2017). According to Lijadi and Van Schalkwyk (2017), their mobile journeys and frequent readjustment are filled with grief over countless losses related to people and places, which leaves them feeling lonely and isolated. Testimonies from Sheard's (2008) study describe the pain, frustration, and difficulties of their heightened global awareness.

In their book, Pollock et al. (2017) describe in detail the challenges TCKs might experience. Many of those experiences prevent TCKs from developing an intrinsically needed cultural balance because of numerous feelings, ranging from confused loyalties to living among cultures with strongly conflicting value systems and unfamiliarity of home culture. The lack of cultural balance, accompanied with moving backward and forwards in between cultures, causes them to have trouble figuring out their value system from the multicultural mix they have been exposed to, which can lead to cultural membership uncertainty, social isolation, loneliness, CH

and difficulty in establishing a sense of identity (Dewaele & Van Oudenhoven, 2009; Fail et al., 2004; Hoersting & Jenkens, 2011). This can be problematic as lacking a sense of identity is associated with low self-esteem, a perceived loss of control over one's life, and unmet needs of belonging and attachment (Hoersting & Jenkens, 2011).

Grief and Loss

Mobility and change lead to endings, grief, and a lack of a sense of permanence (Hoersting & Jenkins, 2011; Lijadi and van Schalkwyk, 2017). Several studies discuss the psychological effects of frequent mobility resulting in lower emotional stability levels (Dewaele & van Oudenhoven, 2009; Stedman, 2015; Lyttle et al., 2011).

For the TCK, with every move comes a loss. According to Stedman (2015), a TCK's loss can include losing a home, a special community, close friends, or even a pet. This repeated loss can be painful and takes away a person's sense of security or affects his/her external regulator of emotional distress (Stedman, 2015; Hopkins, 2015). The losses experienced can also involve unfulfilled expectations about their return to their parents' country or loss of special status and lifestyle - life transitions that all lead to what Pollock et al. (2017) describe as the different stages of grief; denial, anger, bargaining, sadness/depression, withdrawal, rebellion, and vicarious and delayed grief. In exploring her own experience of moving between countries and culture, Stedman (2015) discusses grief and trauma and how it has affected her life.

Relationship Patterns

According to Stedman (2015), developing and forming relationships is culturally defined. In addition to cultural differences, the TCK is exposed to different

cultures. His/her relational experiences are fleeting and short-lived - relationships that can change and impact how they interact and respond to others. The unpredictability of their high mobility lifestyle has led to some participants expressing commitment uncertainty at different stages of their lives (Fail, Thompson, and Walker 2004; Lijadi and Van Schalkwyk 2016). Long term friendships through which one could construct a sense of shared history and a sense of community and belonging are difficult to develop (Lijadi, & Van Schalkwyk, 2017). Without these long-term connections and friendships, these TCKs are left feeling isolated and lonely and even depressed (Lijadi, & Van Schalkwyk, 2017). According to Lijadi (2018), committing to romantic or long-term relationships was challenging for TCKs, as they feared getting hurt and preferred not getting attached to others. Relationships become a source of connectedness but also a potential source of pain and loss because of the constant cycle of frequent good-byes inherent in a highly mobile lifestyle (Pollock et al., 2017). Therefore, sustaining healthy relationships may be difficult (Stedman, 2015). Conversely, the same high mobility that leads to cultural enrichment and bonding with others can also lead to a fear of commitment. While many TCKs are confident in their abilities to approach others and develop relationships, many hesitate and show caution. ATCKs tend to develop self-protection patterns against the further pain of separation that may affect relationships throughout their lives, such as avoiding relationships altogether or keeping relationships shallow (Pollock et al., 2017).

Cultural Shock and Marginalization

In his article, Hopkins (2015) describes feeling alienated by the difference between his passport culture's elements versus his host culture. Some feel marginalized when they go back home or experience what Pollock and Van Reken

(2017) called "reverse culture shock." This is when a sense of belonging to their home country is deeply challenged when they move back to their home country, which is very common due to unrealistic expectations of an instant affiliation with that country (Fail et al., 2014). Plenty of research shows that TCKs, upon entering a new culture or transitioning from one place to the other, may experience a culture shock, which generates stress and a feeling of loss (Dewaele & Van Oudenhoven 2009; Fail et al., 20014; Hopkins, 2015; Kwon, 2019; Pollock et al., 2017; Rodricks, 2015).

In a study by Abe (2018), the author examined the effect of high mobility upbringing among ATCKs on their personality traits and well-being. Results revealed that while the majority could adjust and benefit from their cross-cultural experiences, some ATCKs found the acculturation process painful, leaving them feeling uprooted and marginal.

Benefits

Cross-Cultural Understanding, Adaptability, and Multilingualism

Being exposed to many cultures and growing up in a genuinely cross-cultural environment does offer many benefits (Lijadi, 2018). First-hand experiences of different locations worldwide, different cultures and religions, and various philosophical and political perspectives can be enriching in many ways. According to Pollock et al. (2017), TCKs possess an expanded three-dimensional view of the world with a high level of cross-cultural understanding (Kwon, 2019, Sheard, 2008), flexibility in their thinking (Sheard, 2008), adaptability, and multilingualism (Tannenbaum & Tseng, 2015; Dewaele and van Oudenhoven, 2009, Fail et al., 2004; Lijadi, 2018). Their understanding of cultural rules and their awareness of diverse

perspectives and tolerance of diversity starts early in life (Hoersting & Jenkins, 2011). It stems from cross-cultural enrichment and global awareness (Sheard, 2008). Many TCKs and ATCKs usually appreciate differences between cultures and have a sense of curiosity and interest in other cultures (Fail et al., 2004; Straffon, 2003). They appear to be less prejudiced, comfortable in different environments, enjoy having friends from all backgrounds, and have a desire to maintain high mobility (Kwon, 2019; Pollock et al., 2017), and many claim to have a multilocal sense of belonging (Kwon, 2019).

Intercultural Sensitivity and Open-Mindedness

An international upbringing may be associated with higher levels of intercultural sensitivity and open-mindedness. For example, Straffon (2003) measured intercultural sensitivity in students who attended ISs in Southeast Asia and found that 97% had high tolerance and intercultural sensitivity, which contributed to their ethnorelative worldviews. In another study by Morales (2017), the author examined the differences in intercultural sensitivity (ICS) between TCKs and monoculture kids. Monoculture kids scored lower on the ICS inventory than their counterparts. This allows TCKs to change and adapt their behaviors and communication style in a culturally appropriate way by switching their cultural lens. In a study comparing TCKs living in London with locally born teenagers, Dewaele and Van Oudenhoven (2009) found that TCKs scored higher on cultural empathy and open-mindedness. Finally, according to Toole's (2016) study, TCK students benefited from tolerance of diversity and a broader worldview due to their deep understanding of culture and cultural differences.

Cross-Cultural Skills and Adjustment

In addition to gaining a broad-based knowledge, ATCKs develop observational, cross-cultural, social, and linguistic skills that allow them to be more sensitive to others, enable them to embrace multiple cultural identities, and behave with greater intercultural competency (Faleiro, 2018; Morales, 2017; Pollock et al., 2017; Poosamy, 2018). Many become fluent in more than one language in terms of linguistic skills and have a seamless ability to adjust to change (Faleiro, 2018; Toole, 2016). In addition to communicating effectively in intercultural situations with diverse stakeholders, being bilingual and multilingual can enhance their cognitive function and allow children to achieve high academic standards (Kwon, 2019, Pollock et al., 2017). Dewaele & van Oudenhoven (2009) examined the cognitive advantages of bilinguals compared to monolinguals in 79 London teenagers, half of which were considered TCKs. The study results showed that multilingual children scored higher on the dimensions of open-mindedness and cultural empathy compared to participants who were dominant in a single language. TCKs also develop a strong sense of cultural adaptability as a survival mechanism to cope with frequent cultural changes (Pollock et al., 2017). They are labeled 'chameleons,' as they can quickly adapt, adjust, switch languages and cultural practices to blend in, interchanging their cultural lens and using their intercultural knowledge and international mindedness (Hoersting & Jenkens, 2011; Poonoosamy, 2018; Straffon, 2003).

In a research study by Kadam et al. (2019), the authors examined the relationship between growing up as a third culture kid (TCK) or a monoculture kid (MCK) and its impact on Cultural Intelligence (CQ). Using data from 307 students, the results indicated that cross-cultural experiences and exposure significantly

affected cultural intelligence. In other words, TCKs perform well and adjust well in culturally diverse settings and are successful expatriates. Existing research has recognized the importance of high levels of CQ in dealing with challenges found in a multicultural work environment in an efficient and effective manner that leads to positive outcomes at all levels of an organization (Ang et al., 2015). Higher CQ has been found to have a positive relationship with many ATCK qualities, such as curiosity and creativity (Yunlu et al., 2017); innovation (Korzilius et al., 2017); and leadership skills (Ang et al., 2015; Ramsey et al., 2016). Their cultural intelligence allows them to navigate culturally diverse contexts easily, appreciate unfamiliar cultures, adjust their performances to perform effectively in cross-cultural settings, excel in intercultural communication, and work efficiently on an individual and team level (Chen et al., 2014; Khani et al., 2011).

Due to their accelerated maturity (Pollock et al., 2017) and in addition to their cultural intelligence, many TCKs excel in their secondary education examinations compared with students in their home countries (Wilkins, 2013). They have greater opportunities to reach higher educational goals, acquire places at top universities, and are eager to enroll in higher education (Wilkins, 2013).

According to Abe's research study (2018), while some ATCKs were left with feelings of uprootedness and marginalization because of their cross-cultural experiences, results of the study revealed that in general, ATCKs displayed "normative changes in personality and well-being in the direction of greater maturity and adjustment during adulthood" (p. 811). TCKs felt privileged to have been brought up in such diverse backgrounds (Faleiro, 2018). They describe their experiences as

exciting and liberating, and they enjoy and appreciate the benefits of their overseas experiences (Fail et al., 2004; Sheard, 2008).

Psychosocial Adjustment

In other studies that focused on ATCKs' psychosocial adjustment, results showed better adjustment in ATCKs than in monoculture adults. In an exploratory study of self-initiated expatriates at universities in Hong Kong, Selmer and Lauring (2014) found that the ATCKs had higher general adjustment levels than those without international experiences and exposure in their early development years. Lauring, et al.'s study (2019) revealed that ATCKs were more sensitive and competent in dealing with other cultures and adjusting to new cultural settings than Adult Monoculture Kids as a result of their early international experiences. However, ATCKs needed to engage more deeply with the local population to feel they had developed personally.

The results of the previous studies were also similar to Abe's study results (2018). The latter revealed that ATCKs, during adulthood, show positive traits such as resilience, high levels of 'multicultural engagement,' and 'adaptive cognitive and affective styles.' The findings from this study suggest that a risk factor for ATCKs is feelings of negativity towards not only their home or parents' culture, but towards any culture, which means perhaps a detachment and possible disillusionment with associating with or belonging to any culture (Abe, 2018).

In Itel and Sisler's study (2012), TCKs with high self-efficacy were significantly more likely to report high-quality family bonds, while those with low self-efficacy did not report a positive close connection to their family.

Gender

Research on gender differences and their impact on how TCKs experience their third culture lifestyle is minimal. Ittel and Sisler's study (2012) examined the role of personal resources, family characteristics, peer and other social relations, school, and internet usage during their cultural adaptation of 46 highly mobile students from 24 nationalities attending ISs. The research showed that female TCKs found it easier to adjust and adapt to a new culture compared to their male counterparts. Dewaele and Van Oudenhoven's (2009) study showed that females received slightly higher emotional stability scores. Similarly, in a research study conducted by Tannenbaum and Tseng (2015) focusing on multilingualism and a sense of identity among TCKs, findings revealed that female TCKs were more responsive to different cultural contexts in their language use and emotional expressiveness. The Peltokorpi and Froese (2012) research, on the other hand, showed men scoring higher on emotional well-being and women scoring higher on cultural empathy.

Walters (2009) conducted a qualitative study, where eight women were interviewed to explore their experiences of growing up in diverse cultures and how they negotiated their sense of identity. While most participants tended to be cautious when approaching relationships, they still found comfort in their other TCK relationships, which helped them develop a meaningful identity. A common theme among TCK autobiographers is their experience of "silencing of voice in adolescence," which is comparable to their monoculture female counterparts; however, more due to the numerous transitioning between many cultures.

In a study by Haynie, South, and Bose (2006) examining the effect of residential moving on adolescent girls compared to adolescent boys, TCK girls

enduring transition attempted suicide at a 60% higher rate than girls who were not transitioning. Their experiences were accompanied by feelings of stress, guilt, fear of the unknown, homesickness, and alienation.

While research about female TCKs in the UAE is non-existent, it is necessary to understand attitudes towards gender and women's roles in UAE society. According to Alibeli (2015), Emiratis live in a culturally conservative society characterized by tribal affiliations and patriarchal families, but it is also governed by progressive policies aiming to empower women. Results of Alibeli's study (2015), which examines the effect of gender on attitudes toward women in the UAE, show that women's traditional attitudes continue to govern the culture despite growth and progress. Due to socio-cultural barriers like conventional gender roles and gender stereotypes, there is low participation of women in the workforce (Alibeli, 2015).

The research in the field highlights the conflictual nature of the finds on TCKs again. Moreover, there is not enough research reflecting women's complex experiences and acknowledging the different domains, including gender, in identity development. Gender, therefore, as a critical dimension of identity and based on intersectionality, cannot be ignored or discounted when attempting to understand the impact of growing up in the UAE as a TCK within the female population.

Psychology of Third Culture Kids

Identity Confusion and Homelessness

Barriers to developing a sense of belonging can lead to a continuous struggle into adulthood and even hating one's upbringing as a TCK (Lijadi, 2018). The literature suggests that what characterizes third culture kids from monoculture kids is the possibility and the probability that they have suffered own-culture deprivation, are

ambiguous of their cultural identity, have not developed emotional security, feel a yearning to return to a home base, and have suffered a frequent loss of friends (Fail et al., 2004; Lijadi, 2018; Pollock et al., 2017). In their book, Pollock et al. (2017) described TCKs as having unique emotional problems related to their upbringing - feeling homeless, insecure, and at times, abnormal.

In a quantitative study by Dewaele and Van Oudenhoven (2009), the authors examined the link between multilingualism/multiculturalism and acculturation in 79 young London teenagers' personality profiles, half of whom were TCKs. Study results revealed that the TCKs scored higher on the traits of open-mindedness and cultural empathy and scored lower on emotional stability. Children who do not fit in automatically feel less emotionally stable. The realization that they might somehow lack some of the locals' knowledge might make them feel less secure (Dewaele & Van Oudenhoven, 2009).

Depression and Low Self-Esteem

In his poetic autoethnography, Hopkins (2015) described some of the challenging experiences he had as a TCK, which left him at times filled with feelings of depression, stress, anxiety, and homelessness, especially when he transitioned to his passport country without a sense of reassurance or help in his readjustment. Studies showed an increased risk of trauma and depression in TCKs due to a lack of support and understanding, a lack of quality long-term friendships, not dealing properly with relational breaks, and not processing many different emotions from their experiences (Faleiro, 2018; Pollock et al., 2017; Stedman, 2015). According to Toole (201), culture shock can trigger feelings of loss, helplessness, anxiety, and anger, and negatively impact TCKs' identity. Moreover, the inability in young TCKs

to obtain the modalities such as a sense of stability, belonging, and connectedness that Lijadi (2018) discussed in her study could result in identity confusion, feelings of rejection, and an inability to connect emotionally with others, all of which lead to difficulties in their search for an identity, or adapting and committing later in life.

According to Dewaele and Van Oudenhoven (2009), TCKs invest so much energy in skills like open-mindedness and cultural empathy to survive and form new identities that they can be left with feelings of stress, uncertainty, anxiety, and a low level of emotional stability, which was reiterated in the findings revealed in Walters and Auton-Cuff 's study (2009). High mobility in the participants' lives was a common factor that led to a disruption in identity formation. TCKs had to concentrate on adapting and adjusting rather than investing in their sense of identity.

In Hoersting and Jenkins's study, CH impacted an individual's emotional security and self-esteem. The negative emotions are those associated with not belonging to any group, feeling alone in one's differences, and feeling disoriented and confused. Results revealed that individuals with high CH, who had longer cross-cultural experiences at younger ages, spoke more languages, held more citizenships and had lower self-esteem. However, as discussed earlier, some of these adverse effects can be minimized with a strong CCI commitment to any cross-cultural label or identity (Hoersting & Jenkins, 2011).

As we explore the above literature review, existing research about TCKs appears to be, at times, contradictory or unclear. Perhaps this reveals how diverse and unique their experiences are, making it difficult to draw definitive conclusions when there is evidence of conflicting findings. Some evidence-based research highlights the challenges and struggles experienced by TCKs, which continue to affect ATCKs,

such as depression, isolation, loneliness, anger, and despair (Pollock & Van Reken, 2001, p. 250). On the other hand, more recent research has challenged those findings by providing data that shows more positive connections between ATCKs and their multicultural environments. Their childhood experience of questioning their identity evolved more positively, and many have felt that having a sense of belonging to different places is an advantage. It allowed them to feel at home in many locations and to relate to other people like themselves (Kwon, 2019).

The United Arab Emirates Context

The UAE is host to a growing demographic of children and adults who could be considered Third Culture Kids (TCKs) or Adult Third Culture Kid (ATCKs). With an estimated population of 9.7 million residents, expatriates make up the majority at approximately 88%, and UAE citizens accounting for the remaining 12% (Migration Policy Institute, 2020). Residents from the Indian subcontinent make up the most considerable portion of expats in the UAE, with 3.4 million Indian nationals (40% of the total number of migrants), followed by 1.07 million Bangladeshi nationals, and Pakistani nationals landing the third spot with 982,000 residents (Dubai Online, 2020). Expatriates from the Philippines, Iran, and Egypt follow. British expatriates are the largest group from Europe, with 29,000 residents (0.33%) (Dubai Online, 2020). It is essential to add that this diverse and multicultural composition impacts local Emirati children, who meet domestic third culture kids' criteria as they are "raised in a world between worlds in their own country" (Pollock & Ven Reken, 2009, p. 27, as cited in Mabura, 2012).

The UAE's immense expatriate community boasts many different and diverse cultures, meaning that TCKs are reasonably common here. Because of the unique

context the UAE offers, we will notice that the term TCK will undertake another transformation and expansion to embrace the expat community of one of the fastest-growing countries in the Gulf region.

Third Culture Kids in the United Arab Emirates

At present, there are very few studies that show the extent to which TCKs and ATCKs experience and integrate into the UAE's local culture. However, it appears that Emirati people and Emirati cultural practices do not play a significant role in expatriates' lives or lifestyles in the UAE, including those of their children. As Korpela (2016) described when talking about immigrants who chose to live and work in India, "the second culture is largely missing, that is, the foreign destinations provide the physical setting, but cultural and social interactions are minimal." The same can be said about the foreign population living in the Gulf. Nevertheless, expatriates still learn how to live their lives with respect to local customs and values (Pollock et al., 2017).

While some expatriates living in the UAE enjoy a privileged lifestyle, granted by the sponsoring organization and the host country, this elite lifestyle status does not apply to all foreign workers living in the UAE. With contemporary globalization, more families move abroad of their own accord; they do not have the support of an employer, their income levels are modest, and their children do not necessarily attend expensive ISs. Many TCKs in the UAE belong to either middle- or lower-class family or a laborer's family. Thus, there is considerable variety among expatriate children, with some more privileged than others, depending on their backgrounds, nationalities, and passports. Expatriates from western countries, however, can move more freely in and out of the country and across international borders (Korpela, 2016).

Another important fact about the UAE is that foreign workers cannot live in the UAE without a local sponsor. Sponsorship is typically linked with an employer, so that a family's desire to stay in the UAE may not be possible due to termination of a contract, which automatically leads to termination of residency (Dillon & Tabassi, 2019), which can be a major cause for stress for the entire family (Korpela, 2016). Another concept that is very typical in the UAE is the notion of 'expected repatriation' (Pollock & Van Reken, 2017). Unlike immigrants or refugees, third culture families expect to return home sometime in the future, an expectation that both they and the UAE as a host have. This holds true for most expat families in the UAE; regardless of how long they have lived or may want to live in the country, there is always the unspoken expectation and reality that they will return to their passport country one day.

Not all TCKs living in the UAE have experienced living in several countries; however, many have been exposed to various nationalities and cultures within the UAE. They have gone through several relocations within the same city or within the country (Dillion & Tabassi, 2019), which classifies any non-Emirati child living in the UAE as a TCK within the 'highly mobile world' (Pollock & Van Reken, 2001).

As mentioned earlier, a child's environment and the people around him/her, such as their parents, community, school, and peers, shape their cultural development. In the UAE, and with reference to TCKs, we cannot discuss sources of cultural input without also acknowledging caregivers within a household, usually a live-in nanny. The nanny culture is widespread and very relevant to the UAE context. Many expat families employ mostly live-in female nannies, generally from countries such as the Philippines, Sri Lanka, and Indonesia, to work as housemaids and/ or to care for the

children (Dillon & Tabassi, 2019). Like all of us, caregivers inevitably reflect their culture's customs and ways toward children and life. (Pollock et al., 2017). The nannies' cultures and backgrounds are usually different from those of the children they care for; thus, spending so much time with the children could add another layer to the child's cultural experiences, influencing their understanding of their identity and beliefs and sense of belonging.

ISs are another significant source of cultural input and have a critical role in TCKs' identity development (Toole, 2016). As of 2015, the UAE had the highest number of ISs globally, with 511 reported by the International Schools Consultancy ("The UAE Has the Highest Number of International Schools Globally," 2015), which implies that the UAE is host to many children who could be considered TCKs. Like most TCKs worldwide, most expat children in the UAE attend ISs or schools owned by other expatriates. (Korpela, 2019). Most TCKs in the UAE, if not all, attend ISs, as these schools meet expatriate families' needs in terms of language (English as first or second language) and an internationally accredited curriculum (Lijadi & Van Schalkwyk, 2017; Lijadi, 2018). Most TCKs attend school and play with peers from many cultures—each culture valuing different norms, values, and beliefs. When children go to school, they also move into another subculture.

Summary and Conclusion

With societies becoming increasingly global due to the growth of quicker modes of transportation, migration centers, ISs, and the openness and desire of families to move overseas (Hoersting & Jenkins, 2011), globalization has made TCKs very popular in the world, but even more so in the United Arab Emirates.

TCKs share the belief that moving between different cultures is the norm rather than the exception. Their own mobility or the mobility of others, accompanied with cross-cultural experiences, affect how these children think of themselves, how they view the concept of belonging, whom they connect with, and how they develop their identities. Most TCKs grow up multilingual, culturally sensitive, open-minded, and adaptable with hybrid identities. Their sense of belonging goes beyond a country or a culture; it is instead formed around relationships and other TCKs who have shared similar experiences. Research has also shown that the TCK lifestyle can trigger feelings of rootlessness, confusion, and grief in young and adult TCKs. They can feel marginalized and struggle in forming sustainable healthy relationships. The lack of a strong cultural identity, the lack of quality long-term friendships, not attending to and processing feelings of loss and relational ruptures is associated with increased depression, low self-esteem, and a life with unmet needs for belonging and attachment (Hoersting & Jenkins, 2011).

After an in-depth review of the past and current literature around TCKs and their lived experiences, it is clear how rich and variegated the TCK population is. This might explain some of the contradictory findings available around their experiences and their impact on their lifestyle. The literature review also revealed that most of the available literature focused primarily on describing the essence, perspectives, and experiences of TCKs and (A) TCKs (Dewaele & Van Oudenhoven, 2009; Lijadi, 2018; Stedman, 2015), with no evidence presented on their adult developmental trajectories (Abe, 2018). There was very little data about the impacts of multiple shifts in location, culture, and languages during childhood years on ATCKs' mental well-being (Fail et al., 2004, Kwon, 2019). The studies were also found to focus on the

negative end of emotional parameters, i.e., depression, acculturative stress, homesickness, loneliness, perceived discrimination, and identity loss (Dewaele & Van Oudenhoven, 2009). Moreover, most available research is qualitative. There was twice as much exploratory research than quantitative research around TCKs' experiences, which leaves the number of quantitative studies shockingly sparse (Korpela, 2016; Stedman, 2015).

It is also essential to add that most of the available research is on traditionally defined TCK issues and TCKs living in western countries; as such, very little is known on how the early experiences of ATCKs who grew up in the UAE impacted their psychological adjustment and well-being. ATCKs remain an important demographic to study because of their increasing numbers, which is no longer restricted to a small number of Western countries (Abe, 2018; Korpela, 2016). Even less is available on TCK women's identity development and the impact their earlier experiences have on their psychological adjustment (Walters & Auton-Cuff, 2009). There is thus a pressing need for more systematic research on this population.

Findings from this study would expand the literature on multiculturalism by focusing on a group that has been virtually neglected in the psychological field; TCKs living in the UAE, and even more specifically, female ATCKs. For TCKs, the UAE offers a unique context since they make up the bulk of the country's population, only attend ISs, and are subject to a minimum degree of local culture. The study may serve to provide some evidence and data to caregivers of TCKs of the impact of mobile upbringings on their adult lives and offer assurance that their children will grow up well-balanced, with a profound sense of belonging and a clear sense of identity. The data can also be used to create services that school psychologists can use for TCKs

that have reportedly felt culturally unfit, isolated, and rootless since they moved from and to their home country.

I used a quantitative, correlational study design to examine how TCK adults who grew up in the UAE have developed their cultural identity, focusing on gender, CH, CCI, and how these factors predict self-esteem and PWB. Details of the methodology will be presented in Chapter 3.

Chapter 3: Methods

This study was designed to provide further information on multiculturalism by focusing on a group that in the psychological field has been virtually neglected: TCKs living in the UAE, and even more specifically, female ATCKs. The focus of this quantitative study was the relationship between gender, CH, CCI, and self-esteem and PWB in ATCKs who grew up in the UAE.

The chapter begins by presenting the study's quantitative research design and addressing the purpose of the study, RQs and hypotheses, research models, and analysis models. The chapter also addresses research methodology by identifying sampling technique, data collection procedures, instruments used to measure variables, and data analysis. This section concludes with a review of threats to validity, discussion of ethical concerns of the study, and a chapter summary.

Research Design and Rationale

According to Babbie (2017) a research design is a plan to answer a research question and determine how, why, and what is being observed and analyzed. As a plan, this study used a quantitative methodology, specifically a nonexperimental, correlational, cross-sectional survey research design using an internet-based survey questionnaire. Metler (2018) explained that a quantitative approach is appropriate when a researcher seeks to understand and establish relationships between variables. Moreover, most published research on the topic is largely qualitative and involves small samples, which may not be representative of the broader ATCK population. Because the purpose of this study was to examine the influence of different variables (i.e., gender, CH, and CCI) on the self-esteem and PWB of ATCKs who grew up in

the UAE, a quantitative approach was the most appropriate choice, as it aligned well with the RQs being asked and filled a gap.

The study was nonexperimental, in that I did not try to establish whether a specific treatment impacted an outcome, and the values of variables were not manipulated (Burkholder et al., 2016). Rather, this study was correlational, to determine whether a relationship exists between variables (Burkholder et al., 2016). This correlational regression method allowed me to test a prediction model and measure the value of variables; however, it did not allow for inferences about cause-effect relationships (Burkholer et al., 2016). The cross-sectional design of this study involved observation of the population of interest at one point in time (Babbie, 2017). Unlike longitudinal designs, cross-sectional designs reduce the risk of participant dropout, practice effects, and lost data (Berk, 2014). However, cross-sectional designs do not allow for the study of individual developmental trends, and age differences may be distorted because of cohort effects (Berk, 2014). Further, I used an online survey design to enable access to individuals across various locations and flexibility for participants' time of completion (Burkholder et al., 2016). As described by Babbie (2017), survey design offers a quantifiable or numerical description of behaviors, opinions, or beliefs of a population by studying a part of that population.

Purpose of the Study

The purpose of this study was to explore the relationship between gender, CH, and CCI, as well as how these predictors could influence self-esteem and PWB in ATCKs who grew up in the UAE. A better understanding of this relation could enrich the literature on multiculturalism, inform caregivers of TCKs of the impact of mobile

upbringings on their adult lives, and assist school psychologists in developing services to improve TCKs' well-being.

Research Questions and Hypotheses

In support of the purpose, the following two RQs and their associated hypotheses guided this study:

RQ1: Do gender, CH, and belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE?

H_0: Neither gender, CH, nor belonging and commitment to a CCI predict self-esteem.

H_1: Gender, CH, and/or belonging and commitment to a CCI have a significant effect on self-esteem.

RQ2: Do gender, CH, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE?

H_0: Neither gender, CH, nor belonging and commitment to a CCI predict PWB.

H_1: Gender, CH, and/or belonging and commitment to a CCI have a significant effect on PWB.

Methodology

Analysis Model

I used a cross-sectional, quantitative, correlational survey design using a simple linear regression analysis to explore gender, CH, and cultural identity factors as predictors of self-esteem and PWB. The predictor variables for this study were gender, CH, and belonging and commitment to a CCI, and except for gender, which is nominal, the other variables were treated as interval variables (see Table 1). The

dependent variables were self-esteem and PWB, they were also treated as interval variables. To test the hypotheses concerning whether gender predicts self-esteem and PWB in ATCKs who grew up in the UAE, I started with an ANOVA for gender, as this is the best statistical technique to use in order to compare means of different groups simultaneously (Frankfort-Nachmias & Leon-Guerrero, 2015). I also used a simple linear regression. Linear regression is an analysis that assesses whether one predictor variable explains the dependent (criterion) variable (Burkholder et al., 2016). This analysis helped in determining which independent variables (CH scores and CCI label) were predictors for a dependent variable (self-esteem and PWB). I ran four simple regressions using the scores for CH and the scores for having a CCI self-label to see if they predicted self-esteem and PWB. The analysis models guided the study to answer the stated RQs and increase the understanding of the effect the three predictor variables on the self-esteem and PWB of ATCKs.

Table 1

List of Independent and Dependent Variables

Variable name	Dep./Indep.	Variable type
Gender	Independent	Nominal
Cultural homelessness	Independent	Interval
Belonging and commitment	Independent	Interval
Self-esteem	Dependent	Interval
Psychological well-being	Dependent	Interval

Population

A study's population is the entire group of interest to the researcher, the collection of people to whom the researcher would like to generalize the results of the study (Burkholder et al., 2016). While there are no official figures on the number of TCKs or ATCKs around the world, a rough estimation can be made based on the number of international migrants in the world, which was 280.6 million in mid-2020 (UN DESA, 2020). The UAE is home to more than 8 million of those international migrants (UN DESA, 2020). The population for this study was ATCKs who have spent part or all of their developmental years in the UAE. Over the years, the (A)TCK term has evolved and has been used more loosely, and the criteria used for including participants in studies have been diverse and eclectic (Abe, 2018). In some studies, the duration of time that participants lived abroad during their developmental years was not specified, and TCK status was based on attendance at an IS (e.g., Straffon, 2003; Emenike & Plowright, 2017). Other studies restricted their samples to participants who lived abroad for a minimum period of time, but the duration ranged from 6 months (e.g., Melles & Schwartz, 2013; Selmer & Lauring, 2014) to 4 years (e.g., Lyttle et al., 2011; Moore & Barker, 2012). In this study, the broader definition of (A)TCKs was adopted. The criteria for participants were framed in terms of English speaking ATCKs aged 18 years and above who had spent at least 2 years in the UAE during their first 16 years of life following their parents' careers. A power analysis needed to be done in order to provide an estimate of the sample size.

Sample

In this section, I discuss the sampling methodology that was used in the current study. I first describe the sampling that was used in the study; then, I address power analysis and the minimum sample size required for statistical power.

Sampling

A sample is the segment of the population that is included in a research study and the group from which information is collected (Burkholder et al., 2016). The sampling for this study was done via a nonprobability online snowball-sampling method by announcement in ATCKs' online groups and communities.

As ATCKs can be a difficult population to identify, snowball sampling can be effective. It is a simple technique that is more feasible, as well as time and cost effective for finding people to study while resulting in a range of responses (Burkholder et al., 2016). In itself, snowballing sampling design can be an eye-opening portion of a study, as it may reveal or uncover important elements and dynamics of the population being examined (Babbie, 2017). A weakness associated with this sampling method is that it does not ensure that the resulting sample will be representative of the population being sampled. Moreover, when a researcher selects friends and acquaintances of subjects already investigated, there is a significant risk of selection bias (i.e., choosing a large number of people with similar characteristics or views to the initial individual identified).

Sample Size and Power Analysis

For identifying a sample for the current study, an a priori power analysis was conducted using G*Power (Version 3.1). Using the G*Power linear regression for a 2-tail correlation with a significance level of .05 ($\alpha = .05$; Cohen, 1992), a power ($1 - \beta$)

of .80 (Cohen, 1992), an effect size of .30 ($r = .30$), and two predictor variables, tested one at time, the estimated minimum sample size for statistical power was 82 participants or returned responses. As a frame of reference, Cohen (1992) offered the following values for estimations of effect size: "'small' = .01 to .3, 'medium' =.3 to .5, and 'large' =. 5 to 1.0. Building on two previous studies—Navarette and Jenkins's (2011) study that presented a measure of "cultural homelessness" and its effect on family with cross-cultural mobility experience and Hoersting and Jenkins's (2011) previous study of examined relations between a cross-cultural mobile childhood and adulthood CH, attachment to cross-cultural identities, and self-esteem, a small effect size ($r = .30$) was used in this study.

Another power analysis was conducted using G*Power (Version 3.1) for a one-way ANOVA for gender with a significance level of .05 ($\alpha = .05$; Cohen, 1992), a power ($1 - \beta$) of .80 (Cohen, 1992), and a medium effect size of .25 ($f = .25$), the estimated minimum sample size for statistical power was 128 participants or returned responses. As a frame of reference, Cohen et al. (2003) offered the following values for estimations of ANOVA effect size: "'small' = .1, 'medium' =. 25, and 'large' = .4.

Procedures for Recruitment

TCKs and ATCKs have formed visible, identifiable groups online. As mentioned earlier, participants were recruited through a snowball-like design by reaching out to ATCKs through online communities (e.g., https://www.tckidnow.com, https://www.tckid.com, https://tckworld.com, https://tckacademy.com, and the Among World blog), as well as announcements on TCK and UAE expat community Facebook pages. Individual ATCKs and organizations that received the recruitment

announcement were also asked to voluntarily forward the survey's web address and information about the study to other ATCKs at their discretion.

Data Collection

This section provides a summary of the study's data collection framework, consisting of a discussion of the study's level of analysis, survey research design, survey administration, survey instrumentation, data collection procedures, and data storage.

Level of Analysis

Hatch (2018) identified for the social sciences three levels of analysis "restricted to micro (individual), meso (group or organizational), and macro (environmental) levels" (p. 381). In this study, the level of analysis was the micro (individual) level. Data were collected from individual ATCKs, and total scores for each of the constructs of interest were computed for each person. Subsequent data analysis was performed using the individual total scores.

Survey Research Design

Once recruited, participants needed to complete an internet-based survey questionnaire, which included general demographic questions (Appendix B), the SLIM measure (Appendix E), CH Criteria (Appendix D), the Rosenberg Self-Esteem Scale (Appendix F), and Ryff's multidimensional PWB scales (see Appendix H). A recruitment notification was posted on the relevant sites (Appendix A). The notification provided an explanation of the purpose of the study and a link to the survey site. Individuals who chose to participate proceeded to the URL for the online survey site. The online survey was in English and presented on the Survey Monkey

platform. Survey Monkey is an online survey tool that offers easy completion, confidentiality, and collection of data.

The first page of the survey link briefly explained the study, eligibility items, confidentiality, participant rights, and informed consent. At the bottom of the form, the participant were given two choices: to agree to participate (confirmed consent) or to choose not to participate. Individuals who chose to participate were forwarded to the first page of the survey materials.

Anyone who chose not to participate was forwarded to an exit page, including a "thank you." Once the participant entered the questionnaires, the first part of the survey was the demographic questionnaire. Following the demographic questionnaire, the participant was advanced to new pages that presented instructions and questions for the other survey instruments. The survey was designed so that every question needed to be answered before it would allow responses to other questions. This decreased possible incomplete returns. The participant advanced through all pages until completion of the survey materials. A final "thank you" page appeared when the survey was completed, with an option for participants to forward the information about the study to others as they deemed appropriate. Recipients were sent the website, which invited them to complete the anonymous online survey in English. They were also asked to circulate the email to others. Participant responses was voluntary, and a participant could withdraw at any time by exiting the SurveyMonkey page. There were no follow-up procedures with participants once they completed the survey.

Instrumentation and Operationalization of Constructs

Data was gathered by administering an online survey, which included a general demographic questionnaire, SLIM (to assess having a CCI self-label and a sense of affirmation, belonging, and commitment), CH Criteria (to evaluate the lack of emotional attachment to any cultural group, and feeling of not belonging to any group), the Rosenberg Self-Esteem Scale, and Ryff's multidimensional PWB scales. In addition to a discussion of the instruments used in this study, this section also addresses the handling of data obtained from the use of a Likert response format.

The General Demographics Questionnaire. See Appendix B for the demographic questionnaire used in the study. A series of demographic questions were presented to gather information to describe the sample and to provide information for predictor variables. Self-descriptive information and demographic data included gender, age, race, ethnicity, cultural background, number of languages spoken, and highest level of education attained. Participants were asked about age of first move, number of moves inside the country, time spent in the UAE, number of languages spoken, and number of citizenships.

In addition to the demographic questionnaire, three instruments were employed to measure the predictor variables, CH and CCI, and the dependent variables, self-esteem and PWB.

Multigroup Ethnic Identity Measure/Self-Label Identity Measure. The Multigroup Ethnic Identity Measure (MEIM) was originally developed by Phinney (1992) to assess ethnic identity. It consists of two factors: ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment to a self-label or CCI (an affective component). For the purpose of this

study, only the second factor, Affirmation, Belonging, and Commitment (seven items), was used. Hoersting and Jenkins (2011) adapted and used the Affirmation, Belonging, and Commitment items for the creation of the SLIM to identify a CCI label as well as belonging and commitment to the CCI self-label in ATCK. Thus, the same format used in Hoersting and Jenkins (2011) with TCK to identify CCI was used with this measure. To inquire about a CCI, the scale started with an open-ended question to allow participants to spontaneously name a self-label or CCI rather than directing them to name an ethnic group, as in the original MEIM. The response to this open-ended question was used as the indicator of having a CCI label (or not). A sample item is "I feel a strong attachment towards the group I named above." The directions for this scale were changed to the same direction of the SLIM scale used in Hoersting and Jenkins (2011):

> Most people belong to one or more social groups, communities, or networks. There might be several ways to describe people who have had a variety of cross-cultural experiences. Is there a particular label that you feel best describes a group that encompasses your childhood cross-cultural experience? If so, what is that? (p. 23)

Items are rated on a 4-point Likert-scale ranging from 1 (*strongly disagree*) to 4 (*strongly agree*). The preferred scoring involves using the mean of the item scores; that is, the mean of all seven items for an overall score to reflect the affirmation, belonging, and commitment to the cross-cultural self-label. Cronbach's alphas for the MEIM of affirmation, belonging, and commitment ranged between .81 and .92 in past studies (Ponterotto et al., 2003) across a wide range of ethnic groups and ages. The Cronbach's alpha was .86 for Affirmation/Belonging in Navarette and Jenkins's study

(2010), and a Cronbach's alpha of .90 was found for the seven items in Hoersting and Jenkins's study (2011) with interitem correlations ranging from .38 to .75.

 Cultural Homelessness Criteria. The CH scale (Navarrete & Jenkins, 2010) consists of 14-item theory-based self-report index that measures three components of cultural belonging: (a) lack of cultural home (e.g., "I am an ethnic or cultural minority everywhere I go"), (b) lack of attachment to any one cultural group (e.g., "I feel that I don't belong to any ethnic or cultural group"), and (c) desire for belonging (i.e., "Finding a cultural home is important to me;" (Navarrete & Jenkins, 2010). Items are measured on a Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Following Navarrete and Jenkins' (2010) scoring of CH, the criteria were combined in two methods for analysis. The categorical approach defined presence of CH as a score of 3 or above on all three criteria. (a) as a presence–absence categorical variable, CH status, defined as scoring above the median (2) on all three criteria, provides for both dichotomous classification of participants as CH or non-CH (CH status), "individuals would be considered CH when each of the three criteria was met to a moderate degree (higher than a mean score of 3 on a 1–5 Likert-type scale)" (Navarette & Jenkins, 2010).The continuous CH score was calculated by taking the mean of the scores of all three criteria so that less variance is lost than when using a categorical variable. Scores on all items are averaged into one mean score, with high scores representing more experiences of racial homelessness (Navarrete & Jenkins, 2010). The point biserial correlation between the categorical CH status and the continuous CH score was .68 (p < .001).

 In their article, using a multiracial and ethnic sample of 448 participants between the ages of 17 to 52, Navarrete and Jenkins (2010) reported Cronbach's

alphas of .71 and .84 for Criteria I and II, respectively, and overall interitem

correlations of .33–.78. Inter-criterion correlations ranged from .33 to .46. In another

study with ATCKs, Hoerstings & Jenkins (2011) reported a Cronbach's alpha of .83,

with interitem correlations ranging from .27 to .75 for Criterion I, Lack of

Ethnic/Cultural Group Membership and Attachment; Criterion II, Lack of a Cultural

Home, had a Cronbach's alpha of .85, with interitem correlations ranging from .32 to

.65. Criterion I and Criterion II were strongly correlated (r = .77, p<.001). The single-

item Criterion III, need for a Cultural Home, was correlated with Criterion I and

Criterion II at −.07 (p = ns) and .10 (p < .05), respectively. In a more recent study

with a multiracial population, Scores on all items were averaged into one mean score,

with high scores representing more experiences of racial homelessness (Navarrete &

Jenkins, 2010), the reliability estimate was .85 (Franco & O'Brien, 2018).

Reliability analysis for this study was conducted on the three criteria

separately, as appropriate for such indices (Streiner, 2003). As CH Criteria are

conceptualized as an index, not a scale, high inter-criterion correlations are not

necessarily expected nor required (Streiner, 2003). Each criterion is central to the

theory.

Rosenberg Self-Esteem Scale. The Rosenberg (1989) Self-esteem Scale is a

10-item self-report scale that measures global self-worth. Five positively worded and

five negatively worded items about the self are answered (Hoersting & Jenkins,

2010). On a 4-point scale ranging from (1) *strongly disagree* to (4) *strongly agree.* A

single self-esteem score is obtained by averaging the mean of all 10 items, after

reversing the five scored in the negative direction. An example item is "On the whole,

I am satisfied with myself." In past studies, test–retest reliability for this scale has

been found to be between .82 and .88 (Hoersting & Jenkins, 2011). In a study with a very ethically and diverse sample, Robins et al., 2001 reported alpha reliabilities ranged from .88 to .90 across the six assessments. Cronbach's alpha was .87. (Navarette & Jenkins, 2010). The internal consistency reliability in a study with ATCK was Cronbach's alpha of .89 (Hoersting & Jenkins, 2011). In a more recent study by Franco & O'Brian (2018), with a multiracial sample, the reliability estimate was .91.

Psychological Well-Being Scales. Ryff's (1989) scales of PWB were designed to measure six constructs of PWB, Autonomy (α = .61); Environmental mastery (α = .69); Personal growth (α = .61); Positive relations with others (α = .62); Purpose in life (α = .42); Self-acceptance (α = .77); (Ryff & Keyes, 1995). In a study by Sasaki et al., (2020) of a Japanese version of the 42-item PWB scale the Cronbach's α coefficients ranged from 0.70 to 0.78, except for that for Purpose in life (α = 0.57). The original questionnaire included 120 items (20 per dimension). Later on, shorter version of the scale were developed. For the purpose of this study, I used an overall 42-item scale with the intention of getting a more acceptable alpha than was obtained for the sub-scales, the summary score of the scale will measure PWB. 21 PWB items comprised positive item content and 21 negatively worded. The items are answered using a using a 6-point scale ranging from 1 (*strongly agree*) to 6 (*strongly disagree*).

The reliabilities and internal consistency for some of the subscales tended to be low, but they are comparable with those reported in different studies (Abe, 2018; Abott et al., 2010; Sasaki et al., 2020). This questionnaire was selected because the PWB scales have been used extensively in previous longitudinal, cross-sectional, and

cross-cultural studies (e.g., Abe, 2018; Karasawa et al., 2011; McCrae & Allik, 2012; Ryff, et al., 2015) to examine dimensions of well-being in ATCKs across the adult life span; thus, there is ample data that can serve as a benchmark with which to interpret the overall age-related trends observed in this study (Abe, 2018). The instrument's factor structure, reliability, validity and psychometric properties were also tested in a variety of cultures and have been established in more than 30 languages (Abbott et al., 2010; Sasaki et al., 2020).

Likert-Scale Data. There is an ongoing debate within the research literature as to whether data collected from a questionnaire or survey instrument using a Likert scale should be treated as an ordinal or interval for statistical analysis (Brown, 2011). While such data appears ordinal in nature, many argue that the data can be considered interval and thus the use of parametric statistical analysis methods is appropriate (Brown, 2011). However, an important distinction to point out is the level at which the data is being analyzed (Brown, 2011). Is the researcher looking at individual questions or statements Likert items, which represent an item format response or is the analysis conducted on an overall Likert scale (made up of multiple items) (Brown, 2011)? There appears to be some agreement that while responses to individual items using a Likert response format (item level) are ordinal data, overall Likert scale scores are treated as interval data because it is a composite score made from adding answers to several questions and they are considered to have directionality and even spacing between them (Brown, 2011). Moreover, descriptive statistics can be used to analyze and illustrate the data gathered in simple numerical or visual form and correlational analyses can be applied if all assumptions are met (Brown, 2011). Finally, as Likert

scales contain multiple items, they are therefore likely to be more reliable than single items.

Based on the preceding discussion, overall scores for each of the four variables of interest in this study were computed as the sum of the individual responses to each of the items in the four survey instruments.

Data Analysis Plan

I downloaded data from the survey site in spreadsheet form. I then imported the data and created a data file within SPSS. All analyses were done in SPSS. Initially, I started by identifying any participants who do not meet eligibility criteria and removed their data from the file. Data from incomplete surveys or from participants not fitting eligibility requirements were excluded from the analysis. The following steps were completed for remaining data.

Cleaning Data

Data were visually inspected for faulty data and any errors were adjusted. To do so, data were screened diagnosed, and edited to allow for a better understanding of the data (Van den Broeck et al., 2005). Simple descriptive tools were used to examine for data abnormalities such as a lack or excess of data; outliers, including inconsistencies; strange patterns in (joint) distributions; and unexpected analysis results and other types of inferences and abstractions (Van den Broeck et al., 2005). According to Van den Broeck et al., (2005) screening standard statistical packages or even spreadsheets make this easy to do using scatter plots, regression analysis, or consistency checks.

As I was not entering data by hand, I did not anticipate any problems with this. I used data from spreadsheets downloaded from SurveyMonkey.com. Moreover, as I

had created the online survey so that response to each item is required before the participant is allowed to answer additional items, I did not anticipate any missing values.

After data cleaning, final descriptive statistics were reported. This includes the distribution of cases by demographics as well as the means, standard deviations, minimum and maximum values, as well as skew and kurtosis for verification of normality, and Cronbach's alpha for each composite variable (Van den Broeck et al., 2005). In addition, a correlation matrix of all composite variables was presented.

Sample Demographics

Data and responses from demographic questionnaire were tallied and put into categories (e.g., gender) before reporting the frequencies and percentages of participants who fell into each category. For items that requested a numeric response (e.g., number of languages spoken), I used descriptive statistics and reported the mean, standard deviation, and median value to characterize and described the sample. For categorical responses, I ran crosstabs to report numbers of participants who fall into each category. The results and information gathered were all summarized in a discussion of the sample, based on the questions completed in the demographic questionnaire.

The specific demographic items that were included in SurveyMonkey are presented in Appendix F. Demographic items are included for descriptive purposes of the sample and, potentially, as covariates if found to be related to the primary study variables. Some items include gender, ethnicity, number of years lived in the UAE, languages spoken, and age.

Internal Reliability of Scales

Reliability is defined as the extent to which an instrument and method of analysis provide consistency in the measurement of a given construct (Burkholder, 2016). As a measure of internal consistency reliability, researchers in the social sciences field agree that Cronbach's alpha is the most popular and commonly used indicator of the reliability of a measuring instrument (Mueller & Knapp, 2019). Internal Reliability analyses for this study were conducted by examining Cronbach's alpha estimates of overall reliability and reliability for relevant subscale scores: the MEIM, CH, RSES and PWBS.

Testing Assumptions for Regression Analysis

The primary planned analysis for this study was a simple regression. Part of the process of analyzing data involved examining the assumptions to ensure that it has a valid model and to have confidence in the results and interpretation of the regression analyses used in this study. The assumptions of the simple linear regression are as follow and were tested in order.

Assumption 1. The two variables should be measured at the continuous level that is, measured on an interval or ratio scale (Laerd Statistics, 2018). As discussed earlier in this chapter under Instrumentation, each variable was calculated as the sum of participant responses to the individual questions of the Self Identity Measure (SLIM), CH Criteria, the Rosenberg Self-Esteem Scale, and Ryff's multidimensional PWB scales. As variables computed as a composite score, the variables can be treated as interval data and thus considered continuous variables. As such, the assumption that the variables are continuous was satisfied.

Assumption 2: Linearity. There needs to be a linear relationship between the two variables. One way for me to check whether a linear relationship exists between my two variables was by creating a scatterplot using SPSS Statistics where I can plot the dependent variable against my independent variable and then check the scatterplot for linearity (Laerd Statistics, 2018). If the relationship displayed in the scatterplot was not linear, then I would need to either perform a non-linear regression analysis, run a polynomial regression or "transform" my data, which can be done using SPSS Statistics (Laerd Statistics, 2018).

Assumption 3: Independence. The assumption of the independence of residuals is that observations of residuals (errors in estimation for each data) are random and independent of each other. This assumption of the independence of residuals was tested by using the Durbin-Watson statistic (which is a simple test to run using SPSS Statistics) (Laerd Statistics, 2018).

Assumption 4: Homoscedasticity. Data needs to show homoscedasticity, which is where the variances along the line of best fit remain similar for any value of the independent variables (Laerd Statistics, 2018). The assumption of homoscedasticity was tested by examining the scatterplot of the unstandardized residuals versus each of the two independent variables to see if points are equally distributed across all values of the independent variables (Laerd Statistics, 2018). If heteroscedasticity was indicated, I would have tried to manage this by using nonlinear plots of standardized residuals versus predicted values data transformation, such as taking the square root of one of the variables (Laerd Statistics, 2018)

Assumption 5: Normality. The normality of the residuals assumption is that the residuals (errors) of the regression line are approximately normally distributed

(Cohen et al., 2003). To check this assumption, I used a histogram (with a superimposed normal curve), and a Normal P-P Plot (Laerd Statistics, 2018). Assumptions 2, 3, 4 and 5 were checked using SPSS.

Testing Assumptions for ANOVA

Another analysis for this study was a univariate analysis of variance (ANOVAs) to check for significant differences between genders. An ANOVA requires several assumptions regarding the method of sampling, the level of measurement, the shape of the population distribution, and the homogeneity of variance (Frankfort-Nachmias, & Leon-Guerrero, 2015).

Assumption 1: Independent Random Samples. Sample cases should be independent of each other, and there is no relationship between the observations in each group or between the groups themselves (Frankfort-Nachmias, & Leon-Guerrero, 2015). The choice of sample members from one population has no effect on the choice of sample members from the second, population. If my study had failed this assumption, I would have needed to use another statistical test instead of the one-way ANOVA (e.g., a repeated measures design).

Assumption 2: The Population Is Normally Distributed. The dependent variable should be approximately normally distributed for each category of the independent variable (Frankfort-Nachmias, & Leon-Guerrero, 2015)**.** Although we cannot confirm whether the populations are normal, given that our N is so small, we assumed that the population is normally distributed to proceed with our analysis. One can test for normality using the Shapiro-Wilk test of normality, which is easily tested for using SPSS Statistics.

Assumption 3: Homogeneity of Variance. Homogeneity means that the population variances should be approximately equal (Frankfort-Nachmias, & Leon-Guerrero, 2015). This was tested in SPSS Statistics using Levene's test for homogeneity of variances. If my data had failed this assumption, I would need to run a Welch ANOVA instead of a one-way ANOVA, and a Games-Howell test instead of a Tukey post hoc test

I checked Assumptions 2 and 3 using SPSS Statistics after making sure that my data met Assumption 1.

Threats to Validity

Understanding threats to validity is crucial in order to address these threats and create a rigorous and thorough study design (Burkholder et al., 2016). In the social and behavioral sciences, researchers are typically concerned with four types of validity that will be discussed in the following section: External Validity, Internal Validity, Construct Validity and Statistical-conclusion validity.

External Validity. External threats to validity affect the degree to which results can be generalized to specific samples or across contexts (Burkholder et al., 2016). Since this study used nonrandomized sampling, a weakness associated with this sampling method, that it doesn't ensure the resulting sample will be representative of the population being sampled. Generalizability of results cannot be assumed. To address this threat, research can start with an exhaustive literature review to build on previous, related studies (Burkholder et al., 2016). A thorough review can underline gaps in the existing literature; these gaps then support and validate the specific focus of the study. External validity can also be increased by comparing new findings to existing ones in the literature (Burkholder et al., 2016). The design thus

will be strengthened by the evidence available from other related studies and limiting the focus to a very specific area will minimize the threats to external validity.

Another strategy is to explore carefully ways in which my findings may apply to other settings (Burkholder et al., 2016). As a researcher I should think of how generalizable my findings might be to another setting, such as similarities in the sample and how it was obtained, measurements used, and other details. Discriminating what features of the study are likely to generalize and what features are likely to be context specific is crucial in considering threats to the generalizability of the finding to a new context. Finally recognizing that the specific results may not generalize beyond the current study can also help in addressing threats to external validity.

Internal Validity. Internal validity relates to the study's design the degree to which the researcher's findings and conclusions can be supported by the data (Burkholder et al., 2016). A possible threat to validity is that this research uses only one method and source of information, self-reports. Another possible threat is that the current professional literature lacks measures specifically designed to evaluate factors related to the mental health among this specific population. While these surveys have been chosen because of their previous use in similar research, and their reported reliability and validity with similar groups, this represents a possible threat to internal validity and interpretation of results.

Statistical-Conclusion Validity. "Refers to the degree to which researchers are correct about the relationship between two variables" (Burkholder et al., 2016, p. 119). To avoid drawing inaccurate conclusions about relationships this validity entails that the researchers know which kind of statistical techniques are suitable for a

given RQ and data figures, as well as they can accurately test those models and apply those techniques. Moreover, building a strong design or planning for an appropriate sample size, and choosing the right effect size can help address these threats (Burkholder et al., 2016). Finally understanding the assumptions, ensuring reliability as well as preparing for statistical power, data cleaning, and outlier analyses are all techniques that relate to statistical-conclusion validity and are important to consider addressing threats (Burkholder et al., 2016).

Construct Validity. This refers to the degree to which underlying concepts are properly conceptualized and operationalized in a study, thus threat to construct validity refers to the inadequate definition of constructs (Burkholder et al., 2016). To address this type of validity, researchers are expected to think thoroughly of the different components, choose specific constructs, determine the various levels of the construct and provide clear operational definitions. If my measurements do not accurately represent the constructs being studied then the findings are no longer valid (Burkholder et al., 2016). To minimize this threat, in addition to an extensive literature review and operationalization of my construct, the measurement tools used were chosen based on the fact that they were previously used to measure the same constructs, with the same target population.

Ethical Procedures

All procedures to protect participants were followed for this study. This began with review and approval by the Walden University Institutional Review Board (IRB) to ensure that all participants were treated in accordance with relevant policies. While this study poses a minimal risk to participants required practices for informed consent, confidentiality, as well as data use, maintenance, and reporting, were followed. To

ensure participant anonymity, all participant responses were kept strictly confidential and used only for the purposes of this research. The data were collected anonymously using an online survey system (Survey Monkey) that does not collect or retain identifiable information about participants, attributable to a specific individual. Data were removed permanently from the site once downloaded by the researcher. All data that were downloaded were stored in a password-protected data file on the researcher's password-protected computer. All data were reported only in summary format. Any paper records were stored in private, locked cabinets.

Summary

The purpose of this nonexperimental correlational study is to explore the relationship between gender, CH, CCI, and self-esteem and PWB in adults TCK who grew up in the UAE. In support of the purpose, this study examined if gender, CH, and belonging and commitment to a CCI predicted self-esteem and PWB in ATCKs who grew up in the UAE. The research design combined an Anova analysis and a linear regression to help us determine which independent variables (Gender, CH scores and CCI) are predictors for a dependent variable (self-esteem and PWB).

Chapter 3 describes the research design that is planned to conduct the current study. A nonexperimental, cross-sectional survey research design was used with a self-completion Internet-based survey questionnaire. Methods for sampling and recruiting, survey procedures and instruments, planned analyses to test hypotheses, as well as evaluations of design validity and planned ethical procedures, were presented.

Chapter 4: Results

Introduction

This chapter presents the findings of the statistical analysis of the data from the study sample. The purpose of the study was to explore the relationship between gender, CH, and CCI, as well as how these predictors could influence self-esteem and PWB in ATCKs who grew up in the UAE. In support of the purpose, the following two RQs guided the study:

RQ1: Do gender, CH, and belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE?

RQ2: Do gender, CH, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE?

In answering the two RQs, four hypotheses were tested using correlation and simple regression analysis techniques. In presenting the results of the data analysis, this chapter is divided into five sections addressing the following: (a) participant demographics, (b) survey questionnaire scale reliability and validity, (c) descriptive statistics of study variables, (d) RQ and hypothesis testing, and (e) chapter summary.

Data Collection

Participant Demographics

As discussed in Chapter 3, the study's population was ATCKs who had spent part or all of their developmental years in the UAE. Over the years, the (A)TCK term has evolved and has been used more loosely, and the criteria used for including participants in studies have been diverse and eclectic (Abe, 2018). In some studies, the duration of time that participants lived abroad during their developmental years

was not specified, and TCK status was based on attendance at an IS (e.g., Straffon, 2003; Emenike & Plowright, 2017). Other studies restricted their samples to participants who lived abroad for a minimum period, but the duration ranged from 6 months (e.g., Melles & Schwartz, 2013; Selmer & Lauring, 2014) to 4 years (e.g., Lyttle et al., 2011; Moore & Barker, 2012). In this study, the broader definition of (A)TCKs was adopted. The criteria for participants were framed in terms of English-speaking ATCKs aged 18 years and above who had spent at least 2 years in the UAE during their first 16 years of life following their parents' careers. The sampling for this study was done via a nonprobability online snowball-sampling method by announcement in ATCKs' online groups and communities, as well as posting announcements on TCK and UAE expat community Facebook pages. Individual ATCKs and organizations that received the recruitment announcement were also asked to voluntarily forward the survey's web address and information about the study to other ATCKs, at their discretion, which helped in collecting most of the responses. There were no discrepancies in data collection from the plan presented in Chapter 3.

Response Rates

Recruitment and data collection were initiated on September 24, 2021. By November 9, 2021, I had reached my sample size. In total, 172 individuals agreed to participate in the study, but 42 were removed for failure to complete the survey or failing to meet the study sample parameters. The 130 completed surveys satisfied the minimum sample size of 128 individuals necessary to provide generalizability to the population at large.

As the survey was posted on different UAE expat community Facebook pages and social platforms and was accessed and forwarded by individuals to other ATCKs, it was very difficult to keep track and calculate the response rate.

The data collected from the online survey questionnaire were exported to an Excel file from SurveyMonkey. Once data were extracted from SurveyMonkey, I created an SPSS data set. The data were stored on my personal computer located at my home residence.

Level of Analysis

For this study, I collected data from individual ATCKs and computed total scores for each of the constructs of interest—self-label identity, CH, self-esteem, and PWB—for each of the participants. Data analysis was performed using the participant total scores.

External Validity

External validity relates to the degree to which the published instruments used during a study provided the opportunity to infer generalization over the population at large, or over different settings (Burkholder et al., 2016; Cohen et al., 2011; Creswell, 2014). The sampling for this study was done via a nonprobability online snowball sampling method, as the population could not be strictly delimited or detailed (Dragan-Maniu, 2013). As mentioned in previous chapters, the ATCK population is difficult to identify; therefore, snowballing sampling was effective. However, a weakness associated with this study's sampling method and a limitation to this study was the fact that the sampling method did not ensure that the resulting sample was representative of the population being sampled. Moreover, when a researcher selects friends and acquaintances of subjects already investigated, there is a significant risk of

selection bias (i.e., choosing a large number of people with similar characteristics or views to the initial individual identified). There are no official figures on the number of ATCKs around the world; however, the UAE is home to 8 million international migrants (UN DESA, 2020). There is a risk that "the characteristic of this type of sampling is that it is not used to estimate the characteristics of the general population but to estimate the characteristics of a network of 'hidden' populations (rare, difficult to identify)" (Dragan-Maniu, 2013, p. 161). Therefore, it is used in general with populations on which there is not official information. Threats to external validity have been addressed by recognizing in the limitation section that the specific results may not generalize beyond the sample and the current study, and by clarifying what features of the study are likely to generalize and what features are likely to be context specific.

Survey Questionnaire Scale Reliability

This study used four established survey scales to measure the variables of interest: SLIM (Hoersting & Jenkins, 2011) to assess having a CCI self-label and a sense of affirmation, belonging, and commitment; CH Criteria (Navarrete & Jenkins, 2010) to evaluate the lack of emotional attachment to any cultural group and feeling of not belonging to any group; the Rosenberg Self-Esteem Scale (Rosenberg, 1989); and Ryff's multidimensional PWB scales (Ryff, 1989). As discussed in Chapter 3, previous empirical research has demonstrated the reliability and validity of these three instruments. However, Creswell (2014) noted that "when one modifies an instrument or combines instruments in a study, the original validity and reliability may not hold for the new instrument, and it becomes important to reestablish validity and reliability

during data analysis" (p. 160). The reestablishment of instrument reliability and validity is discussed in the following section.

Reestablishing Questionnaire Scale Reliability

Cronbach's alpha coefficients were computed for each variable in order to assess the reliability of the instruments used in the research study. Alpha coefficients above .70 are considered adequate. Cronbach's alpha provided a measure of the reliability or internal consistency of the instruments. Additionally, it ensured that the use of the item statistic was not problematic. The Cronbach's alphas computed for the four variables were .90 for self-label measure, .87 for CH, .86 for self-esteem, and .71 for PWB. Cohen et al. (2011) offered the following guidelines for interpreting Cronbach's alpha coefficients: > .90, very highly reliable; .80 to .90, highly reliable; .70 to .79, reliable; .60 to .69, marginally reliable; and < .60, unacceptably low reliability (p. 640). The Cronbach's alpha coefficients for all three instruments were above .70 and fell in the highly reliable range except for the PWB scale, for which Cronbach's alpha fell in the reliable range. It is worth mentioning that all the results were similar to values obtained in previous studies for each scale.

Study Results

Participant Demographic Descriptive Statistics

Descriptive statistics for the study variables—gender, CH, and cultural identity factors as predictors of the dependent variables self-esteem and PWB—are presented in Table 2. Descriptive statistical analyses were calculated on data from the 130 participants who responded to the survey. The age of the participants ranged from 18 to 54 years old. Most participants were female (57.69%), with males comprising 41.54 % of the sample and one person identifying as nonbinary. All participants spoke

at least two languages, and most of them (86.92%) attended an IS. Among participants, 83.08% had experienced several moves during their stay (friends, school, houses, cities), and 95.38% reported that they had friends from diverse and mixed backgrounds. It is also important to note that a little more than half (57.69%) had a nanny growing up, and only 16% had mixed parents, as in biracial or parents from different nationality or ethnicity.

Participants originated from different countries. Based on their passport country, 22.31% had dual nationality or more; 52.31% held an Arabic passport (Levant), 26.13% reported having a European passport (from which 16.92% were from the United Kingdom), 18.46% held a North American passport, 10.77% were Indian, and 12.31% were other. The passport country did not always match the country of birth.

Table 2

Participant Demographic Descriptive Statistics

Gender		
	Male	54
	Female	75
Age		
	18–24	18
	25–34	44
	35–44	65
	45–54	3
Passport		
	One	28
	Two or more	102
Country of birth		
	UAE	70
	Other	60
Education		
	High school	13
	Bachelor's	77
	Master's	40
Home language		
	Arabic	29
	English	29
	Other	7
	Multiple	65
Age moving to UAE		
	Born in UAE	70
	5 or younger	32
	6–10	12
	11–15	16

Years in UAE		
	1–10	9
	11–20	27
	21–30	31
	31–35	57
	36+	6
Visits to home country		
	Every summer	59
	A few times	39
	Never	9
	Other	23
Have a nanny		
	No	55
	Yes	75
International school		
	No	17
	Yes	113
Moves inside UAE		
	Changed schools	56
	Changed houses	88
	Changed cities	32
	Friends left	54
Where do you live today?		
	UAE	66
	Other	64
Label for experiences		
	None	57
	Expat	17
	Global citizen	8
	Third culture kid	17
	Other	31

Statistical Analysis

Data analysis was conducted using the 27th version of SPSS software. ANOVA tests were used to compare two and three or more means, whereas the Pearson correlation test was used to correlate two continuous variables. Correlations are considered negligible if the r values vary between 0 and 0.3, low if $0.3 < r < 0.5$, moderate if $0.5 < r < 0.7$, high if $0.7 < r < 0.9$, and very high if $0.9 < r < 1$ (Witz et al., 1990). Two linear regressions were conducted, taking the self-esteem and PWB scores as dependent variables; independent variables that were entered in each model were those that showed a $p < 0.25$ in the bivariate analysis. Unstandardized Beta and standardized Beta* and 95% CIs were presented. Statistical significance is considered for a p value < 0.05.

Test Assumptions

Assumptions of Linear Regression

A linear regression analysis was conducted to assess whether CH and having a self-label significantly predicted self-esteem and PWB. The "Enter" variable selection method was chosen for the linear regression model, which includes all the selected predictors. Prior to conducting the linear regression, I examined the assumptions of normality of residuals, homoscedasticity of residuals, absence of multicollinearity, and absence of outliers.

Normality. Normality was evaluated using a P-P scatterplot (DeCarlo, 1997; Field, 2009). The normal probability plot of the regression standardized residual reflected normality (Figures 1 and 2). Normality can be assumed if there are no drastic deviations.

Figure 1

Normal P-P Plot of Regression Standardized Residual, Dependent Variable: Self-

Esteem

Normal P-P Plot of Regression Standardized Residual
Dependent Variable: Self Esteem

Figure 2

Normal P-P Plot of Regression Standardized Residual, Dependent Variable:

Psychological Well-Being
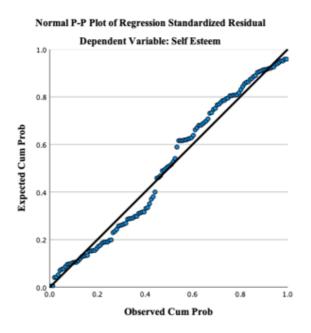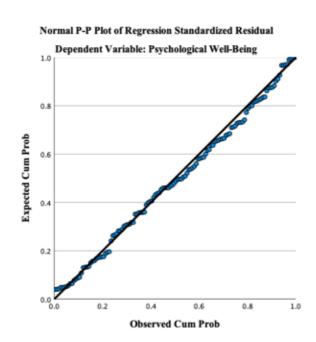

Normal P-P Plot of Regression Standardized Residual
Dependent Variable: Psychological Well-Being

Homoscedasticity. The assumption of homoscedasticity was assessed by examining the residual and predicted values (Laerd Statistics, 2018). In scatterplot results, the points shown to be randomly distributed with no curvature, therefore, the assumption was met. Figures 3 and 4 illustrate scatterplots of predicted values and model residuals.

Figure 3

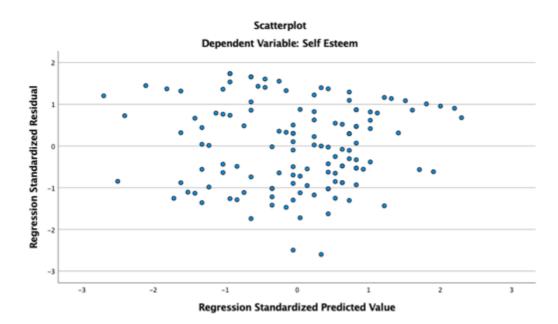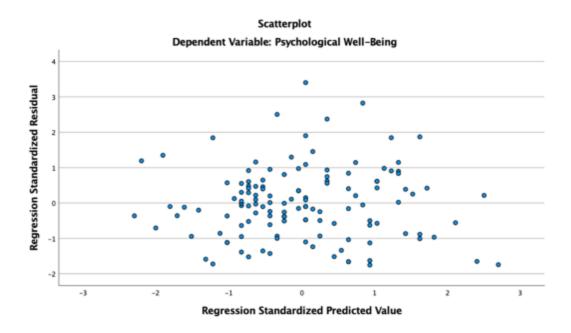*Scatterplot, Dependent Variable: Self-Esteem*

Figure 4

Scatterplot, Dependent Variable: Psychological Well-Being

Scatterplot
Dependent Variable: Psychological Well-Being

        Multicollinearity. The presence of multicollinearity is between the predictors

variables, which is calculated in SPSS as Variance Inflation Factors (VIFs). High

VIFs indicated increased effects of multicollinearity in the model. VIFs greater than 5

are a cause of concern, whereas VIFs of 10 should be considered in the maximum

upper limit (Menard, 2009). All predictors in this regression model have VIFs less

than 10.

Assumptions of a One-Way ANOVA

        A univariate analysis of variance (ANOVA) was conducted to determine

significant differences between genders. The assumptions of the ANOVA were

assessed before the analysis was conducted using the 27th version of the SPSS

software. The normality of distribution of the self-esteem and physiological wellbeing

scores was confirmed via a calculation of the skewness and kurtosis; values for

asymmetry and kurtosis between -2 and +2 are considered acceptable to prove normal

univariate distribution (George & Mallery, 2011). Our data are a little skewed and Kurtotic for both genders but doesn't differ significantly from normality. A visual inspection of their normal Q-q plots and box plots showed that self-esteem was normally distributed for both males and females, with a skewness of -.23($SE = 0.325$) and a kurtosis of -.886 ($SE = 0.639$) for the males and a skewness of -1.9 ($SE = 0.277$) and a kurtosis of -.9 ($SE = 0.548$) for the female (Doane & Seward, 2011; Van den Broeck et al., 2005). A visual inspection of their normal Q-q plots and box plots showed that PWB with a skewness of .432 ($SE = 0.325$), and a kurtosis of 0.254 ($SE = 0.639$) for the males and a skewness of 0.752($SE = 0.277$) and a kurtosis of 1.0 ($SE = 0.548$) for the female. We can assume that the data are approximately normally distributed in terms of skew and kurtosis.

Another test used to assess assumptions was the homogeneity of variance is the Levene's test, which is used to examine similar variances between groups of the independent variables. The outcome of the Levene's Test for Homogeneity of Variances (gender and self-esteem) showed that the variances between the two groups were equal: $F (1, 127) = 0.35, p > .05$. Therefore, the assumption of homogeneity of variances was fulfilled. The outcome of the Levene's Test for Homogeneity of Variances (gender and PWB) showed that the variances between the two groups were equal: $F (1, 127) = 0.84, p > .05$. Therefore, the assumption of homogeneity of variances was also fulfilled.

Results by Research Question

This section reports the findings of the statistical analyses used to test the hypotheses and answer the two RQs. IBM SPSS Statistics (Version 27.0. for Mac) was used for the correlation and regression analyses conducted in testing the

hypotheses. A significance level of .05 was used in the hypothesis tests to determine statistical significance (Cohen, 1988; Cohen et al., 2003). Additionally, Cohen's (1988) benchmarks were used to characterize the magnitude of correlations and correlation effect size. Each of the RQs and its associated hypotheses are addressed in turn. The predictor variables for this study are gender, CH, and belonging and commitment to a CCI, and except for gender, which is nominal, the other variables are treated as interval variables. The dependent variables are self-esteem and PWB, they will also be treated as interval variables.

Research Question 1 and Hypotheses

RQ1:   Do gender, CH, and belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE?

H_0:   Neither gender, CH, nor belonging and commitment to a CCI predict self-esteem.

H_1:   Gender, CH, and/or belonging and commitment to a CCI have a significant effect on self esteem.

Gender and Self-Esteem. An ANOVA was conducted to determine if gender predicts self-esteem in ATCKs. The output of the ANOVA analysis (Table 4) shows there is no statistically significant association between gender and self-esteem F (1, 128) $= 0.043$, $p = .9$. The significance value is 0.9 which is higher than the value of 0.05 and, therefore, the null hypothesis is not rejected. Thus, the analysis of variance doesn't show any statistically significant difference in self-esteem between genders in ATCKs.

Self-esteem was measured using the Rosenberg (1989) Self-esteem Scale with 10-items measured on a 4-point scale ranging from (1) strongly disagree to (4)

strongly agree. Five positively worded and five negatively worded items about the self were answered (Hoersting & Jenkins, 2010). A single self-esteem score was obtained by averaging the mean of all 10 items, after reversing the five scored in the negative direction. a higher numeric response indicated a higher level of self-esteem.

Table 3

Summary Statistics for Gender

Group	M	N	SD	95% CI for M	
Female	3.7507	75	.51238	3.6328	3.8686
Male	3.7593	54	.52969	3.6147	3.9038
Other	3.90000	1			
Total	138.1	130	.51581	3.6659	3.8449

Table 4

Analysis of Variance: Gender

Source	SS	df	MS	F	p
Group	.023	2	.012	.043	.958
Error	34.298	127	.270		
Total	34.321	129			

Note. No significant difference by gender.

Cultural Homelessness and Self-Esteem. To further investigate the first RQ, simple linear regression analysis was conducted to test the hypothesis that CH predicts some of the variance in self-esteem. The results of the linear regression and the associated hypotheses are reported.

CH was measured using the CH Criteria (Navarette & Jenkins, 2010), a 14-item scale that measures three components of cultural belonging: (a) lack of cultural

home, (b) lack of attachment to any one cultural group, and (c) desire for belonging, (Navarrete & Jenkins, 2010). Items are measured on a Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Scores on all items were averaged into one mean score, with high scores representing more experiences of racial homelessness.

Table 5 displays the correlation (r) between CH and self-esteem, the unstandardized regression coefficient (b) the intercept (a), and their standard errors, for the regression of CH on self-esteem. The resulting Pearson's r correlation was negative and statistically significant, r (N = 130) = -0.26, r^2 = .066, F (1,128) = 9.072, $p < .003$; and indicates that a higher score on CH is related to lower self-esteem scores. See ANOVA results in Table 6 which supports the Ha1 hypothesis. Table 5 summarizes the results of the regression model. Based on Cohen's (1998) guidelines, the relationship between CH and self-esteem was weak, with CH accounting for approximately 6.6% (r^2 = .066) of the variability in SE.

Table 5

Results for the Correlation and Regression Analysis

	b	$SE\ (b)$	β	t	p	95% CI for b		r	r^2
Intercept (b_0)	4.281	.180		23.784.	.000	3.925	4.637		
Cult H (b_1)	-.182	.060	-.257	-3.012	.003	-.302	-.062	.257	.066

Table 6

Analysis of Variance for the Regression of Cultural Homelessness on Psychological

Well-Being

ANOVA table	SS	df	MS	F	p
Regression	.2.272	1	2.272	9.072	.003
Residual	32.050	128	.250		
Total	34.321	129			

Note. DV = self-esteem; IV = cultural homelessness.

Self-Label and Self-Esteem. Belonging and commitment to a cross cultural

identity (CCI) was measured using the 7 item Self Label Identity Measure (SLIM),

adapted by Hoersting and Jenkins (2011) from the MEIM that was originally

developed by Phinney (1992). The SLIM helped us identify a CCI label as well as

belonging and commitment to the CC self-label in ATCK. Items were rated on a 4-

point Likert-scale ranging from (1) *strongly disagree* to (4) *strongly agree*. The mean

of all seven items was calculated to obtain an over-all score that reflected the

affirmation, belonging and commitment to the cross-cultural self-label.

To inquire about a CCI, the scale started with an open-ended question to allow

participants to spontaneously name a self-label or CCI. The response to this open-

ended question was used as the indicator of having a CCI label (or not). Participants

who reported not having a CCI label did not need to complete the measure and were

redirected to the next scale.

An ANOVA was conducted to determine if belonging and commitment to a

CCI is associated with self-esteem if there is any statistical difference in self-esteem

between those with a self-label(N=57) and those without a self-label (N=73). The

output of the ANOVA analysis shows there is no statistically significant difference between the two groups; $F (1, 128) = 2.15, p = .145$), The p value is .145 which is higher than the value of 0.05 and, therefore, the analysis of variance doesn't show any statistically significant difference in self-esteem between belonging to a cross cultural identity and not belonging to a cross cultural identity in ATCKs.

Table 7

Analysis of Variance: Self-Label and Self-Esteem

Source	SS	df	MS	F	p
Between group	0.56615747	1	0.56615747	2.1468	0.1453
Within groups	33.7550733	128	0.26371151		

Note. No significant difference in self-esteem for those with and without a self-label.

Research Question 2 and Hypotheses

RQ2: Do gender, CH, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE?

H_0: Neither gender, CH, nor belonging and commitment to a CCI predict PWB.

H_1: Gender, CH, and/or belonging and commitment to a CCI have a significant effect on PWB.

Gender and Psychological Well-Being. PWB was measured using Ryff's (1989) scales of PWB. This instrument has 42-items measured on a 6-point scale ranging from 1 (*strongly agree*) to 6 (*strongly disagree*). 21 items comprised of positive item content and 21 were negatively worded. An overall scale score was computed as the sum of a participant's responses to the 42 PWB items.

An ANOVA was conducted to determine if gender is associated with PWB in ATCKs. The output of the ANOVA analysis (Table 9) shows there is no statistically significant association with PWB between the different genders; $F(2, 127) = 0.838$, $p = .435$). The significance value is 0.435 which is higher than the value of 0.05 and, therefore, the null hypothesis is not rejected. Thus, the analysis of variance doesn't show any statistically significant difference in PWB between genders in ATCKs.

Table 8

Summary Statistics for Gender and Psychological Well-Being

Group	M	N	SD	95% CI for M	
Female	2.642	75	.4002	2.5501	2.7343
Male	2.729	54	.3537	2.6331	2.8262
Other	2.619	1	.	.	.
Total	2.678	130	.3810	2.6122	2.744

Table 9

Analysis of Variance: Psychological Well-Being

Source	SS	df	MS	F	p
Between group	.244	2	.122	.838	.435
Within groups	18.489	127	.146		
Total	18.733	129			

Cultural Homelessness and Psychological Well-Being. To further investigate the second RQ, simple linear regression analyses was conducted to test the hypothesis of the predictor variable: CH and the dependent variable: PWB. The

predictive variable was tested for what could be explained for by the regression

model. The results of the linear regression and the associated hypotheses are reported.

Table 10 displays the correlation (r) between CH and PWB, the

unstandardized regression coefficient (b) the intercept (a), and their standard errors,

for the regression of CH on PWB. The resulting Pearson's r correlation was not

statistically significant, r (N=130) = .101, F (1,128) = 1.318 p = .253; therefore, the

null hypothesis is not rejected. Thus, the regression analysis doesn't determine that

CH relates to PWB in ATCKs.

See regression results in Tables 10 and 11, which support the null hypothesis.

Table 10

Results for the Correlation and Regression Analysis

	b	SE (b)	β	t	p	95% CI for b		r	r^2
Intercept (b_0)	2.526	.137		18.450	.000	2.255	2.797		
Cult H (b_1)	.053	.046	.101	1.148	.253	-.038	.144	.101	.010

Table 11

Analysis of Variance for the Regression of Cultural Homelessness on Psychological

Well-Being

ANOVA table	SS	df	MS	F	p
Regression	.191	1	.191	1.318	.253
Residual	18.542	128	.145		
Total	18.733	129			

Note. DV = psychological well-being; IV = cultural homelessness.

Self-Label and Psychological Well-Being. An ANOVA was conducted to

determine Belonging and commitment to a CCI predict PWB by checking for any

statistical difference in PWB between those with a self-label (N =57) and those

without a self-label (N=73). The output of the ANOVA analysis (Table 12) shows

there is no statistically significant difference between the two groups; F (1, 128) =

0.04, p = .834), The p value is .834 which is higher than the value of 0.05 and,

therefore, the analysis of variance doesn't show any statistically significant difference

in PWB between those belonging to a cross cultural identity and those not belonging

to a cross cultural identity in ATCKs.

Table 12

Analysis of Variance: Self-Label and Psychological Well-Being

Source	SS	df	MS	F	P-value
Between groups	0.00643521	1	0.00643521	0.04398673	0.8342
Within groups	18.7262702	128	0.14629899		
Total	18.7327054	129			

Additional Statistical Tests

Due to the finding that gender did not differ significantly, an ANOVA analysis

was conducted to check for other variables. The results of the bivariate analysis of

factors associated with self-esteem and PWB are summarized in Tables 13 and 14.

The results showed that a higher mean self-esteem score was found in those who have

a Jordanian passport vs not (3.94 vs 3.71; p = 0.041), in those who do not speak

Malayalam vs those who do (3.78 vs 3.24; p = 0.006), in those who speak Spanish vs

not (4.03 vs 3.74; p = 0.039), in those who did not experience school moves inside the

country vs those who did (3.86 vs 3.61; p = 0.005), in those who did not have friends

who left the country (3.84 vs 3.63; p = 0.02) and in those aged 45-54 years compared

to the other categories.

Furthermore, a significantly higher mean PWB score was found in those who did not have an Indian (194.10 vs 176.93; $p = 0.03$) or Egyptian (193.64 vs 171.13; $p = 0.028$) or American (193.79 vs 171.56; $p = 0.022$) passport vs those who did, in those who do not speak Malayalam vs those who do (194.40 vs 154.57; $p < 0.001$), in those who speak Spanish vs not (206.29 vs 191.46; $p = 0.006$), and in those who did not experience school moves inside the country vs those who did (197.12 vs 185.82; $p = 0.023$).

A higher number of years of living in UAE ($r = 0.19$; $p = 0.029$) was significantly associated with higher self-esteem, whereas higher self-esteem ($r = 0.756$; $p < 0.001$) was significantly associated with better PWB. Finally, higher CH was significantly associated with lower self-esteem ($r = -0.26$; $p = 0.003$) and lower PWB ($r = -0.23$; $p = 0.008$).

Table 13

Bivariate Analysis of Categorical Variables Associated with Self-Esteem and

Psychological Well-Being

Variable	Self-esteem		Psychological well-being	
	Mean ± *SD*	*p*	Mean ± *SD*	*p*
Gender		0.926		0.436
Male	3.76 ± 0.53		189.91 ± 28.17	
Female	3.75 ± 0.51		193.85 ± 28.38	
Indian passport		0.143		**0.030**
No	3.78 ± 0.50		194.10 ± 26.71	
Yes	3.56 ± 0.64		176.93 ± 35.63	
Canadian passport		0.057		0.267
No	3.72 ± 0.51		191.26 ± 28.68	
Yes	3.99 ± 0.49		199.87 ± 23.11	
British passport		0.834		0.720
No	3.76 ± 0.53		191.84 ± 29.03	
Yes	3.73 ± 0.44		194.17 ± 24.13	
Palestinian passport		0.548		0.886
No	3.75 ± 0.51		192.16 ± 28.08	
Yes	3.86 ± 0.62		193.56 ± 30.84	
Egyptian passport		0.219		**0.028**
No	3.77 ± 0.51		193.64 ± 27.80	
Yes	3.54 ± 0.53		171.13 ± 26.56	
Jordanian passport		**0.041**		0.115
No	3.71 ± 0.52		190.35 ± 27.68	
Yes	3.94 ± 0.46		200.24 ± 29.26	
American passport		0.124		**0.022**
No	3.77 ± 0.51		193.79 ± 27.56	
Yes	3.50 ± 0.51		171.56 ± 29.51	
Lebanese passport		0.111		0.374
No	3.78 ± 0.52		193.08 ± 28.01	
Yes	3.56 ± 0.49		186.38 ± 29.35	
Spoken language—Arabic		0.561		0.566
No	3.71 ± 0.48		194.51 ± 24.23	
Yes	3.77 ± 0.53		191.35 ± 29.64	
Spoken language—English		0.476		0.519
No	3.70 ± 0.10		202.67 ± 27.54	
Yes	3.76 ± 0.52		192.01 ± 28.22	
Spoken language—Russian		0.469		0.096
No	3.75 ± 0.52		191.43 ± 28.22	
Yes	3.92 ± 0.31		212.80 ± 17.67	
Spoken language—Malayalam		**0.006**		**<0.001**
No	3.78 ± 0.50		194.40 ± 26.53	
Yes	3.24 ± 0.46		154.57 ± 31.27	
Spoken language—Hindi		0.220		0.129
No	3.78 ± 0.51		193.71 ± 26.81	
Yes	3.61 ± 0.57		182.59 ± 35.28	
Spoken language—Spanish		**0.039**		**0.006**
No	3.74 ± 0.52		191.46 ± 28.66	
Yes	4.03 ± 0.29		206.29 ± 9.74	
		0.181		0.495

Variable	Self-esteem		Psychological well-being	
	Mean ± *SD*	*p*	Mean ± *SD*	*p*
Spoken language—Persian				
No	3.74 ± 0.52		191.95 ± 28.08	
Yes	4.10 ± 0.37		201.75 ± 33.26	
Spoken language—Urdu		0.639		0.641
No	3.75 ± 0.52		192.46 ± 28.13	
Yes	3.88 ± 0.49		185.75 ± 32.41	
Spoken language—French		0.336		0.597
No	3.73 ± 0.50		191.58 ± 27.76	
Yes	3.84 ± 0.58		194.81 ± 29.99	
Having a nanny while growing up in the UAE		0.356		0.635
No	3.80 ± 0.49		193.61 ± 29.06	
Yes	3.72 ± 0.53		191.23 ± 27.60	
Attend international school		0.904		0.314
No	3.74 ± 0.46		185.82 ± 24.63	
Yes	3.76 ± 0.53		193.22 ± 28.62	
Experienced many moves inside the country—Schools		**0.005**		**0.023**
No	3.86 ± 0.51		197.12 ± 25.94	
Yes	3.61 ± 0.49		185.82 ± 29.86	
Experienced many moves inside the country—Houses		0.235		0.440
No	3.83 ± 0.54		195.02 ± 29.11	
Yes	3.72 ± 0.50		190.93 ± 27.75	
Experienced many moves inside the country—Cities		0.898		0.089
No	3.75 ± 0.54		189.86 ± 28.74	
Yes	3.77 ± 0.46		199.59 ± 25.27	
Friends left the country		**0.020**		0.263
No	3.84 ± 0.52		194.48 ± 27.42	
Yes	3.63 ± 0.49		188.80 ± 29.18	
Have self-label		0.145		0.658
No	3.81 ± 0.54		193.19 ± 31.53	
Yes	3.68 ± 0.47		191.05 ± 23.33	
Age		**0.013**		0.369
18–24 years	3.55 ± 0.43		186.12 ± 26.32	
25–34 years	3.64 ± 0.45		188.85 ± 23.45	
35–44 years	3.88 ± 0.56		195.67 ± 31.76	
45–54 years	4.03 ± 0.21		206.33 ± 13.05	

Note. Numbers in bold indicate significant *p*-values.

Table 14

Correlation Between Continuous Variables and Self-Esteem and Psychological Well-

Being (N = 130)

Variable	Self-esteem		Psychological well-being	
	r	*p*	r	*p*
Self-esteem	1	-		
Psychological well-being	0.756	**< 0.001**	1	-
Age when moved to UAE	-0.02	0.787	0.13	0.129
Years of living in UAE	0.19	**0.029**	0.02	0.784
Number of friends from different nationalities	-0.05	0.588	0.04	0.696
Cultural homelessness	-0.26	**0.003**	-0.23	**0.008**

Note. r = Pearson correlation coefficient; numbers in bold indicate significant *p*-values.

Multivariable Analysis

Being aged between 35-44 years compared to 18-24 years (Beta = 0.30) and those who speak Spanish (*Beta* = 0.39) were significantly associated with higher self-esteem, whereas speaking Malayalam (*Beta* = -0.44), experiencing school moves inside the country (*Beta* = -0.27) and more CH (*Beta* = -0.15) were significantly associated with lower self-esteem (Table 15, Model 1).

Having more self-esteem (Beta = 36.49) and having experienced several moves inside the country (Beta = 12.90) were significantly associated with better PWB, whereas having an Egyptian (Beta = -17.43) or an American (Beta = -12.53) passport and speaking Malayalam (Beta =-19.42) were significantly associated with less PWB (Table 15, Model 2).

Table 15

Multivariable Analyses (Using the ENTER Model)

Model 1: Self-esteem as the dependent variable				
Variable	Beta	β	*p*	95% CI
Age 25–34 vs. 18–24* years	0.02	0.02	0.906	-0.28; 0.31
Age 35–44 vs. 18–24* years	0.30	0.29	**0.035**	0.02; 0.57
Age 45–54 vs. 18–24* years	0.57	0.17	0.059	-0.02; 1.16
Indian passport (yes vs. no*)	-0.17	-0.10	0.420	-0.60; 0.25
Canadian passport (yes vs. no*)	0.18	0.11	0.201	-0.10; 0.45
Egyptian passport (yes vs. no*)	-0.19	-0.09	0.317	-0.55; 0.18
Jordanian passport (yes vs. no*)	0.03	0.02	0.807	-0.20; 0.25
American passport (yes vs. no*)	-0.08	-0.04	0.634	-0.43; 0.26
Lebanese passport (yes vs. no*)	-0.22	-0.14	0.090	-0.48; 0.04
Language spoken Malayalam (yes vs. no*)	-0.44	-0.19	**0.035**	-0.85; -0.03
Language spoken Hindi (yes vs. no*)	-0.004	-0.003	0.981	-0.38; 0.37
Language spoken Spanish (yes vs. no*)	0.39	0.17	**0.047**	0.01; 0.78
Language spoken Persian (yes vs. no*)	0.08	0.03	0.739	-0.40; 0.57
Number of friends from different nationalities	0.003	0.02	0.858	-0.03; 0.03
Experience school moves inside the country (yes vs. no*)	-0.27	-0.26	**0.008**	-0.46; -0.07
Experience house moves inside the country (yes vs. no*)	0.04	0.04	0.694	-0.16; 0.25
Having self-label (yes vs. no*)	-0.06	-0.05	0.526	-0.23-0.12
Cultural homelessness	-0.15	-0.22	**0.020**	-0.28- -0.03
Model 2: Psychological well-being as the dependent variable				
Indian passport (yes vs. no*)	-3.36	-0.04	0.667	-18.79-12.07
Egyptian passport (yes vs. no*)	-17.43	-0.15	**0.012**	-30.97- -3.89
Jordanian passport (yes vs. no*)	-4.35	-0.06	0.285	-12.38-3.68
American passport (yes vs. no*)	-12.53	-0.11	**0.044**	-24.71- -0.36
Language spoken Russian (yes vs. no*)	1.53	0.01	0.858	-15.36-18.43
Language spoken Malayalam (yes vs. no*)	-19.42	-0.16	**0.013**	-34.59- -4.26
Language spoken Hindi (yes vs. no*)	1.21	0.02	0.860	-12.31-14.73
Language spoken Spanish (yes vs. no*)	1.84	0.02	0.795	-12.10-15.77
Experience school moves inside the country (yes vs. no*)	-3.55	-0.06	0.313	-10.49-3.38
Experience cities moves inside the country (yes vs. no*)	12.90	0.20	**0.002**	4.81-20.99
Age when you moved to UAE	0.85	0.14	**0.017**	0.16-1.54
Cultural homelessness	-1.38	-0.04	0.550	-5.92-3.17
Self-esteem	36.49	0.67	**< 0.001**	29.96-43.01

Note. Numbers in bold indicate significant *p*-values.

* Reference group; Beta = unstandardized Beta; β = standardized Beta; CI = confidence interval.

Summary

This study explored the relationship between gender, CH, CCI, and how these predictors could influence self-esteem and PWB in adults TCKs who grew up in the UAE, using a one-way ANOVA to compare the group mean differences by gender. A linear regression analysis was also conducted to examine the relationship between the independent variables CH, and self-esteem and PWB. Finally, instead of another regression analysis, a bivariate analysis was conducted to examine the relationship between the two groups of the independent variable having a CCI, and self-esteem and PWB.

For the first RQ, *does gender, CH, and/or belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE?* Our results showed that gender and belonging and commitment to a CCI were not associated with self-esteem, whereas greater CH was significantly associated with lower self-esteem. For *RQ2: Does gender, CH scores, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE?* Our results showed that gender, cultural homelessness and belonging and commitment to a CCI were not associated with PWB.

Chapter 5 will focus on the discussion, conclusions, and recommendations of the research study, as it relates to the research purpose, questions, and hypotheses. The chapter will review how the research supports the study's theoretical foundation, provides additional informational to the existing literature on ATCKs' complex childhood experiences in the UAE and how it might impact their psychological functioning as adults and clarify the implications for this research on future research,

practice, and positive social change. To conclude, the limitations of the study along with recommendations for further research and practice are presented.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The UAE offers a unique context for TCKs, who form most of the country's population. Despite TCKs being one of the fastest growing populations, particularly in the Gulf, research on TCKs in generals is nonexistent. Few quantitative studies have examined how having a cross-cultural upbringing may impact an individual's sense of belonging or support ATCKs' self-esteem and PWB (Fail et al., 2004; Korpela, 2016; Kwon, 2019; Stedman, 2015). Hence, this research was an attempt to determine whether any factors of their cross-cultural experience might predict their mental health in adulthood. The main purpose of this quantitative study was to use well-validated psychological measures to examine how ATCKs who grew up in the UAE had developed their cultural identity by focusing on gender, CH, CCI, and how these factors might have influenced self-esteem and PWB. More specifically, I explored the relationship between gender, CH, and CCI, and how these predictors could impact self-esteem and PWB in ATCKs who grew up in the UAE.

Bivariate and multivariate analyses were used to analyze whether gender, CH, and/or belonging and commitment to a CCI predict self-esteem in ATCKs who grew up in the UAE. The results showed that gender and belonging and commitment to a CCI were not associated with self-esteem, whereas more CH was significantly associated with lower self-esteem. Bivariate and multivariate analyses were also used to determine whether gender, CH scores, and belonging and commitment to a CCI predict PWB in ATCKs who grew up in the UAE. The results showed that gender, CH, and belonging and commitment to a CCI were not associated with PWB.

In this chapter, I present an interpretation of the results situated within the context of the theoretical foundation and literature review for this study. The limitations are discussed about the overall execution of the study and generalizability. Recommendations for future research and practice are presented, along with implications. In conclusion, areas of potential positive social change as related to the findings of the study are discussed.

Interpretation of the Findings

The first RQ addressed whether the variables gender, having a CCI, and CH predict ATCKs' self-esteem. The results showed that gender and belonging and commitment to a CCI were not associated with self-esteem. This finding is in contrast to the expected result of significant differences between TCK with CCI and self-esteem based on the quantitative report in some studies in the current literature (Dewaele & van Oudenhoven, 2009; Hoersting & Jenkins, 2011). While having a CCI may be constructive in understanding oneself, it is not the label that contributes to better self-esteem but the feeling of group belonging and commitment to the self-label chosen by the person (Hoersting & Jenkins, 2011). Additionally, in the current study, I aimed to quantify any differences between genders based on self-report data, rather than relying on qualitative data, as most often found in previous literature. In accordance with Navarette and Jenkins's study (2010), gender was not significantly correlated to self-esteem. These differences in results may be due to differences in the samples studied. On the other hand, study results showed that more CH was significantly associated with lower self-esteem. According to the literature review (Hoersting & Jenkins, 2011; Pollock et al., 2017), these children have been observed not to have a full sense of belonging to either cultural context. They suffer from

feelings of "cultural membership uncertainty" and "cultural homelessness," which were associated with low self-esteem (Hoersting & Jenkins, 2011). This can be problematic since it is associated with low self-esteem, sensing less perceived control over one's life, and unmet needs for belonging and attachment.

While individuals' multicultural experiences help them develop a CCI, this can also create confusion about which identities to internalize and feelings of ambivalence regarding home and roots (Hoersting & Jenkins, 2011; Lijadi, 2018; Lijadi & Van Schalkwyk, 2017). For TCKs, due to the differences between their passports and their sense of identification with their host country, their sense of belonging to a place is continuously being disputed from a very young age (Fail et al., 2004; Lijadi & Van Schalkwyk, 2017). These children miss out on having their need for belonging met, leading to an identity crisis in their ongoing readjustment (Fail et al., 2004; Lijadi, 2018; Lijadi & Van Schalkwyk, 2017). The latter can lead to cultural membership uncertainty, feelings of isolation, CH, and difficulty in establishing a sense of identity (Dewaele & Van Oudenhoven, 2009; Fail et al., 2004; Hoersting & Jenkins, 2011). This can be problematic, in that lacking a sense of identity is associated with low self-esteem, perceived loss of control over one's life, and unmet needs for belonging and attachment (Navarette & Jenkins, 2010; Hoersting & Jenkins, 2011). In Navarette and Jenkins's study (2010) as well as Hoersting and Jenkins's study (2011), CH impacted individuals' emotional security and self-esteem.

The second RQ addressed the relationship between gender, having a CCI, having CH, and their effect on PWB. The results showed that gender, CH, and belonging and commitment to a CCI were not associated with PWB. Previous research such as Dewaele and van Oudenhoven's (2009) study showed that females

received slightly higher emotional stability scores than males. Peltokorpi and Froese's (2012) research, on the other hand, showed men scoring higher on emotional well-being and women scoring higher on cultural empathy.

Although prior research demonstrated a significant relationship between gender and emotional well-being, results were contradictory. This study did not find any significant difference between genders. The results also contradict Devens's (2005) and Haynie et al.'s (2006) findings that female adolescent immigrants were more likely to suffer from depression.

Moreover, findings suggest that having a self-label or scoring high on CH is not associated with PWB. The results challenge results of previous research as mentioned earlier because of the diversity of the sample. This can also be explained by the UAE context, where expatriates are a majority. Moreover, on the demographic questionnaire, most participants reported being bilingual or multilingual and having friends from diverse cultural backgrounds. According to previous research, being bilingual or speaking more languages, being in contact with different languages and cultures, and one's level of multicultural engagement (Abe, 2018; Dewaele & van Oudenhoven, 2009; Hoersting & Jenkins, 2011) allow for positive aspects such as feeling good about diversity, cultural empathy, and open-mindedness and minimize the negative and stressful adverse effects of acculturation. Other research has found less positive outcomes and more symptoms of depression in TCKs who have returned to live in their passport country, compared to TCKs who have not yet returned (Dewaele & van Oudenhoven 2009; Fail et al., 20014; Hopkins, 2015; Kwon, 2019; Rodricks, 2015).These findings are consistent with the literature indicating that returning to the passport culture can be related to negative feelings and might explain

the findings of this study, as most ATCKs had not yet returned to live in their passport country. According to Pollock et al. (2017), TCKs who return to their home countries struggle at times to adapt, which affects their mental health.

In the context of the theoretical framework and in accordance with Pollock's conceptualization of ATCKs, most participants of this study had similar criteria. They were characterized by their cross-cultural experiences: They all spoke at least two languages and had physical and lingual differences (Lijadi, 2018; Pollock et al., 2017). In addition, most participants (86.92%) attended an IS and lived in a highly mobile world, as most experienced several moves during their stay (friends, school, houses, cities). Their frequent mobility, either through their personal mobility to new places or the continual movement and mobility of others around them, was a familiar experience (Cranston, 2017). There was continuous change in their lives, whether related to places or people (Walters & Auton-Cuff, 2009). All participants reported having friends from diverse and mixed backgrounds, so like all TCKs, they were raised in a genuinely cross-cultural environment where they had ample opportunities to interact with at least four or five different cultures. Moreover, most participants held more than one passport or had dual nationalities, and their passport country did not always match their country of birth (Pollock et al., 2017).

Due to the finding that gender did not differ significantly, further analysis was conducted to check for other variables. The results of the analysis of factors associated with self-esteem and PWB showed that a higher mean self-esteem score was found with participants with a Jordanian passport, those who spoke Spanish, those who did not speak Malayalam, those who did not experience school moves inside the country, those who did not have friends who left the country and in those

aged 45–54 years compared to the other categories. In line with previous research, age is a significant predictor of mental health (Abe, 2018). Younger TCKs are in the process of discovering and consolidating their personal and cultural identity, which might explain the relationship between age, CH, and self-esteem (Hoersting & Jenkins, 2011). In contrast, older participants may have already succeeded in "consolidating an identity of sufficient complexity to encompass their childhood cross-cultural experiences or may have otherwise come to terms with CH" (Hoersting & Jenkins, 2011, p. 29).

Furthermore, a significantly higher mean PWB score was found in those who did not have an Indian, Egyptian, or American passport; in those who did not speak Malayalam; in those who spoke Spanish; and in participants who did not experience school moves inside the country. Finally, a higher number of years of living in the UAE was significantly associated with higher self-esteem, whereas higher self-esteem was significantly associated with better PWB. These results are a testimony of how complex and unique TCK lives are and illustrate the phenomenon of TCKs as complex, multidimensional, and multilayered (Korpela, 2016; Pollock et al., 2017). Using intersectionality theory makes it possible to embrace the diversity within the (A)TCK population and acknowledge the different factors that make up the TCK experience. By framing this study from an intersectionality framework, the theory enables an understanding of how ATCKs vary by gender, ethnicity, and other factors and how different dimensions intersect in their identity formations. Factors found in ATCKs, such as nationality, gender, age, language spoken, time of arrival in the host country, and schooling, all contribute to a negotiation system that allows people to position themselves, sometimes at a disadvantage (Compton-Lilly et al., 2017). In

accordance with the framework, the results of the study lead to the question of how speaking a certain language (Spanish vs. Malayalam) or being from a certain ethnicity (Indian, Egyptian) puts participants at a disadvantage and affects their mental health and self-esteem. The intersectional identity negotiation of TCK children occurs in environments that are not neutral (Compton-Lilly et al., 2017). Their intersectional identities can lead them to experience marginalization or a privileged lifestyle. In previous research (Compton-Lilly, 2014; Prins et al., 2015), findings provided insight into how TCKs have made sense of themselves and the world around them, how their intersectionality has affected their PWB, and whether it has created any feeling of discrimination that might have affected the formation of their identity. When faced with discrimination regarding their race, nationality, or religion, participants had different reactions, with some accepting and others rejecting or acting on negative stereotypes. The different dimensions of the identities of the participants did not exist separately but were all interwoven together to produce different idiosyncratic identities (Prins et al., 2015). Thus, in relation to this study, new questions can be asked and further explored: Is the TCK experience of White children or those of non-Arabic-speaking ethnicities different from that of other minorities? How does this affect the TCK's PWB?

The findings of this study are not surprising, given that previous research on (A)TCKs has generated conflicting results with respect to the relations between early multicultural experiences and various outcome measures. The results from this study need to be understood within a UAE context where TCKs are a majority; this is very different from other contexts seen in previous research. Perhaps this allows TCKs to feel at home in the UAE and to relate to other people like themselves (Kwon, 2019).

The following research provided data that show more positive connections between ATCKs and their multicultural environments.

Limitations of the Study

Several potential limitations associated with this study must also be discussed. Previous and current research, including this study, has revealed how complex, diverse, and unique TCKs' experiences are. The variety within the TCK group may have moderated the difference between the TCK group and affected the results of the study. In other words, the diversity of the TCK group (e.g., variety of ethnicities, range of host cultures, having a nanny growing up, number of moves, parents' races) may have limited the ability to consider the group a homogenous group. The participants may have been too diverse to be viewed as a single group, and one or more elements may have been able to distribute the group into two or more clusters that would have been more effectively compared. A larger sample size could have allowed for smaller effect sizes to reach clinical significance, and the group sizes would have been more similar.

Another challenge involved in conducting quantitative research on ATCKs is that the existing measures might not adequately capture the diversity of their experiences, or their struggles related to a mobile upbringing. However, as stated earlier, an increasing number of TCKs have dual citizenships and may grow up in a bicultural environment at home and spend their entire childhood abroad, either in a single country or in multiple countries. Moreover, TCKs typically move to another country because their parents have been transferred there for work-related purposes. Unlike immigrants, they are not expected to settle in their host country. Unlike refugees, TCKs do not willingly move to another country, and their multicultural

exposure takes place earlier in development, during their formative years (Abe, 2018). Thus, the existing measures do not capture some of the unique aspects of their lifestyle.

Another limitation of the current research is that it is cross-sectional in nature. This makes it difficult to understand the direction of causality involved between the variables. Longitudinal data would have provided a richness of information that the current study was not able to provide. For example, the study could have offered data about how TCKs' experiences and perceptions evolve as they grow up. The diversity found across TCKs (e.g., reason for being abroad, length of time, passport culture) makes it almost impossible to efficiently explore all aspects related to TCK experiences. In other words, a longitudinal study would have made it possible to adopt a long-term and dynamic perspective on their development and determine the factors that contribute to personality growth and foster healthy well-being over the long term for TCKs (Abbe, 2018).

A final limitation of the current research was the sampling methodology. The sampling for this study was done via a nonprobability online snowball-sampling method by announcement in ATCKs' online groups and communities, as well as by posting announcements on TCK and UAE expat community Facebook pages. Individual ATCKs who received the recruitment announcement were also asked to voluntarily forward the survey's web address and information about the study to other ATCKs, at their discretion, which helped in collecting most of the responses. As mentioned earlier, a weakness associated with this study's sampling method and a limitation to this study was the fact that it did not ensure that the resulting sample was representative of the population being sampled. When a researcher selects friends and

acquaintances of subjects already investigated, there is a significant risk of selection bias (i.e., choosing a large number of people with characteristics or views similar to those of the initial individual identified). There is a risk that "the characteristic of this type of sampling is that it is not used to estimate the characteristics of the general population but to estimate the characteristics of a network of 'hidden' populations (rare, difficult to identify)" (Dragan-Maniu, 2013, p. 161). Because of this limitation, which creates threats to external validity, results of this study may not generalize beyond the UAE ATCK sample. Ideally, this study should be replicated using a bigger and more representative, perhaps more culturally and racially diverse sample.

Recommendations for Future Research and Practice

Recommendations for Future Research

(A)TCKs remain an important part of the population to study, not only because of their growing numbers, but also because they are no longer contained to a small number of Western countries (Abe, 2018). The UAE, in particular, has highly multicultural demographics and was an ideal setting for this research (Kadam et al., 2019). With an expatriate population of 89%, residents of the UAE belong to more than 200 different nationalities (Government of Dubai, n.d.). The current study highlighted how little is known about this fastest growing population and opened up opportunities to further explore and understand the diverse and vast TCK/ATCK population of the Gulf. In exploring the findings of the study and existing research about TCKs, one finds results at times contradictory or unclear, which indicates a need for additional research. This study explored a previously unexamined population, and thus the findings should be considered preliminary, providing groundwork for future research to build upon. As such, some recommendations for

additional research are discussed. The first recommendation is for a replication study. Given the limited generalizability of the study results beyond the study participants due to the use of a nonprobability online snowball sampling method, the sampling technique did not ensure that the resulting sample would be representative of the population being sampled (Babbie, 2017). Thus, this study should be replicated with a different population.

Future research would also benefit from a large-scale, systematic, detailed, and quantitative exploration of different factors and variables. It could expand on sample size, participants demographics, as well as an examination of the effect of demographic variables, looking closer into differences regarding age, nationality and race, languages spoken and taking a system thinking approach in further examining interactions among the study variables. From there, endless interesting and informative studies could branch out from this research. Future exploration could include the incidence of mental illness in the TCK and what aspects of the TCK lifestyle in the UAE is a protective factor and which aspects puts them at a disadvantage, research regarding identity and attachment theory; the effectiveness of international programs on the TCK transition; and how recognition of the TCK phenomenon in the Gulf impacts TCKs. Future research could also include looking at different contexts within the UAE to understand better and improve the quality of life for TCKs. For example, conducting research in school settings would be beneficial in understanding the needs of TCKs, and developing strategies to support their identity formation; conducting research in college and university setting to support TCKs in their transitions and mental health, or conducting studies in a work setting to improve

well-being and engagement of ATCKs, while supporting social and emotional development.

Another recommendation relates to one of the limitations of the study discussed earlier, which is focusing on the development of measures and tailoring the questions to the specific research context to ensure they reflect the unique TCK lifestyles. Existing measures might not adequately capture the diversity of their experiences, or their struggles related to a mobile upbringing.

The last recommendation is for a qualitative study to explore through case studies the perceptions, experiences and mental health of ATCKs/TCK who grew up in the Gulf. According to Creswell (2014) a qualitative research design is suitable when a study seeks to explore and understand a phenomenon and experiences from the perspective of the participants (e.g., TCKs). This would be different from the current quantitative study in that the focus of the proposed qualitative research would be to interpret, describe and understand the concepts and experiences of the target population in details.

Recommendations for Practice

In examining the impact of living in the UAE as a TCK, the findings from this study suggest not having a sense of belonging and CH can negatively affect participant's self-esteem. At the same time, gender, CH scores and commitment to a CCI did not predict self-esteem, or PWB. Furthermore, preliminary findings picked up on some differences across nationalities, language use, and mobile lifestyle and how they relate to self-esteem and PWB in the ATCK population. The social environment of the UAE makes it crucial for parents, community members, educators, university counselors, professors, employers, and others to know this information, and

develop awareness of the needs and challenges of this demographic. Learning about the unique needs of TCKs/ATCKs will allow stakeholders to better serve the TCK population. Practice will also benefit from this research as better understanding and more awareness can motivate professionals in identifying and developing strategies to improve TCKs/ATCKs' well-being and quality of life. All different settings from schools, universities to work institutions could enhance their practices regarding the TCK phenomenon to include social and psychological support and ensure the TCK population is socially and emotionally healthy.

Positive Social Change

The outcomes of this study have important implications for social change. Despite the fact that TCKs/ATCKs constitute the majority of the UAE population and that the TCK phenomenon is not new they are one of the most under-researched and under-served populations in the Middle East but also globally. In the UAE the unique needs of this population continue to be ignored, and the growing number of students enrolled in ISs in the UAE is unacknowledged and unaddressed (Kadam et al., 2019). The results from this study promote positive social change in a way that lays the groundwork for more rigorous psychological research on ATCKs in the future to benefit the Gulf region as well as the globalized world. As mentioned earlier, this study can offer all stakeholders an introduction into understanding of the impact of growing up in the Gulf, and contribute to the literature on TCKs and ATCKs, especially that most studies have been conducted on TCKS living in western countries. Moreover, the study provides all stakeholders, including ATCKs themselves, parents, counselors and ISs, a better understanding of their cultural mix. More specifically, this study contributes to positive social change as results can

inform educators, parents, program directors, school administrators, and policymakers about the need for a deeper understanding and training to support professional development across all sectors. Second, the results of this study can contribute to the improvement of services offered. As described by Toole (2016), schools play a crucial role in the success of these mobile students. This study highlights the importance and the need to develop comprehensive programs and strategies to support TCK children and provide them with a sense of cultural belonging, a sense of direction, emotional and PWB. "Ensuring that a supportive environment is created to help all adjusting families cope with the new cultural surroundings when they arrive means that students will feel a sense of belonging from the beginning and integrate into their new environment in a positive manner" (Toole, 2016, p. 47). In addition to local universities, a number of foreign universities have founded their campuses in the UAE (Kadam et al., 2019). Thus, the same initiative and support opportunities for social interaction and support within the TCK community would be beneficial for TCKs in a university setting as they face the same challenges (Kadam et al., 2019).

Finally, I believe the biggest positive social change implication of the study is the fact that the findings challenge the misconception that all expats living in the UAE are privileged.

There is considerable variety among expatriate children, with some more privileged than others, depending on their backgrounds, nationalities, and passports. Expatriates from western countries, for example, can move more freely in and out of the country and across international borders (Korpela, 2016). Many TCKs in the UAE belong to either middle- or lower-class family or a laborer's family. Using the intersectionality framework, the study pushes us to acknowledge how the

intersectional identities of the participants can lead them to experience marginalization or a privileged lifestyle. This topic has never been addressed in this part of the world.

Conclusion

The essence of this study was to increase awareness on the topic of TCKs who grew up in the UAE. The current study identified major gaps in the literature and the need to understand the psychological impact of such a highly mobile lifestyle. Currently, there are very few studies that explores the life and needs of Third Culture kids in the UAE. As expats make up 90 percent of the UAE population, there is a massive need to understand this population. Furthermore, among the research that is available on TCKs, the findings are contradictory, and the literature focuses mainly on western children (Dewaele & Van Oudenhoven, 2009; Lijadi, 2018; Morales, 2017; Stedman, 2015). Thus, this study adds to the literature on TCKs in the Gulf region and how their CCI and sense of CH relate to their self-esteem and PWB. The results revealed that gender and belonging and commitment to a CCI were not associated with self-esteem, whereas more CH was significantly associated with lower self-esteem. Findings also indicated that neither gender, CH, nor belonging and commitment to a CCI predict PWB. Finally results of the study did reveal some significant association when it came to participants' passport countries or use of mother tongue and their effect on self-esteem and PWB. However, these results are preliminary and a more thorough examination of the effect of demographic variables and the interactions among the study variables is warranted to develop more valid and reliable data. While the overall portrait of ATCKs that emerged from the present study was highly encouraging, this study reveals that we still don't know enough

about the TCK trajectory in this part of the world. Hopefully, the findings from this

study will lead to more research and shed a light on the social injustice discrimination,

and inequity that exists when it comes to how the community views TCKs'

intersectional identities.

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Appendix A: Post for Recruitment

The recruitment email and webposts will state:

Post for recruitment

Research Participants Needed: ATCKs

My name is Ninar Itani and I am a doctoral candidate in the Clinical Psychology Program at Walden University. I am reaching out because I am seeking participants for a research project that I am conducting. The title of the proposed dissertation is ***Growing up in the U.A.E: A study of the cross-cultural identities of Adult Third Culture Kids (ATCKs).*** I am looking at how adult Third cultural Kids (expatriates) who spent part or all of their developmental years in the UAE have developed their cultural identity, focusing on gender, Cultural Homelessness (CH) and cross-cultural identity (CCI), and how these factors might have influenced self-esteem and psychological well-being.

Have you lived part of your childhood or adolescence in the UAE? If you have lived over 2 years before the age of 17 in the UAE, as an expat, outside the culture of your parents, and you have 15 to 20 minutes to answer some questions from a survey we invite you to participate in our study about the consequences and psychological impact of living a cross-cultural childhood?

Kindly click on the below link to access the survey:
https://www.surveymonkey.com/r/9FFNLRM

Your participation is entirely voluntary; you may decide not to participate, to begin and then not complete, or to complete the full survey. All responses will be anonymous and kept confidential. Only overall results will be reported, and no respondents will be identified. Furthermore, if you know of others who fit these criteria and may be interested in participating, please feel free to forward this email to them.

Participation in this study would help lay the groundwork for more rigorous psychological research on ATCKs in the future and offer stakeholders an understanding of the impact and unique perspective of growing up in the Gulf and contribute to the literature on TCKs and ATCKs.

Thanks for taking the time to read this today! I look forward to hearing from you. Your kindness and help are most appreciated.

Ninar Itani

Doctoral Candidate, Walden University

Ninar.itani@waldenu.edu

Go to: https://www.surveymonkey.com/r/9FFNLRM

Appendix B: Demographic Questionnaire

1. What is your gender?
   o Female
   o Male
   o Other
2. What is your age?
   o 18 to 24
   o 25 to 34
   o 35 to 44
   o 45 to 54
   o 55 to 64
   o 65 to 74
   o 75 or older
3. What is your passport country? (please specify if you have more than one)
   _____.
4. What is your country of birth?
   _____.
5. What is the highest degree or level of education you have completed?
   o High School
   o Bachelor's Degree
   o Ph.D or higher
   o Trade School
6. What language (s) do you speak at home?
   _____.
7. Do you know/speak any other languages?
   o English
   o Arabic
   o French
   o Spanish
   o Russian
   o Other (Please specify)
8. How old were you when you moved to the UAE?
   _____.
9. How many years did you live in the UAE?
   _____.
10. Are both your parents from the same ethnicity/nationality?
   _____.
11. While living in the UAE, did you use to visit your home country?
   o Every holiday
   o Every summer
   o Only a few times
   o Never
   o Other (please specify)
12. Did your family have a nanny while growing up in the UAE? (Pls specify their nationalities)
   _____.

13. Did you attend an international school? (if Yes, pls specify the culture of the school)
    - o   No (Government School)
    - o   Yes
    - o   If Yes, please specify the culture of the school (International, American, British…).
14. During your stay in the UAE, did you experience many moves insides the country? (Please check all that applies)
    - o   I changed schools
    - o   I changed houses
    - o   I changed cities
    - o   Many of my friends left
    - o   Other (Please specify)
15. What nationalities/ethnicities are your current friends from?
    _____.
16. Where do you live today?
    _____.
17. Please share any other comments you have below
    _____.

Appendix C: Correspondence for Permission to Use the Cultural Homelessness Scale

Ninar Itani

Sat 1/9/2021 2:43 PM

To:

Cc: Tracy Marsh

Dear Dr. Jenkins,

I hope this email finds you well. My name is Ninar Itani, I am a Walden student in the process of finishing my PhD. in Clinical Psychology.

Currently, I am writing my dissertation examining how ATCK who grew up in the U.A.E have developed their cultural identity, focusing on gender, Cultural Homelessness (CH), Cross-Cultural Identity (CCI), and how these factors predict self-esteem and psychological well-being. Your previous research has been a great support in my own study, and as I am trying to measure some of the similar concepts you have previously studied, I wanted to ask if you would kindly give me permission to access and use the Cultural Homelessness scale. I am planning to use it without any alteration to the item or response scale wording.

I have ccd my Dissertation Chair, Dr. Tracy Marsh to this email. Pls, don't hesitate to let me know if you need more information.

kind regards,

Ninar Itani

Sun 1/10/2021 3:22 AM

To: Ninar Itani

Cc:Tracy Marsh

Hello, Ninar,

Thanks for your interest in cultural homelessness. You have my permission to use the CH criteria for your study, which I have attached.

Take care and stay well,

 Sharon Rae Jenkins, Ph.D.

Professor, Clinical Psychology

Appendix D: Self-Label Identity Measure

(Hoersting & Jenkins, 2011)

Revised (12-Item) Multigroup Ethnic Identity Measure

PsycTESTS Citation: Roberts, R. E., Phinney, J. S., Masse, L. C., Chen, Y. R., Roberts, C. R., & Romero, A. (1999). Revised (12-Item) Multigroup Ethnic Identity Measure [Database record]. Retrieved from PsycTESTS. doi: https://dx.doi.org/10.1037/t16936-000

Instrument Type: Test

Test Format: Responses to the 12 items are provided on a 4-point scale as follows: (4) "Strongly agree"; (3) "Agree"; (2) "Disagree"; (1) "Strongly disagree.".

Source: Roberts, Robert E., Phinney, Jean S., Masse, Louise C., Chen, Y. Richard, Roberts, Catherine R., & Romero, Andrea. (1999). The structure of ethnic identity of young adolescents from diverse ethnocultural groups. The Journal of Early Adolescence, Vol 19(3), 301-322. doi: https://dx.doi.org/10.1177/0272431699019003001, © 1999 by SAGE Publications. Reproduced by Permission of SAGE Publications.

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Appendix E: Rosenberg Self-Esteem Scale

(Rosenberg, 1989)

Rosenberg Self-Esteem Scale

PsycTESTS Citation: Rosenberg, M. (1965). Rosenberg Self-Esteem Scale [Database record]. Retrieved from PsycTESTS. doi: https://dx.doi.org/10.1037/t01038-000

Instrument Type: Rating Scale

Test Format: 4-point response format ranging from strongly agree to strongly disagree.

Source: Bringle, Robert G., Phillips, Mindy A., & Hudson, Michael. (2004). Self and self-concept The measure of service learning: Research scales to assess student experiences, (pp. 97-142). Washington, DC: American Psychological Association. doi: https://dx.doi.org/10.1037/10677-006

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PsycTESTS

doi: 10.1037/t01038-000

PsycTESTSTM is a database of the American Psychological Association

Appendix F: Correspondence for Permission to Use Ryff's Scales of Psychological

Well-Being

Dear Dr. Ryff,

I hope this email finds you well. My name is Ninar Itani, I am a Walden student in the process of finishing my PhD. in Clinical Psychology.

Currently, I am writing my dissertation examining how Adult Third Culture Kids who grew up in the U.A.E have developed their cultural identity, focusing on gender, Cultural Homelessness (CH), Cross-Cultural Identity (CCI), and how these factors predict self-esteem and psychological wellbeing. I wanted to ask if you would kindly give me permission to use the 18 items short version of the PWBS. I am planning to use it without any alteration to the item or response scale wording.

I have ccd my Dissertation Chair, Dr. Tracy Marsh to this email. Pls, don't hesitate to let me know if you need more information.

Thank you,
kind regards,
Ninar Itani

Reply:

Greetings,

Thanks for your interest in the well-being scales.
I am responding to your request on behalf of Carol Ryff.
She has asked me to send you the following:

You have her permission to use the scales for research or other non-commercial purposes.

They are attached in the following files:

"Ryff PWB Scales" includes:
- psychometric properties
- scoring instructions
- how to use different lengths of the scales
  (see note about the 18-item scale, which is not recommended)

"Ryff PWB Reference Lists" includes:
- a list of the main publications about the scales
- a list of published studies using the scales

There is no charge to use the scales and no need to send us the results of your study.

We do ask that you please send us copies
of any journal articles you may publish using the scales

Best wishes for your research,

--
Theresa Berrie