

THE ADAPTATION PROCESS OF
THIRD CULTURE DEPENDENT YOUTH AS THEY
RE-ENTER THE UNITED STATES AND
ENTER COLLEGE

AN EXPLORATORY STUDY

BY

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ABSTRACT

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Since World War II, increasing numbers of persons have become involved cross-culturally and cross-nationally for the purposes of relating segments of society to each other and mediating between cultures. The life styles and patterns of relationships which develop in the interfaces between cultures as a result of this participation have been termed "third cultures." Third cultures have been broadly characterized as the patterns of behaviors created, shared and learned by participants of the societies who are relating to each other. These persons generate a composite of values, role-related norms, and social structures which make them a part of yet apart from the first and second cultures which they span yet from which they remain distinct. The definition of third culture persons includes the dependents of the primary participants in the third culture (approximated at 230,000 school-age Americans). The increasing number of dependents overseas has provoked questions concerning the effect which that experience may have on various aspects of their later lives.

This dissertation focuses on the re-entry/college entry period and is an exploratory study of twenty-one third culture dependent American

youth of business and missionary sponsorships who have graduated from overseas American type schools and returned to the United States to attend college. These youth have grown up and been educated, in whole or in part, in societies other than their own and countries other than their country of citizenship. The purpose of this study is to examine the re-entry/adaptation experiences of those interviewed and explore the nature of their adaptation. This adaptation process is examined in the light of their perceptions of self, perceptions of their overseas and United States environments, their mobility experiences and their identity formation.

Some preliminary data on the adaptation of Freshmen students at Michigan State University identified five transactions that students confronted: activating commitment, developing support, adjusting expectations, prioritizing goals, and transposing identity. Upon analysis of the data collected through focused interview and questionnaire, it appears that third culture students confront these same adaptive transactions but they manage them differently.

Some conclusions drawn from this study are:

1. The management of the process of adaptation of third culture students is reflective of their complex identities which result from their third culture experiences and pattern of mobility.
2. Their adaptive pattern might be described as a set of transactions which involve: internalizing the fact of return, maintaining extensive networks, intensive process of grieving, a purposeful lack of goals and realistic expectations, and a maintenance of third culture identity.

3. These subjects do not fully adapt to their new setting.
They make integrative adjustments.
4. The complexity of re-entry, the experience of culture shock and developmental differences in their maturing process overseas create a series of unique problems and opportunities for them. They seem to project highly differentiated selves.

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1981

To my mother
Ellen Finn Jordan
with love and thanks

Home is where one starts from. As we
grow older
The world becomes stranger, the pattern
more complicated
Of dead and living. Nor the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment
And not the lifetime of one man only
But of old stones that cannot be deciphered.

Four Quartets, East Coker V
T.S. Eliot

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CHAPTER I

THE PROBLEM

Introduction

This is an exploratory, descriptive study of selected American students who entered college in the United States after having graduated from overseas, American type secondary schools. The focus of this study is to explore the adaptation process of these students as they simultaneously make the transition of re-entry to the United States and entry into the college environment.

In the late 1970's, Dr. Max Raines and a selected group of College Student Personnel students at Michigan State University began to investigate the adaptation of freshmen students to the college environment. It was assumed that if more information was gathered on the components of the transition from high school to college, that transition might be facilitated for students by programs addressing the specific needs students expressed during their adaptation to college. Series of interview experiences manifested certain problems and concerns specific to the high school-college transition experience. A preliminary list of the areas students reported as important to be confronted if they were to effectively cope i.e. remain in the college environment and be able to grow and develop in it at a reasonable level of stress, was made. This list was revised in terms of on-going interviews with different groups of students. Certain commonalities emerged from 150 case studies developed as a result of interviews

and these common transactions experienced by students were identified and classified. The ideas suggested by the case studies led the group to postulate some critical transactions to be further explored and defined. After several revisions four major transactions were identified: (1) developing support (2) adjusting priorities (3) prioritizing goals and (4) transposing identity. In the light of these transactions, Dr. Raymond Jackson (1977) undertook a study of forty high-risk minority students to see if there were discernible differences for them in their adaptation in contrast with the 150 case studies already in process. Based on Dr. Jackson's tape recorded interviews of the 40 minority students, another transaction emerged. Jackson concluded: "Careful analysis revealed that there were discernible differences in their manner of transacting. While the study seemed to confirm the transactions as pivotal indicators, an additional transaction was noted: level of commitment."

In reviewing the case studies of the original interviews, level of commitment also seemed to play a major role. The adaptive transactions then were revised to include five major transactions: (1) activating commitment, (2) developing support, (3) adjusting priorities, (4) prioritizing goals and (5) transposing identity.

A workshop program, called a life-lab, was devised to address each of these areas and facilitate the adaptation of the freshmen students at Michigan State. (Max Raines, Adaptive Handbook for New Students). These life-labs were run by trained facilitators called focalizers who were responsible for conducting the planned workshop sessions and exercise experiences to facilitate the management of the adaptive transactions for the students.

In working as a facilitator and focalizer with a number of these freshmen adaptation groups, the writer became aware of a few students that seemed to approach these identified transactions differently or not even mention them at all. The writer's work for eight years in international schools overseas has sharpened an interest in those students who are the dependents of certain sponsors overseas and pursue their education in a country other than their own country of citizenship. A few of the participants in the adaptive life-lab were students educated overseas who had graduated from an overseas American type high school. A curiosity developed in their adaptation process and the differences they manifested in confronting the life-lab transactions. What were some of these differences? How did they manage the adaptation process? Were the pivotal indicators, the adaptive transactions, the same for them or were they different?

A decision was made to study the adaptation process of these overseas educated students in the light of information available on them, the insights of Max Raines and his team on transition and adaptation, and the research available on mobility and re-entry.

Statement of the Problem

The broad focus of this study is on American minor dependents, third culture students, (TCK's) who have grown up and been educated in whole or in part, in cultures and societies other than the one of their own nation-state. The writer became interested in this group of students after working among them for eight years and becoming aware of some of the problems and opportunities that their diverse cultural upbringings presented both during their stay in host countries and upon their return home. For some, their tour was just for two years;

for others a major part of their developing years was spent in one or another foreign environment.

In searching the literature for a better understanding of ways to process the concerns parents and students articulate regarding their overseas experiences, few sources were available. However, in the last fifteen years, studies have begun to address some of these problems and explore the dimensions of them e.g. problems returning students confront in peer group acceptance, re-entry difficulties and identity problems.

The specific focus of this dissertation is to examine the re-entry/adaptation experiences of one segment of third culture students, those who have graduated from an American type overseas school and returned to the United States and entered college. The issues addressed here in terms of the subjects of this dissertation involve the nature of adaptation to the college environment, the actual pattern of that adaptation; the effect of overseas experience in creating a perceptual frame of reference upon re-entry; the interaction of person and environment upon return, and what, if any, are the differences in their adaptive process as compared with the process host nationals go through in adapting to a college environment not further complicated by re-entry.

It is important to point out here that in looking at the adaptive process of United States students to college environment, the descriptive data which emerge from the work of Max Raines and his colleagues is preliminary and the development of further research and more systematic approaches to recording data collected are in progress.

In working with pilot groups in the adaptation life-lab project, Dr. Raines and his co-workers discovered that there was a gestalt

operative in the dynamics of the adaptation process. The transactions and their dynamics could not satisfactorily be explained by the separate components of the reported adaptive behaviors.

In defining the process of the transactions further, a listing of tasks and behaviors were postulated so that a sense of where each individual was in terms of each transaction might be more clearly understood. This definition of tasks and behaviors within each categorical adaptive transaction became the transition assessment scale. This scale is helpful in identifying the behaviors reported by adaptors and giving a sense of progress in the management of each task.

In approaching the interview experience with third culture students, a very broad interview design was used (see Appendix C). The breadth of the tool was necessary since the researcher was not sure of what would emerge as transactions for the third culture dependents who were interviewed. After the data were collected, a review of the verbatim interviews suggested that the pivotal indicators of adaptive transactions articulated by United States college students were similar for the third culture students but the management of those transactions was approached in a different manner which seemed to be the result of perceptions of self, mobility experiences and differing value frameworks.

In Werkman's book, Bringing Up Children Overseas: a Guide for Families, he quotes a re-entering adolescent: "What you gain from experience abroad is going to be maintained, but it's better to tuck it away. What you have learned not only doesn't get you anywhere but it tends to threaten or irritate people" (Werkman, 1977: 208). Third culture students in the life-lab exercises to facilitate adaptation reported this same feeling in terms of sharing experiences in their

adaptation. The impact that these feelings might have on "developing support transactions" or in the "transposing of one's identity" during the adaptation/re-entry experience might change that process for the overseas student.

There appeared to be differences in the management of these transactions. An interest developed to study these phenomena in more depth in order to describe the adaptation process of third culture students and assess the similarities or dissimilarities in their college entry with the description of college entry for United States freshmen at Michigan State revealed by Max Raines and his colleagues.

In "A Heritage of Transience: Psychological Effects of Growing Up Overseas," Sidney Werkman, (1978: 116) notes:

American children who live overseas for extended periods of time encounter unusual developmental challenges. They face repeated experiences of separation and loss, the hazards of transitions, and confrontations with novel patterns of behavior. Such challenges, generic to the lives of geographically mobile children, can also contribute to the understanding of the ordinary nodal points of child development. Although the effects of geographic mobility on psychological processes are of increasing prevalence and importance to the contemporary world, little has been written about them.

The 230,000 American children who attend overseas schools each year comprise an ongoing experiment in an alternate style of growth and differentiation that may be of considerable importance for our understanding of events and stresses that mold typical character development.

In approaching the process of adaptation to the college environment as it is compounded by re-entry to United States culture, the writer discovered that the "meaning" of this "alternate style of growth" experienced by third culture students remains unclear. Its importance, however, both in the specific individual context as well as in a society in which each year brings more geographic mobility to a greater

number of persons is clear. A competence in making transitions seems to be a critical component in our growingly interdependent world.

According to Dean Mac Cannell in his book, The Tourist: A New Theory of the Leisure Class:

The characteristics of modernity examined by social scientists are advanced urbanization, expanded literacy, generalized health care, rationalized work arrangements, geographical and economic mobility and the emergence of the nation-state as the most important sociopolitical unit. These are merely the surface features of modernity. The deep structure of modernity is a totalizing idea, a modern mentality that sets modern society in opposition both to its own past and to those societies of the present that are pre-modern or un(der) developed (1976: 7).

If Mac Cannell sees "the tourist" as "one of the best models available for modern man in general" and states that "our first apprehension of modern civilization emerges in the mind of the tourist," how much more may be said of the third culture person who is a "tourist" in the deeper sense of the word and remains "a part of yet apart from" in a more permanent sense of the sojourn.

The adaptation process/re-entry event experienced by the third culture student has meaning beyond its specificity. In terms of modern man, or port-modern, if one chooses to use that image, the transition experiences and the mechanics of adaptation that are self-reported by these persons yield insights for modern persons that may have broader applications.

There are reasons for studying third culture experienced students beyond the writer's curiosity. Their pattern of mobility and cross-cultural experience in a world of increasing opportunities for persons to be mobile and to communicate across cultures is intrinsically interesting. The experiences and perceptual frames of reference of

third culture persons have certain characteristics which can teach the rest of us something about the "modern," the transitions in a mobile life style, the opportunities as well as the challenges presented in an ever-changing world. The writer sees third culture experienced youth as a type of post-industrial nomad who has developed adaptive mechanisms which are symptomatic of our mobile, interdependent times. The structure of the adaptation process for them is a configuration that is so integrated in its dynamics that it constitutes a functional unit with properties not derivable from its parts in summation. This gestalt is in a sense a part of the future, though operative in the present. It is in one sense a prophetic gestalt. As the tourist is, according to Mac Cannell one of the best possible models available for modern man in general, the third culture experienced person presents a model for post-modern man. The sojourn, in one sense, has become a symbol of the modern mentality which is, more often than not, cut off from roots, and unsure of future directions with an aura about it similar to the aura of the "tourist," "nomad," and stranger in a strange land. Post-industrial nomads qualify for their positions in the world community by the expertise they bring to a specific area. This new world which beckons is characterized by different rites of entrance, rituals of passage, and experiential content, than those experienced by nomads of the past.

Several issues will be addressed in focusing this research on the adaptation process of third culture experienced students upon their re-entry into a post-secondary institution: first, what are the experiences of third culture students on entering post-secondary education in the United States; what are the experiences of third culture students on

re-entry to the United States; what salient experiences occur for the students; what common elements of experience exist in the re-entry/adaptation process; what divergent experiences occur during the re-entry/adaptation process for the overseas student; what is the effect and impact of the experience of re-entry within the framework of the perception of the student; is the effect of transition cumulative and facilitative; has transition experience increased transition aptitude; has transition aptitude influenced transition ability?

Purpose of the Study

The purpose of this study is to explore the adaptation of third culture students as they re-enter the United States environment and also enter college. More specifically, the purpose is to describe their initial adaptation period, to analyze the themes they present as critical for them in that period, to learn more about the nature of transition experiences in general, and the effect of third culture experience on students in particular. What effect does third culture experience have in terms of the perception of the self? Beyond that, are there themes which emerge through data derived, that give some insight into the adaptation and transition experience for "modern" or "post-modern" mobile persons that might be validated and tested by further studies?

In relation to the third culture literature and materials in the areas of adaptation and re-entry, the self-reported experiences of these students are examined in order to provide a matrix for analysis and a means to produce hypotheses for further work in the field. The adaptation process itself as described by third culture students who are the subjects of this study provides data on the definition of self

as perceived by each student and the aspects of that self that have been shaped by this specific growth pattern and mobility during the developmental period of adolescence.

Background of the Study and Definitions

Since World War II increasing numbers of persons have become involved cross-nationally for the purpose of relating segments of society to each other and to provide mediation between cultures. The concept of "third culture" grew out of studies in India of Americans participating in various missionary, business, diplomatic and technical aid programs and the cross-cultural problems and opportunities that arose from this bi-national interaction of persons from Western and Eastern experiences. "That segment of the world encompassing third culture called the bi-national third culture is defined as the complex of patterns learned and shared by communities of men stemming from both a Western and non-Western society who regularly interact as they related their societies, or sections thereof, in the physical setting of a non-Western society" (Useem, Useem, and Donoghue, 1963: 171). The increase of interest, activity and interdependence among the world's knowledge elites in the post-war period created a need for fundamental knowledge about the nature of evolving commonalities and conflicts, the inter-relationships among persons involved and the kinds of social and individual selves and modal personalities developed by human beings within this context (Useem, Useem, 1963). More and more, minor dependents joined adult members of the family who carried roles created by the new world of interdependence, world organizations, burgeoning military bases and installations, a world moving from colonial and neo-colonial growth paradigms to relationships and interrelationships

that would be "more coordinate, rational, developmental and modern-oriented" (Useem, J., 1966). Those persons who found themselves living overseas in certain specific sponsored roles such as business, federal civilian, military, missionary or other categories where they assumed a representative rather than solely an individual role, were defined by researchers as third culture persons (Useem, Useem, 1963) (Useem, R., 1976).

Other researchers have called persons who choose to live outside of their national states but are not necessarily functioning in a representative role expatriates. In Erik Cohen's monograph "Expatriate Communities" (1977) he meshes both groups; both those in individual and representative roles. He qualifies his definition by using it to refer to those voluntary temporary migrants, mostly from affluent countries, who reside abroad for one or several of the following purposes: Business, mission, teaching, research, and culture and leisure. Cohen's definition spans themes and concepts from the writings on third culture, through expatriate communities inclusive of some of the tourist phenomena of Dean Mac Cannell previously addressed.

For the purpose of this dissertation, the term "third culture" will be used because even as Cohen admits, "Expatriates is admittedly a loose or fuzzy term, capturing that category of international migrants who fill the gap between the tourist, on the one hand, and the semi-permanent or permanent immigrant on the other. The term embraces most types of people whom Angell (1967) calls 'transnational participants' and Cleveland and his associates (1960) call 'overseas Americans'."

The section of that population which forms the main focus of this study is third culture students. Werkman states that there are at

least 230,000 American children who attend overseas schools each year. "The United States Bureau of Census conducted its first complete count of Americans living abroad in April, 1960. For the 1960 census, 'all the data were collected on a 100 per cent basis' (U.S. Census, 1960), as were the data for 1970." (Downie, 1976: 4). Downie continues to report "that the minor dependents in the age range 5 to 19 (230,000) constituted nearly one-third of the reported American civilians abroad at the time the 1970 census was taken. Some 200,000 of these were enrolled in overseas American schools. Another estimate of school enrollments is available for 1968 through the Overseas School Directory (Rainey and Ward, 1968). This estimates school enrollment of American dependents abroad at 199,795." (Downie, 1976: 7). There are no census data for the 1980 period.

The dependent children of overseas parents attend in many cases a variety of American type schools abroad. A report by Rainey and Ward in 1968 indicated some 600 American schools abroad; Sargent in 1975 states there are approximately 700 schools overseas in more than 110 countries. In Sargent's publication it is not clear whether the schools are American schools but only that they are schools of interest to Americans.

In reviewing the types of schools available to the dependents of overseas Americans, there are several broad categories: (1) those assisted and maintained by the Department of Defense (DODD); (2) those assisted by the Office of Overseas Schools (A/OS) of the Department of State; (3) Embassy schools; (4) those established and maintained by religious groups; (5) those which are business or company related; and (6) those schools which are proprietary or entrepreneurial. Mathies

and Thomas (1973) discuss the categories of schools specifically and the constituency each serves. Sidney Werkman (1977: 106) also shares some insights on the schools opening the section with an interesting preliminary quote from a student, "Overseas you are something special to your teachers. In the United States you go back to being just another I.B.M. card." Orr (1976) categorized the research according to school setting, institutionalization, school organization, administrative school program, personnel and pupils. Mannino (1970) proposed a system for improving the support given to these overseas schools; Bentz (1972) described how administrators must work in the midst of crisis; Churchman (1972) analyzed the values and faults of the school to school partnerships; Vest (1971) and Schockow (1971) studied selected personality characteristics of overseas schools, teachers, and administrators. King (1968) sought to define methods of selecting and recruiting teachers for overseas service while Helms (1972) solicited patrons' reactions to the school operation. Flora (1972) devoted his efforts to examining innovative practices found in overseas school settings and Simmons (1973) reviewed the similarity of values between stateside and overseas early adolescents. He and Werkman appear to have been focused on the needs of the youngsters rather than characterizing, analyzing and describing the institutional settings and their dynamics.

Nature of the Study

This is essentially a descriptive and exploratory study. The paucity of hard data on third culture students has not yet permitted the development of sophisticated hypotheses or exact survey instruments.

In an article on third culture students, Ruth Hill Useem (1967)

discussed the need for ordered summaries so that the significance of third culture experience can be determined and understood. According to Useem, these summaries "illustrate one of the meanings of culture - summaries of experience are values which are learned, shared and passed on to the next generation ... which give meaning to personal, unique experiences, which experiences in themselves are meaningless."

After a review of various approaches to the study of these ordered summaries, the writer settled on one methodological approach that seems most appropriate for the task at hand. In posing the questions: "What does the researcher want to know?" and "What is the best way to get that information?" Anton (1978) suggests that two methods initially present themselves: the nomothetic involving a comparison of an individual with some reference or norm and the ideographic, seeking to describe and predict by focusing within the individual. As has been stated by Downie (1976), Werkman (1978) and Useem (1977), enough data have not yet been produced to attempt a nomothetic approach. Therefore, the ideographic focus seemed more productive within two observational guides: the global type e.g. personality theory in general as it applies to this population in terms of chronology, Erikson's life stages, developmental theory in terms of Maslow's need hierarchy (1954) and Prince, Miller and Winston's developmental tasks inventory (1974), and the specific type as is focused on in the case study. The experimental study of a single subject is one type of method that is particularly suited to the counselor/researcher as a model of investigation that can later be applied to the study of a system such as a classroom, a family or a community (Campbell, 1969, Thoreson and Anton, 1973). Considerable research has been conducted in

social science using similar methodology.

For the purpose of this dissertation, twenty-one dependents of third culture involved parents were selected for the study of their re-entry adaptation experiences in the effort that insights and ordered summaries might be presented so that hypotheses might later be generated, and some nomothetic studies might follow in the future.

Subjects of the Study

The subjects of this study were selected from a purposive sample of youth who live and are educated in whole or in part in an overseas setting. As has been stated in the Background of this study, these students will be identified as third culture students. Their parents are employed in the areas of business and missionary fields and these students spend a portion of their student life out of the country of citizenship and in a different nation-state as a dependent of a third culture representative.

Those students interviewed graduated from an overseas type American school and entered college/university in the Midwest, between the years 1977 and 1981. Third culture students who did not graduate from overseas American type high school, or pursued areas of interest other than attendance at college or university are excluded from this sample.

The subjects involved in this study are drawn specifically in terms of this sub-group within third culture from the following general third culture population:

1. Those who lived abroad as dependents of overseas employed parent(s) involved in the areas of business or missionary work.

Researchers in the area of studies available on students of overseas

employed parents in sponsored roles indicate that the employer of the dependent's parent(s) is an important factor in defining the range and scope of experiences these students pursue in their overseas setting (Gleason, 1969; Krajewski, 1979; Rainey, 1976; and Downie, 1976). A major delimitation on this population of interest is the sponsorship of the parent and the dependent relationship of the student while living overseas. The subjects studied, therefore, exclude youth who are overseas independent of parent(s) roles such as those on study grants, student exchanges or cultural living-learning experiences.

2. Those who graduated from an overseas American secondary school.

Since the purpose of this study is to explore the adaptation process of these youth as they re-enter the United States and enter the college environment, only those students who graduated from an overseas American school are included. Those who returned from their overseas locations earlier than the point of entering college have already experienced the re-entry process at the secondary level of schooling.

3. Those who are citizens of the United States. Although some parents of these students are foreign born, all parents of students are American citizens. Excluded from this study are third culture students that are not Americans but who may share many experiences with the subjects studied; host nationals of other countries who have attended certain classifications of American schools overseas and foreign students who are also entering the United States for college but are not American citizens.

4. Those who are enrolled in two midwestern institutions of higher learning. The population of this dissertation is comprised of 21 subjects. Eleven of them enrolled at Michigan State University during

the years 1977-1981 and ten of them enrolled at the College of Wooster 1977-1980. Both institutions are in the Midwest section of the country. Michigan State University is a large state institution of approximately forty thousand students. The College of Wooster is a small private institution of approximately two thousand students in Wooster, Ohio. The subjects of interest in this dissertation are a small number of the student membership at each institution involved.

Subjects of the study: Identification and Procedural Sequence

The subjects were obtained through two major sources: the Registrar of Michigan State University who, after reviewing the dissertation proposal and the approval of the research area, gave permission for a list of students who had graduated from overseas American schools to be generated and the Coordinator of International Admissions of the College of Wooster who also generously supplied a list of students at Wooster who had graduated from American overseas schools.

In the Michigan State environment, a list of forty students was generated. Ten were freshmen of whom 7 were male, 8 were sophomores of whom 5 were male, fourteen were juniors of whom 4 were male and eight were seniors of whom 5 were male. Of the forty students, seven were not at addresses or numbers indicated on the printout sheet. Three attempts were made to locate them by phone and address. One student contacted did not wish to participate in the study. Thirty two students were contacted successfully and were willing to be part of the study but ten of them were not part of the business or missionary sponsorship. Of the remaining twenty-three students, eleven students were both willing to participate and indicated sufficient time to complete the interview and questionnaire components of the process.

In the College of Wooster setting, thirty-seven students within the third culture category were indicated by typed list provided by the Associate Director of Admissions. After being contacted, thirty-seven students were willing to participate. Of the thirty-seven students, ten were freshmen of whom 4 were male, eight were sophomores of whom 2 were male, nine were juniors of whom 7 were male, and ten were seniors of whom 6 were male. Of the students on the college list, ten students fulfilled the criteria of being American citizens, of business or missionary sponsorship and having the time to invest in the process of interviewing and completing the questionnaire.

In making the decision to interview twenty-one subjects, the concern for accuracy as well as complete recall necessitated some verbatim collection of information. Subjects were asked if they would consent to have interviews taped and in all cases subjects agreed. Pelto and Pelto (1978) address the considerable advantages of taped interviews. However, they also note the problems of transcribing time for each hour of interviewing. This caution of Pelto and Pelto is worthy of note and the time estimates proved conservative. Careful notes were also taken during the interviews and proved most helpful.

In consultation with the research committee, it was decided that twenty-one subjects should be involved. Of the twenty-one subjects interviewed, 5 are dependents of Missionaries and 16 are dependents of Business men or women overseas. Of the twenty-one subjects, 8 are male and 13 are female; 19 are Caucasians and 2 are Asian. All are American citizens.

Methodology

The Case Study and Focused Interview

Allport (1975) and White (1952) sought to see the world through the eyes of an individual subject, to examine what appeared in the self presentation from unconscious motivations, symptoms and defenses and to consider the personality traits that seemed apparent. Allport saw a person's own story as an initial guide to the pattern of his/her personality. After sharing experiences, he tied together themes and threads and attempted to form an idea of the subject's existential relationship to the world. He explains, "To understand another human being one must grasp the other's subjective view of life because the phenomena of his experience are the very heart of his existence. How he perceives his surroundings, how he fashions his assumptive world-view - all these are the phenomenological data upon which existential analysis rests." White (1952) gathered life histories and subjected them to analytic tools to create a theory of natural growth. He suggests that in order to think about natural growth one must be aware of the continuous change a person undergoes and realize that "he is acted upon by a multiplicity of influences to which he makes a selective response." Each person's situation differs from every other person's in some way.

Since the focused interview and case study involve twenty-one separate individuals with differing life histories the insights of Allport and White must be kept in mind. The experimental design used in this investigation of third culture student adaptation takes on an ideographic character.

It was decided to approach the individuals ideographically in terms

of the self report of each subject and at the same time to rely on some nomothetic observational guides for human development such as those provided by Erikson (1950) in terms of life stages, Perry's (1970) cognitive developmental theory, Stewart (1975), Turiel (1966, 1977), Kegan (1977) Kohlberg (1969, 1978) and Selman (1974) as applied to the areas of development and transition.

Depth interviews of approximately 60 minutes were undertaken with each of the 21 subjects to determine perceptions of each on the areas of adaptation and re-entry. (See Appendix C.)

The writer's work with Max Raines and his colleagues is most enlightening in terms of the adaptive transition. The use of Raines' matrix of transactions provide a conceptual base that facilitates the analysis of the components of the adaptive process and the dynamics of their relationship. In approaching the focused interviews, the researcher did not use the transition assessment scale to elicit responses but rather explored the pre-entry period, entry to the United States period and characteristics perceived by the subject during these periods to gather information in the broadest sense. Once the interviews were transcribed, the writer sought patterns identified by subjects as they recounted the adaptive experience. A listing of the areas, problems, opportunities, and coping techniques were then listed for analysis in terms of the literature reviewed and the Raines adaptive transition assessment scale.

Downie (1976) used the focused interview to collect data on the re-entry experience in order to facilitate his study on the aspects of identity formation in third culture experienced youth. The method of the focused interview as presented in Merton and Kendall (1946: 541-577)

has the following characteristics:

1. The persons being interviewed are known to have taken part in a particular situation or event.
2. The interview focuses on situations, elements, patterns or total structures which have undergone some previous analysis.
3. The interview proceeds on the basis of a guide developed out of previous analysis.
4. The interview itself is focused on, but not limited to, the subjective experiences of persons taking part in the situation noted.

Collection of Data

A survey questionnaire and an Interview experience provide the sources of data collection for this study.

The survey questionnaire is divided into two parts: A Self-Administered Questionnaire (Appendix A) made up of 17 items giving basic biographical and personal historic information and factual information about the subject such as age, sex, travel and mobility history, educational and parental background and career goals. The second part (Appendix B) is the Internationally Mobile Students Questionnaire eliciting information structured in a design that is tri-partite in organization. The first section seeks to focus on reactions to mobility experiences and familial interactive dynamics, educational experiences and problem identification encountered in moving.

The second focus area samples students' reactions on returning to the United States and on entry into college. It also seeks to obtain data on the sequence of events prior to re-entry to the United States,

college entry and subsequent interaction in the college community once entry is completed.

The third set of questions assess some generalized perceptions about the subject's overseas experience, the perceived effect of that experience on the subject and an opportunity for the subject to make written entries of further impressions that might be germane.

These questionnaire forms have been administered to similar subjects (Gleason, (1969), Krajewski, (1969), Downie (1970), Rainey, (1971), and Constantino, (1971)) and are included in the Appendix in their original form as Appendix A and Appendix B of the "Study of Internationally Mobile Students."

The Interview Experience

The design of the tool for eliciting data on adaptation represents a series of steps taken to gather specific, appropriate information on this subject. In 1971, the first interview design was piloted with two subjects of the population identified as third culture students. The interviews were taped and notes were taken during them. In analyzing the results of these two interviews and in revising the information obtained, certain deficiencies were evident. Some questions were too open-ended and though subjects' projections were interesting, they proved only tangential to the subject of re-entry and adaptation. Revisions and amendments were made and the interview design tool was reviewed by academic committee members and then produced in its final form (See Appendix C).

Subjects spent approximately 1 hour in the interview session and spent between 1½ and 3 hours in completing the questionnaire after the interview.

Analysis of the Data

The data derived from the in-depth focused interview provide the primary source of material for analysis. The questionnaire served as a check for congruence in terms of reactions and perceptions shared in the interview session and also another source for review should areas of confusion arise in the transcription of tapes or analysis of tapes and notetaking.

The content analysis of data is presented as an outgrowth of the structural design of the interview experience.

The interview process was designed to facilitate several purposes. The interview seeks to:

1. Present an historical framework for the subject's experience.
2. Define the context of the choice to attend college/university and examine the significant persons impacting that choice and the information gathering process to begin implementing that choice.
3. Examine the sponsorship of parents in terms of its effects on the dependent's development overseas and the goals and expectations of third culture students as a result of that influence.
4. Explore the experiences of third culture students in getting ready to go to college/university; in leaving the overseas setting; in completing overseas secondary studies; and on initial re-entry to the U.S. and entry to college/university.
5. Probe the interaction of the third culture student with the new environment in its academic and social sense;

derive themes noted by students in this period if, in fact, any emerge.

6. Note the stress areas reported in this transition period and list areas of problems reported.
7. Investigate the networking of third culture students in the new setting; examine the development of support factors.
8. Analyze the events listed by subjects as the most significant to them during this period; discover themes if they exist.
9. Scrutinize programs subjects experienced to facilitate their adaptation; inquire about their views on programming for them and the emphasis areas they felt important.
10. Interpret the data given by third culture students to determine if the gestalt of their adaptation is congruent with preliminary information on some U.S. students who have not been internationally mobile; if re-entry impacts their college adaptation in a significant sense from their point of view; if their overseas experience has significantly affected the selves they are and the lives they pursue,

In Chapter III, analyses of these ten areas are presented in relation to the twenty-one interviews conducted.

Initially, a thorough review of all twenty-one transcribed interviews is pursued to ascertain areas of convergence or divergence among subjects, to analyze the configuration of responses volunteered for patterns, and to select six interviews for more thorough analysis of the adaptive process, the re-entry period as a component of that process, critical themes emerging during the process and possible transactions present in third culture adaptation and re-entry. These six interviews

and the case studies of the six subjects that were interviewed were selected for their level of coping with the adaptation transition as reflected by the Transition Assessment Scale. Two subjects who demonstrated very good coping skills, two subjects who manifested moderately good coping skills and two subjects who did not seem to be coping well become the case study subjects for Chapter IV.

Since the population only includes those subjects willing to be interviewed, those subjects who indicated they were able to commit the time necessary for the interview, those subjects of missionary or business sponsorship and those subjects at two identifiable mid-west institutions (Michigan State University and the College of Wooster), the conclusions of this study are generalizeable in the strictest sense to those subjects studied.

Limitations of the Study

The limitations of any study grow out of three general areas: the limitations inherent in the researcher, the qualifications of the design and methodology used and the finiteness of the population used or material analyzed in terms of more general applications of knowledge exacted.

In the case of this study, the researcher lived and worked among the general population studied for more than eight years. Although that is in one sense an advantage, in another sense assumptions result as a by-product of experience and blind spots emerge with familiarity. There was a definite advantage in rapport with subjects interviewed, on the other hand, there remains a possibility that where common experiences were shared perhaps something was missed or an assumption was made about what the subject said as opposed to what the subject meant.

Also, a generational gap exists between the researcher and the population. Students frequently carry around multiple definitions of the same values, multiple meanings of the same term. In the third culture an assumption has grown out of interactions in the "environmental bubble" (Cohen, 1977) overseas, that generations are only tangentially related to the age of persons and the cycle of identification and role and time spent in third culture transcend the chronological variable. That seemed true in my interviewing experience but may or may not be the case. It is also a fact that the researcher approaches the study from a network of perceptions and conceptions, philosophies and schools of thought that affect the presentation of data and the interpretation of material. Much of this network remains unexamined in a scientific sense and persists as a major limitation.

In terms of the methodology and the design of the interview experience, the case study's usefulness is as a producer of hypotheses rather than a tool for testing hypotheses (Van Dalen, 1979; Shantz, 1965; Hopkins, 1976) and it makes its greatest contribution as a source of hypotheses to be verified by more rigorous investigation.

"People who write about methodology often forget that it is a matter of strategy, not of morals. There are neither good nor bad methods, but only methods that are more or less effective under particular circumstances in reaching objectives on the way to a distant goal" (Homans, 1962: 257). It remains to be seen if the methodology for this research design is the most effective. According to Anton (1978), the study of a single subject is particularly suited to the counselor/researcher as a model of investigation and that single study information can be applied to the study of a classroom, family, or a community

(Campbell, 1969; Thoresen and Anton, 1973). Although this type of research has been widely used in social sciences such as economics and political science, it has limitations in the areas of size of population, and validity and significance of data defined. Assumptions exist in the structuring of interview questions and those questions permit certain types of information to be shared. Other questions might elicit another range of insights and responses.

Another limitation in terms of the research data exists in the fact that only this researcher reviewed the interviews in depth and selected the themes for analysis. Other readers reviewing the same data would have provided a check on the writer's selections and guaranteed a greater degree of objectivity and a better sense of the degree of replicability of this study in future situations.

The nature of the process of adaptation is in itself vast from the psychological and cultural aspects to the small transition process studied here. This small study seeks only to present a very limited piece of that reality.

The population is limited in terms of its size, in general, and in terms of the twenty-one subjects studied particularly. Those studied represent a miniscule percent of third culture students and only those in sponsorship categories of business and missionary endeavor. The reason that business and missionary became a limitation for the group studied in this dissertation emerges from the fact that missionary children are clearly the longest term resident overseas in most cases because of the nature of the commitment (Gleason 1969: 234) and business dependents also seem to be involved overseas for longer periods of time (Gleason 1969: 234). The assumption was made that those abroad

for a longer period of time before the re-entry adaptation period might provide more information on that experience. Although the fact of sponsorship affects the overseas student while that student is in the overseas situation, differences did not seem to emerge as business and missionary dependents interviewed for the purpose of this study confronted the re-entry/adaptation experience. Perhaps the writer did not delve deeply enough into a further clarification of what subjects meant by what they said in responding to the interview questions.

The fact that the students interviewed were not all freshmen but represented different lengths of time in the states since the adaptation/transition experience began qualifies the statements of experience. Freshmen report what they are currently experiencing; juniors and seniors report what they remember of the experience.

The schools from which the subjects were interviewed were both in the mid-west, one a large state university, the other a small private college. This represents once again a very small situation in the light of the multiplicity and diversity of institutions in the United States. Students in other geographical areas, or differing types of institutions may indicate very diverse adaptation periods.

Finally, any study, to be done as completely as possible requires appropriate funding. Most of the funding for research is dispensed to researchers studying the adjustment of individuals who manifest severe coping problems in the hope that change may occur for those individuals. Problem-oriented research seems to be considered more valuable than the study of adapters or persons who do not manifest serious coping problems. There are new foci now evolving that appear to stress "health" and wholistic approaches to human life.

Definition of Terms

1. Adaptation -- although adaptation is a term formally used in biology to identify a process by which an animal or plant becomes fitted to its environment, in this dissertation the term adaptation is used to designate the process by which an individual fits into a new environment.

The manner in which a person negotiates that fit with the environment and the confrontation of specific tasks and behaviors in that negotiation process are termed adaptive transactions according to the schema provided by Max Raines of Michigan State University. Adaptation is differentiated from adjustment on the part of the researcher. Adaptation as used and applied in this dissertation defines a fit of the individual and the environment that is not only superficially observable in terms of coping behavior but is internally acknowledged by the adaptor. Thus the fit is at a deeper level than merely the surface level and is indicated by changes in the roles and self-definitions reported by the individual. Adjustment is used to designate a fit in terms of behavior and externally defined norms.

2. Adjustment -- a term formally used in psychology to mean the behavioral process by which humans and other animals maintain an equilibrium among their various needs and the obstacles of their environments. A sequence of adjustment begins when a need is felt and ends when a need is satisfied. The concepts of integrative and non-integrative behavior clarify adjustment. An integrative adjustment is one that not only satisfies the present moment but also facilitates the solution of subsequent problems. A non-integrative adjustment, in contrast, reduces the anxiety of the moment but leads to more trouble in the future. The term adjustment in this dissertation is used to indicate the process by

which individuals maintain the equilibrium among the needs and obstacles in their environment in a specific and task oriented manner and at the surface, superficial, and observable levels. The term adaptation is reserved for the more profound, internally acknowledged orientation to growth and development articulated by adaptors and the strategies implemented to maintain and enhance that growth orientation.

3. Gestalt -- is defined for the purpose of this dissertation as a structure or configuration that is integrated so as to constitute a functional unit with properties not derivable from its part in summation.

4. Role Model -- in this dissertation "role model" or "model role" will signify the behavior of third culture students in the sense of the ideal behavior in terms of actions as well as qualities that parents expect from their overseas dependents because of the representative role that parents fulfill overseas.

The actions of dependents reflect on parents and therefore codes of behavior are carefully articulated and shared. Parents are held responsible for their dependent's action and behavior that threatens the sponsoring institution has an impact on parent's employment.

5. Sponsorship group -- the institution(s) which are responsible for employment and third culture status of third culture members.

6. Third Culture -- a pattern generic to a community of men which spans two or more societies with the expressed purpose of linking them or mediating between them. The distinguishing characteristics of a third culture are that it generates a composite of values, role-related norms and social structures which set it apart from the societies it spans.

7. Post-Industrial Society -- the term is used as a "speculative construct, an as if based on emergent features, against which the sociological reality can be measured decades hence, so that, in comparing the two, one might seek to determine the operative factors in effecting societal change. 'Post industrial' emphasizes the interstitial and transitory nature of these changes and underlines a major axial principle, that of an intellectual technology. Broadly speaking, the concept post-industrial is counterposed to pre-industrial and industrial. A pre-industrial sector is primarily extractive, its economy based on agriculture, mining, fishing, etc. An industrial sector is primarily fabricating, using energy and machine technology, for the manufacture of goods. A post-industrial sector is one of processing in which telecommunications and computers are strategic for the exchange of information and knowledge. If industrial society is based on machine technology, post-industrial society is shaped by an intellectual technology. And if capital and labor are the major structural features of industrial society, information and knowledge are those of the post-industrial society. For this reason, the social organization of a post-industrial sector is vastly different from an industrial sector and one can see this by contrasting the economic features of the two" (Bell: 1973).

8. Transition -- used to signify a passage or change from one place or state, or act or set of circumstances to another. In this dissertation the transition discussed is the passage from the experience of overseas high school student to United States college student. Certain elements in transition management are included in that discussion: personality variables (needs, goals, values, beliefs, expectations, abilities);

life skills (communicating, managing, relating, decision-making, life planning, studying, asserting); life roles (worker, family member, constituent, culture bearer, consumer); and life stages (early childhood, adolescence, early adult, mid-life adult, and late adult). The stage focused on in this dissertation is early adult. The criteria used to identify major transitions in this study are:

pervasiveness - the transition experience has an impact on many facets of one's life (e.g. relationships, expectations, health, self-confidence, family, career, etc.).

significant consequences - the transition has the potential of shaping the events of one's life for many months or even years.

widely recognized - the transition is an experience common to a large number of people at a given point in time.

intensity - the transition is likely to cause periods which have considerable affective dimensions sometimes even emotional trauma.

duration - the transition period seems to have a beginning and an ending. For those making the transition to college it seems to last for at least three months.

9. Transition Assessment Scale -- an instrument listing tasks and behaviors within each of the adaptive transactions identified by Max Raines and his colleagues in their investigation of the adaptation transition. The scale is presented in Chapter III.

10. Life Lab -- the basic concepts underlying the Adaptive Life Lab were presented in a keynote address by Dr. Max Raines to the National Association of Student Personnel Administrators held in Atlanta in 1977.

The "Life Lab" term is used on the non-traditional college campus of Miami-Dade Community College in Florida. A Life Lab is a workshop. The use of the term in this dissertation refers to the workshop experience of processing the fact of adaptive transition through confronting of adaptive transactions identified in the initial investigation of the adaptive process as experienced by 150 subjects studied at Michigan State University. These exercises address the adaptive transactions of activating commitment, developing support, adjusting priorities, prioritizing goals and transposing identity.

Organization of the Dissertation

Chapter I includes the statement of the problem, the purpose of the study, the background and nature of the study, the subjects studied, a review of the methodology, the limitations of the study, and a definition of terms.

In Chapter II, the review of the literature and related research is presented. This literature is organized into four subsections:

(1) studies dealing with third culture persons, their history, patterns of behavior, importance in an interdependent world setting and the effect of sponsorship on them, their families and their lives;

(2) the area of adaptive and transition studies and the nature of adaptation, as distinguished from adjustment, in its broadest sense from social, cultural and psychological perspectives;

(3) literature dealing with the developmental processes of young adults;

(4) studies focusing on entry/re-entry problems and the topic of mobility and its effects.

Chapter III reviews and analyzes the ten information areas addressed by the questions in the interview structure. The introduction presents the ten areas of generalized information followed by a presentation of the information areas, a sketch of each subject, a review of responses in the ten areas, an analysis of the adaptive and re-entry themes reported by subjects, an overall assessment of the transition process for each subject, and a summary.

In Chapter IV, six case studies are presented following an introduction presenting the rationale for the choice of those particular subjects, an analysis of the six case studies, and a chapter summary.

Chapter V reviews the dissertation as a whole and presents some findings, conclusions and recommendations.

CHAPTER II

Review of the Literature and Related Research

The review of the literature for this dissertation was done over a four year period and presented problems that could be solved only by two specific phases present in this review.

The first phase was the review of literature conducted prior to the interviewing of the twenty-one selected subjects. The literature was vast but four basic areas emerged as clearly significant from a content perspective:

(1) Studies dealing with third culture persons, their history, patterns of behavior, importance in an interdependent world setting and the effect of sponsorship on them, their families and their lives;

(2) the area of adaptive and transition studies and the nature of adaptation, in contrast to adjustment in its broadest sense from cultural and psychological perspectives;

(3) literature dealing with the developmental processes of young adults;

(4) studies focusing on entry/re-entry problems and the topic of mobility and its effects.

The second phase began after the interviews were completed and their transcriptions in the process of being written. Certain themes recurred in the interviews and the researcher thought it necessary to explore some of these themes in more depth. Spradley (1979) defined a theme as "any cognitive principle, tacit or explicit, recurrent in a

number of domains and serving as a relationship among subsystems of cultural meaning" (1979: 186). Themes that recurred in interviews and were noted by the researcher were: concept of home, importance of networks and/or linkages, feelings of loss and the process of grieving, notions of planned obsolescence and suggestions of the impact of "sojourn" and "stranger" motifs. Another set of themes relative to worldmindedness, world view and self-reported maturity levels was also indicated. Several studies in the first phase of the review mentioned these latter areas.

It is not in the scope or ability of this researcher to explore all these areas completely and that is an endemic delimitation in the review of this literature. As many pertinent sources as possible have been included but particularly in areas such as the "grieving process" and "sense or experience of loss" each day brings newer and deeper insights.

In terms of the process of the dissertation, an investigation of appropriate methodology was undertaken. In setting up this descriptive study, a separate review of sources seemed appropriate. Questions arose about what type of information gathering would be most useful in obtaining the data that would assist the researcher in examining the transition from overseas to the United States and its relationship to the high school-post secondary school transition.

The decision to approach this dissertation through a type of case study based on individual interviews, a questionnaire and a section of bio-data information was based on articles, guidelines and suggestions provided in research settings and investigations by Anton (1978), Frey (1973), Cronback and Mieh1 (1955) and Owens (1971) which will be discussed in more depth in the section on methodology. Van Dalen (1979),

Shantz (1965) and Hopkins (1976) point out the usefulness of the case study method as a producer of hypotheses rather than a tool for testing hypotheses. "Stating hypotheses in a case study has little value" (Van Dalen (1979), Mouly (1970, 1979). Mouly (1978) attests that hypotheses are not useful in a case study as premature closure could be detrimental to gaining a broad perspective on any given subject area.

In making the decision to interview twenty-one subjects in a taped format, the recommendations made by Pelto and Pelto (1978) were followed and their cautionary statements found true. Pelto and Pelto stated the considerable advantages of taped interviews but warned that it took five to ten hours of transcription time for each one-hour interview.

Literature Review: Content Areas

I. Third Culture and Related Materials

Since World War II increasing numbers of persons have become involved cross-culturally for the purposes of relating segments of society to each other and mediating between cultures. The creation of networks and linkages of people and services across the globe has become a necessity in the areas of business, government, religion, and life. The spirit is one of interdependence and the reality of post-modern society is one of critical cooperation and new national, transnational and cross-national identities.

Cross cultural research among the various social sciences can be grouped into three basic types: The comparative study of phenomena in a series of different societies; the exploration of a society, or some aspect of it, by a foreign scientist, and the study of patterns generic to the intersections of societies. Each type involves a distinctive set of variables and methodological problems and all three are in need of further development of appropriate theoretical models. One such complex of patterns generic to the intersections of societies is called the Third Culture and defined broadly as

the behavior patterns created, shared and learned by men of different societies who are in the process of relating their societies, or sections thereof, to each other (Useem, Useem, Donoghue, 1963: 169).

The distinguishing characteristics of a third culture pattern are that it "...generates a composite of values, role related norms, and social structures" which make it a part of yet apart from the first and second cultures which it spans yet from which it remains distinct." (Useem, 1962: 484).

In the last 10 years, the pattern has begun to change. A new period, a period of patterned hostility, seems to be emerging in the light of current international problems and the enormity of international tasks. The impact of this new period is reported by at least three of the subjects interviewed.

The concept of "third culture" grew out of studies in India of Americans participating in various missionary, business, diplomatic and technical aid programs and the cross-cultural problems and opportunities that arose from this bi-national interaction of persons from the Western and Eastern experiences. "That segment of the world-encompassing third culture called the bi-national third culture is defined as the complex of patterns learned and shared by communities of men stemming from both a Western and a non-Western society" (Useem, Useem, Donoghue, 1963: 171). There are many types of third cultural relationships possible. Colonial cultures developed out of the expansionist endeavors of the Western world, were based on a superordinate-subordinate relationship of two societies but with the demise of the colonial period we enter into a modern third culture period based more on coordinate relations between societies. "The pervasive themes of the post-Independence third cultures are that

those relationships between members should be coordinate, rational, developmental and modern-oriented. Generations of third-culture persons are distinguished not by age but by the degree to which they have incorporated third culture patterns" (Useem, J. 1966).

The increase of interest, activity and interdependence among the world's knowledge elites create a need for fundamental knowledge about the nature of evolving commonalities and conflicts, the interrelationships among persons involved and the kinds of social and individual selves and modal personalities developed by human beings within this context (Useem, Useem, 1963).

As interdependence becomes more a reality, a changing world faces the researcher. The emphasis on heritage and tradition that remains a theme through the models and paradigms of the 1950's shape a society authority bound and yield an economy based on increased industrialization: large in scale, impersonal in tone and complexly interdependent in its modern product. The "culture-contact" in the fifties literature becomes a theme of involvement or inter-relation in the literature of the present. The definition of institutions as integral parts of the global whole, no longer merely national entities, reveals a move to a newer post-modern paradigm (Goldthorpe, 1973) which has a different criterion of membership in the post-industrial (or perhaps more accurately mega-industrial) reality. "If property was the criterion of membership in the former dominant classes, the new dominant class is defined by knowledge and a certain level of education" (Touraine, 1971). There is also a concomitant change in orientation and market capitalists give way to technocrats whose tasks are defined in terms of the management of massive economic and political structures which direct development across national

boundaries.

As we review some of the possible alterations in world view in our time the importance of the third culture person, the mediator between these systems, nations, institutions, businesses becomes clearer and his knowledge base a more crucial necessity for his continuance in third culture pursuits. As the networks increase, the linkages in each component section become more necessary. A post-modern society global in nature demands certain expertise in its ongoing becoming process. Since the process is global, the expertise in implementing and managing the process calls for societal mediators. "These mediators are reflective of the growing interdependence, both conflictive and cooperative of more than four billion inhabitants of the globe. They are missionaries and diplomats, teachers and military personnel, artists and oil-riggers, United Nations diplomats and bi-lingual stenographers, reporters and bankers, translators and technical consultants, scholars and multi-national corporation executives" (Useem, R. 1976). They are distinguished as a category by their high mobility (changing residence every one to four years), their advanced skill or education, and their sponsorship in their mediation role.

Quite independent of the role they have is the person they are, the selves they develop and project. The richness of their individual experiences transcend their countries of origin, external appearance, ethnic background or passport designation. Approximately one-third of them marry a spouse of a different national, racial or cultural background. The minor dependents of these third culture parents increasingly accompany them on multiple foreign assignments and are called third culture kids (TCK's) (Useem, 1973). Little is known about these youngsters, how they

grow up, how they view their world and themselves, what levels of education they attain, whom they marry and what careers they pursue. However, in the last fifteen years some valuable insights have been provided by various scholars focusing on the third culture experience in general and TCK's, their experience, schooling and attitudes, in particular. Studies by Useem (1972), Beimler, (1972); Campbell, (1956); Constantino, (1971); Cassady, (1971); Fry, (1973); Gleason, (1969); Hess, (1971); Krajewski, (1969); Rainey, (1971); and Downie, (1976) explore a range of topics dealing with sponsorship, schooling and institutions, worldmindedness, language expertise and identity formation.

Gleason's study (1969) compiled data to describe social adjustment and an index of worldmindedness. Gleason found that missionary students ranked first on the index of worldmindedness followed by the Department of Defense sponsorship, business and lastly federal civilian dependents (1968: 78). In most of the literature, sponsorship categories have been designated as five major sub-groups based upon the function which each group performs, the institutional affiliation and the designated employing unit. The five groups as delineated by Downie (1976) are:

1. Department of Defense (DODD): military personnel and civilians employed by the military.
2. Federal Civilians: civilian employees of any non-military federal agency assigned abroad, as for examples, Department of State: including foreign service, Agency for International Development (AID), United States Department of Agriculture (USDA) etc.
3. Missionary: employees and workers for any Western religion-related organization abroad.
4. Business: employees of private business firms located or represented abroad, including American, multi-national, or foreign national firms.

5. Other: a residual category which includes all others, such as university professors under contract, representatives of foundations, Fulbright scholars, employees of international agencies such as the Food and Agricultural Organization (FAO), World Health Organization (WHO), CARE, and self-employed Americans, and American-sponsored schools overseas.

Downie (1976: 36) reports a number of adjustment problems indicated in five areas for at least one of the four sponsorship groups noted above. Finance, course content in college, deciding on a college career and selecting a college major, and identity or "trying to find myself" seemed significant categories for analysis.

Using the same data base and sources as Gleason, Krajewski (1969) explored items related to academic adjustment in college of overseas experienced American youth. Krajewski defined academic adjustment as a high level of congruence among three major components: (1) the factual information regarding one's performance (grade point average), (2) educational aspiration level (academic degree sought) and (3) self perceptions of self-concept concerning academic performance. A high level of congruence among these three components was regarded as good academic adjustment and incongruities were viewed as academic dysfunction.

In the studies of Gleason and Krajewski the sponsorship of the parent while the family is abroad emerges as a key factor in defining these youth on return.

The studies of Beimler (1972) reviewed the concept of world-mindedness and explored the relationship between cross-cultural interaction and the social values of "concerned worldmindedness" and concluded that length of stay and the degree of personal interaction correlated with the worldmindedness scale. Hess (1971) compared stateside adolescents and adolescents in an overseas American school to determine the impact

of the third culture experience on selected images and attitudes of American youth overseas. Overseas students appeared to have a more worldminded attitude and a less "ideal" image of the United States.

Missionary students, sometimes labeled MK's as opposed to TCK's, seem to be the group that have been studied for the longest period of time. Parker (1936) studied personality factors in the development of missionary children from India and identified social adjustment as a major problem faced. Gleason (1969) discovered that finances were a particularly difficult problem for missionary children and Krajewski (1969) found that missionary students outperformed his other groups (Department of Defense, Federal Civilian) in academic achievement, though their overall level of academic adjustment was not good. The self-concept of MK's was found to be the lowest of the groups identified. Campbell (1956, 1958) looked at missionary children and their rearing and education in a foreign environment. Cassady (1971) focused on missionary childrens' college adjustment and the education generally of missionary children (1962, 63). Fleming (1947), Harper (1969) and Cassady (1971) also indicate that social adjustment remains a major problem for missionary dependents. Cleveland (1979) in preparing a program of re-entry orientation for "missionary kids" once again reiterates the social adjustment problem on return to the United States. Mac Neill (1976) notes that MK's are torn between nationalistic and cultural loyalties; Shiner (1974) views MK's as "caught between two cultures" ... she also relates "...their adjustment problems have led one researcher to compare their experiences with returning POW's ...". Laura Sprinkle (1976: 5) discovered the validity of this problem in a recent survey. Her purpose was to develop understanding of the feelings

of missionary children with reference to having been brought up on the mission field. The responses she received to the question "Has the United States become 'home' for you?" yielded 34% yes responses, 40% no responses, 26% not sure responses from the 50 missionary students surveyed.

In Cleveland's study (1979) he notes that while an adequate definition may seem illusive of the experience that overseas missionary students live, the effects of that experience are definite.

Beyond the missionary experience and more closely involved with the issue of sponsorship, Constantino (1971) selects that variable (sponsorship) and mentions it as a critical factor in much of third culture literature. He links the variable of sponsorship with an exploration of the locus of decision-making in third culture families.

Fry (1973) discusses the extent of adjustment problems within the Foreign student population in four selected schools in the Philippines. Other pertinent studies have been done by Cantrell (1974), Kelly (1973), Miller (1974) and AAFSW, (1973). In spite of these many studies in this growing field, the study of the third culture is a new one and the focus on minor dependents of third culture persons reveal few in-depth sources except on some of the variables noted here previously. Useem points out in the introduction to the Third Culture Bibliography (1975):

The bibliography is spotty, but it is not because we haven't tried. Much of it has come to us from circuitous routes -- ranging from magazines left at airports to trying to gather proceedings of conferences held in out-of-the-way places. Most of the pertinent material in this area simply has not been published ... it remains buried in the memories of individuals, penned in diaries and letters, written in term papers, dittoed in school board minutes, and filed in reports to home offices or recorded in the privileged notes of psychiatrists and psychologists.

Sidney Werkman, in an article entitled "A Heritage of Transience: Psychological Effects of Growing Up Overseas" states"

American children who live overseas for extended periods of time encounter unusual developmental challenges. They face repeated experiences of separation and loss, the hazards of transitions, and confrontations with novel patterns of behavior. Such challenges generic to the lives of geographically mobile children, can also contribute to the understanding of the ordinary nodal points of child development. Although the effects of geographic mobility on psychological processes are of increasing prevalence and importance in the contemporary world, little has been written about them. (1978: 116)

Werkman goes on to indicate: "Among the variables involved in overseas experience are age at time of each move, number of moves, sex, country in which a child lives, school situation, father's career, and parents' ways of coping with the stresses of life overseas. All these issues must play important parts in the idiosyncratic life of a child overseas" (1978: 116).

Another major source of information is now in the process of being prepared. In 1978, the Chief of Naval Operations (CNO) highlighted support to families as part of his number one objective, and the first Navy-wide Family Awareness Conference recommended the creation of a special office to provide leadership and coordination for the Navy's expanding efforts on behalf of families. As a result, on 30 January 1979, The Family Program (OP-152) was established as a Branch of the CNO's Human Resources Management Division.

In its Mission statement the program sets out to "improve the Navy's awareness of and access to, reliable and useful information, resources and services that support and enrich the lives of Navy families and single service members."

"The Major Objectives of the program are:

To establish a network of Family Service Centers;

To provide training, technical assistance, position support, and guidance to commands desiring to develop or improve their own family support programs;

To develop awareness programs emphasizing the importance of families to the Navy's mission;

To increase effective coordination and use of existing Navy and Civilian resources;

To conduct research and studies which document and guide future Navy family efforts and policy" (Navy Family Program Fact Sheet 9/79).

The importance of this Navy project to the study of third culture grows out of the Navy Family Service Needs chart and the identification of a few areas of particular interest, i.e.:

- 1) relocation and overseas transfer assistance
- 2) children/youth programs
- 3) DODDS/Public Schools
- 4) Marital and Family Counselling

Research on the dependents as well as the principal third cultural naval personnel abroad will be included in this systematic research effort. Sets of tapes from the Family Awareness conference are available and some interesting information is already at hand. A cursory review will indicate some of the thrusts of this effort in the third culture area.

The topics covered in the Navy Family Awareness Conference in Norfolk, Virginia ranged in scope from the effects of military-induced

separations (Barry: 1979) to the theory of coordinating the management of meaning and coping with transitional episodes (Pierce: 1979); from family stress in the armed services (McCubbin: 1978) to social supports (Lester: 1979) and manipulation of parental behavior and attitudes (Boer: 1979); from language learning (Rainey: 1971, 1979) and identity formation (Downie: 1976, 1979) to re-entry behavior and studies of mixed children from cross-cultural marriages (Cottrell: 1976, 1979).

The research presented that is most applicable to the study of adaptation that is the heart of this research effort involves the presentations of Rainey, Downie, and Cottrell and formally deals with the TCK experience. The presentations of Downie and Rainey provide insight into the process of how the overseas community shapes human development and the factors in that international community which are predictive of language learnings, identity formation, and re-entry behavior. The shared expectations which perform the function of mediation between societies and cultures is the center of the third culture, a composite of values, role-related norms and social structures generated and setting such communities apart from the communities they span. These third cultures are maintained through self-conscious efforts on the parts of the carriers of the third culture to create a common ground of living and working together (Rainey: 1979).

Many of these "self-conscious efforts" are supported by the researchers already noted, many of whom have spent or are spending time in the third culture experience. In reviewing the literature, connections can be made with other closely related experiences and discoveries in one area may add some insight in another. In her research on the studies of children of cross-cultural parents in the military and her

speculations and review of literature in seeking background data on Amer-Korean military children, Cottrell mentions a source, Dornauer (1976) who cited studies which indicated that there were similarities in the roles of military parent and the cross-cultural parent in providing an essential support system to assist children to cope with diverse and unorthodox life styles. Military parents are one sub-set of third culture sponsorship category. Interviews with the children from two other sponsorship categories, i.e. business and missionary, reflect the same self-reported coping help from parents.

In his article, "Work Patterns of Americans in India" (Useem, J., 1966), John Useem delineates useful concepts in terms of the generations within the third culture. The ideas presented involving length of stay, level of competence in terms of ranking generations overseas and the interface and effect of the impact of first-time-outers, experienced overseas personnel, or old timers, on each other and on the work place, raised a question in terms of the minor dependents of these generations and the degree of identification minor dependents feel with the third culture and overseas environment. The importance of the shift in status as the representative works in the third culture network and the effect of this shift on identity, work role and family also seem critical to the researcher since it is mentioned by subjects interviewed and seems to present difficulty in their adaptation and process of transposing identity as well as adjusting expectations on return.

In continuing to discuss the need for ordered summaries so that significance can be determined and understood (Useem, R.: 1967) certain self-fulfilling prophecies, to use Merton's term, arise. According to

Useem these summaries "illustrate one of the meanings of culture -- summaries of experience are values which are learned, shared and passed on to the next generation" ... "which give meaning to personal unique experiences, which experiences in themselves are meaningless."

Mobility - Entry and Re-entry

The high mobility of persons in the third culture raises questions dealing not only with cultural attitudes but also with the effects of that mobility on cultural members. How the experience is perceived seems to be a critical component. In research studying the effects of sojourn experience on the attitudes of young Turkish students spending a year in the U.S. certain attitude changes were obtained (Davis: 1971). These changes were attributed to the favorable nature of the sojourn experience:

These were mainly decreases in authoritarianism and religiosity and increases in worldmindedness and to a lesser degree in belief in internal control and perceived family control. Most of these changes were found to be of longer duration than one year. Patriotism and achievement values decreased independently of sojourn experience, indicating an age trend. After returning home subjects were found to undergo a re-adjustment process arriving at an optimum level in about a year.

Both the two-way mirror and the U curve of favorability toward America in terms of length of stay were found present in the responses of returnees to Turkey from their sojourn in the United States. Previously these patterns had been reported only for foreign students still in the U.S. Attempts to explain the data consisted of tests of propositions derived from an aspiration-achievement framework with limited success but when compared with studies formulated in terms of the social contact approach, it was enough to warrant the effort.

The two-way mirror (Morris, 1960; Sewell and Davidson, 1969) is a way of examining the identification of the self with the country in which the self is operative. When the self is closely identified with the country, symbolic interactionist explanations are relevant to a person's general acceptance of another nation. Favorability of the two-way image later on is inversely related to deprivation. According to Merton (1938) the less the discrepancy between the foreign student's aspiration and perceived progress, the more satisfied the student is with his/her experience.

The cross-cultural adjustment process has interested many researchers. The introduction of the concept of adjustment as a curvilinear function or U curve (Lysgaard, 1955) described the sojourner's arrival in the new cultural setting at a peak of enthusiasm, eagerness and optimism. This high point of entry declines as the sojourner begins to interact, face diversity and obstacles and becomes more pessimistic or even depressed. It is then that the sojourner begins to be able to cope, to understand better with a resulting rise in positive feelings. The U curve concept was reinforced by other writers in separate studies (Sewell and Davidson, 1956 and 1969) and extended by Gullahorn and Gullahorn (1963 and 1966) into a W curve extending the concept of Lysgaard past the adjustment phase to the intensity experienced by sojourners return or re-entry to their home environments.

The U curve is a pattern that reflects the sojourner's attitude toward the host country as it changes over time. (David, 1971; Becker, 1967; David, 1963; Deutsch and Won, 1963; Sewell, et al, 1954; Scott, 1956; Coelho, 1958; Morris, 1960; Selltitz and Cook, 1963; and Pool, 1966.) According to Davis:

Certain variations of the U curve have also been found. For example, an inverted U curve has been observed to be more typical of sojourners coming from less developed countries (Becker, 1967). An extension of the U curve into a W curve is also proposed (Gullahorn and Gullahorn, 1963; Brein and David, 1971; Jacobsen, 1963; to take into account the period of readjustment after returning home.

Gullahorn and Gullahorn (1966) also found that for students, professional and personal development appear to be alternative outcomes of study abroad; those reporting more extensive interaction with host nationals and greater personal development and satisfaction tend to be less settled in adult roles and less committed to academic goals; whereas those indicating that study abroad furthered their professional development and advancement tend to be older. They also found that students from relatively small towns appeared to establish more enduring relationships with host nationals than did urban dwellers. Those residing in large American metropolitan centers tended to receive or accept more invitations for public appearances related to their overseas experience.

Simmel (1908) discussed the role of the stranger in the foreign setting, not only in terms of the way in which he viewed himself, but also he pointed out the way in which "the stranger" is viewed by those in the host culture with whom he interacts. Simmel described the expatriate as a stranger "not only in the way touched upon in the past, as the wanderer or nomadic person who comes today and goes tomorrow, but rather as the person who comes today and stays tomorrow. He is, so to speak, the potential wanderer: although he has not moved on, he has not quite overcome the freedom of coming and going"(1908: 402).

Another view of the expatriate emerges from the monograph of Erik Cohen "Expatriate Communities" (1977). In his original definition of

"expatriate" it appears clear that some third culture persons are included in his categorization. He defined expatriates as "those voluntary temporary migrants, mostly from affluent countries, who reside abroad for one or several of the following purposes; business ... mission ... teaching and research ... leisure." He continued to state that expatriate is a misnomer but he uses it to indicate a "category of international migrants who fill the gap between the tourist on one hand and the semi-permanent or permanent immigrant on the other" (1977: 7).

In his trend report he states that his purpose is to deal with expatriate communities, their structure and variety so as to "provide a basis for a systematic comparative study of expatriates" and later "to develop a typology of expatriate roles and adaptive styles based on the extent to which they participate in the life of the expatriate community or immerse themselves in the host society." Cohen continues in his study to focus on the element of "strangeness" and to be concerned with the manner in which the structure of expatriate communities attempt to deal with it. He refers to the work of Simmel and then differentiates three dimensions of strangeness: cognitive, normative and social. These are key elements in looking at the adaptive process of TCK's and the impact of these dimensions on adaptive transactions, re-entry activities and the whole period of re-entry transition. The concept of "environmental bubble," a shelter familiar to the home environment, also has applications for TCK. The similarities and dissimilarities of this "bubble" abroad to the re-entered "home" presents some interesting problems which frequently confuse the adaptor at re-entry. Nash (1969: 17) for example, points out: "Some Americans in Ciudad Condal were wealthy enough to buy a portion of their adaptation,

but others, struggling to survive financially, found themselves exposed to the starker aspects of a foreign existence." Two principal factors, transiency in the host society and privileged status in it are identified as consequences of the manner in which expatriates deal with strangeness.

In terms of individual adjustment of the mobile person to the host culture patterns illustrated by Cohen (1977) support the findings of other scholars previously noted, i.e. the importance of the nuclear family, establishment of cliques and friendship groups, and the interlocking of the family and work sectors. Cohen states, "It appears that the deeper problems of adjustment stem primarily from the fact that the "environmental bubble" is not a complete recreation of the home environment, but an artificial, and often dense micro-environment in a strange setting" (1977: 40). Some of the adjustment problems mentioned "range from simple boredom and loneliness to lethargy, regression, narcissism, depression, anxiety and psychosomatic complaints" (1977: 57).

In looking generally at the mobile person, the expatriate, the third culture individual, a sea of conflicting information assaults the researcher. By statistically precise measurement of change factors in attitude or valuing, some little information may be acquired. In a descriptive study based on case studies of twenty-one in-depth interviews, questions emerge about the nature of the individual self, the effect of host cultures on the mobile person, the importance of the sponsorship in structuring the networking impact both in the host country as well as the country of citizenship, the dynamics of the world situation and current events involving the host country, where the stranger is in transit -- all of these areas effect and affect the conclusions that emerge.

The person who enters, re-enters, is unique in one sense but also a

member of the group we have identified in the third culture sense. Although the subjects of this dissertation are the dependents of persons working outside of the home country and sponsored by organizations and institutions involved in world work, a study by Dean Mac Cannell on the tourist provides some insights as does Cohen's study on "expatriates". In his introduction, Mac Cannell points out that the tourist in a meta-social sense of the term is "one of the best models available for modern-man-in-general." He continues to point out that although he had not initially planned to do a structural analysis of the tourist in modern society, it forced itself upon him and "the more I examined my data, the more inescapable became my conclusion that tourist attractions are an unplanned typology of structure that provides direct access to the modern consciousness of 'world view', that tourist attractions are precisely analogous to the religious symbolism of primitive peoples" (1976: 2).

In many ways as the transcriptions of interviews develop, the subjects manifested a part of the "self as tourist." This becomes critical in terms of their re-entry to the United States as students and the impact of being formally students on their general mobility and freedom to travel. They also frequently indicate that there was more "leisure" in their overseas phase than in their present United States post-re-entry phase and they have many feelings about that. Frequently, they talk about "life style". Another insight that Mac Cannell's work provides is the whole concept of "a part of yet apart from" which is experienced by the tourists and shared by the TCK. "The alienation of the worker stops where the alienation of the sightseer begins, as tourists view the work of others (pyramids, factories, production facilities) by transforming it into amusement so that they can apprehend work as part of a

meaningful totality" (1976: 6). Another important insight gleaned from Mac Cannell involved his introductory section on method and theory and his base of "social structural differentiation." He states:

My analysis of sightseeing is based on social structural differentiation. Differentiation is roughly the same as societal "development" or "modernization." By "differentiation" I mean to designate the totality of differences between social classes, life-styles, racial and ethnic groups, age grades (the youth, the aged) political and professional groups and the mythic representation of the past to the present. Differentiation is a systemic variable. It is not confined to a specific institution of society, nor does it originate in one institution or place and spread to others. It operates independently and simultaneously throughout society. In highly differentiated societies such as those found in Western Europe and North America, social life constantly subdivides and reorganizes itself in ever-increasing complexity. The class structure moves from single duality (owners vs. workers) to upper-upper/middle-upper/lower-upper/upper-middle/middle-middle/lower-middle/upper-lower/middle-lower/lower-lower. Sexual differentiation progressed beyond its typically peasant, biologically based binary opposition into publicly discriminated third, fourth, fifth and sixth sexes. Differentiation is the origin of alternatives and the feeling of freedom in modern society. It is also the primary ground of the contradiction, conflict, violence, fragmentation, discontinuity and alienation that are such evident features of modern life. (1976: 11)

The idea that Mac Cannell presents in stating that differentiation is the origin of alternatives, provides some insight for the third culture experienced students in this dissertation. Werkman addressed the "challenges generic to the lives of geographically mobile children" and their "alternate patterns of growth." As Mac Cannell's analysis of sightseeing is based on social structural differentiation, he defined the act of sightseeing as "uniquely well-suited among leisure alternatives to draw the tourist into a relationship with the modern social totality." The possible implication for the third culture persons and their minor dependents and for the act of experiencing third culture reality by

third culture persons abound. Simmel defines the sojourner as "the wanderer or nomadic person who comes today and stays tomorrow." For Cohen, these persons are characterized by permanent impermanence, a tourist in a deeper sense. Useem (1976) states third culture persons are distinguished by their high mobility (changing residence every one to four years), their advanced skill or education, and their sponsorship in the mediation role." This "mediation role" suggests an integrative effort in certain ways similar to "the effort of the international middle class to coordinate the differentiations of the world into a single ideology" that Mac Cannell identified in his study.

However, the process of linkage across national states and diverse cultures involves the mobile person in a profound experience of entry and re-entry, and a mobility which demands a high level of coping skills.

"The most difficult adjustment for many people occurs not in living overseas but when they return to the United States" writes Werkman. There have been some interesting insights on this re-entry "work of worry" (Janis, 1958). Oberg (1958) dealt with "culture shock, personality maladjustment in reaction to temporarily unsuccessful attempts to adjust to new surroundings and new people." Although originally this process was discussed in terms of a person's interaction in a new culture, students reported "culture shock" as an experience within their respective re-entry process. Cajoleas (1959) discussed the re-entry problem as both psychological and social in a study of American-educated foreign students. Gullahorn and Gullahorn (1963) demonstrated a distinct reacculturation pattern similar to the one experienced abroad. Younger people, according to their study, had more difficulty. Orr (1971) also found that younger people had more difficulty readjusting and that

foreign returnees felt they had become "more flexible, insightful and sensitive as a result of their experience." Brislin and Van Buren (1973) related that the person who has the least amount of trouble adapting to a new environment may have the most when returning home.

The individual who leaves his homeland to go overseas, does not have to become alienated from his homeland. If he does not get re-socialized into the host culture, he would not need reacculturation into his home environment when he returns there. The choice for the individual moving across cultures is not either re-socialization or reacculturation. In both the host and the home cultures, the individual will be something of a deviant. The most edifying choice for the individual, and the goal of all constructive strategy is how to make the individual a responsible deviant (Opubur, 1974).

"In an article in Topics of Culture Learning, Stephen Bochner theorized that overseas sojourners become more open and broad minded as a result of their experience. He suggested the concept of 'mediating men,' referring to people who are able to provide a link between cultures since they understand their own and the one in which they have lived" (Bochner, 1973: 6).

The reverse of culture shock has been called "re-entry shock" (Opubur, 1974). Ascuncion-Lande (in March, 1975) identified six problem areas in the re-entry process: (1) cultural (2) social (3) linguistic (4) educational (5) national and political and (6) professional. Other writers have added insights on the mobility and sojourn experiences of Americans: Adams (1962), Byrnes (1966), Cleveland, Mangone and Adams (1960), Fayerweather (1959), Gullahorn and Gullahorn (1966), Nash and Shaw (1963), Nash (1970), Useem (1966), Thayer (1959), Mayntz (1960). Their writings address a variety of topics dealing with adjustments and tasks, the problems of mobility and re-entry and the

and the "art of overseasmanship" in particular areas studied.

Downie (1976) includes a review of reports on the re-entry problems of Peace Corps volunteers. He mentions two reports, Pearson (1964) and Stolley (1964). Three crisis periods are noted by Pearson (1964: 56):

- (1) engagement, first encounters with the host culture;
- (2) acceptance of one's self and one's limitations as well as capacities to do the task; and
- (3) re-entry to the United States.

Winter (1964) interviewed returning volunteers and noted the self reports that the pace of life in the U.S. was too fast; that the focus on material goods and money in the U.S. was too great; that returning volunteers viewed Americans as shallow minded and provincial; and they did not talk about their experience because people were not really interested in it.

Khelif (1970, and Ratcliff (1969) review the mobility of youth. Khelif investigated mobility, academic achievement, social adjustment and the self concept of sixth grade military dependents while Ratcliff raised questions concerning the mobility of youth and parental attitudes toward mobility as a major factor in student attitude formation. Ratcliff also suggested that those students with a lower I.Q. may be more affected in academic achievement by high mobility than they would be in less mobile situations. The effects of mobility, according to Ratcliff, seem to be greatest when moves are between areas that differ greatly in cultural habits and norms and therefore present difficult challenges to the mobile student.

According to Downie (1976), in the area of mobility and re-entry, "studies are focused primarily on foreign students in the United States,

American technicians and advisors, and Peace Corps volunteers. Few studies have dealt with the problems encountered by dependent American youth who experience life abroad." One of the few examples of a mobility-re-entry theme centering and focusing on third culture dependents is a dissertation on an orientation program for Missionary students by Cleveland (1979) in which he notes that missionary students experienced separation anxiety, identity crisis, culture shock, financial problems, the difference in purpose and discipline in churches of different areas, and independence, as chief areas of problems.

Developmental Processes of Young Adults

Examination of the theories on the developmental processes of young adults or more generally on human development revealed vast sources of information. In the effort to manage this information and provide a structural framework for review of the theories involved, schools of thought that group scholars sharing certain assumptions about human nature in general and developmental foci in particular seemed helpful.

"Human development is complex. Formal developmental theories are sets of interrelated propositions about how development occurs over the life span." No formal theory or set of theories, however, can provide a totally adequate description of development or of how developmental change occurs" (Rodgers, 1980). In reviewing the needs of this particular study which involves third culture students of college age in two specific United States post-secondary institutions, and seeks to discover the gestalt of their adaptation through depth, focused interviews, literature concentrated on that particular chronological group seemed

relevant. The absence of literature on cross-cultural development or on third culture development in the theoretical sense is a limitation of this study.

The central developmental theorists selected for this literature reviewed in terms of the insights they offered either in the general area of human development or the specific area of college-student development emerged from two families of thought: the cognitive developmental theorists and the psychosocial theorists.

The cognitive developmental theorists (Piaget, Kohlberg, Perry, Loevinger, Fowler, Harvey, Hunt and Schroeder, Isaac, Kegan, Sullivan, Grant and Grant) postulate that cognitive conflict provokes developmental change and that the basic element in cognitive developmental theory is structure. "It is believed that basic structures develop from simple distinctions and relationships toward more complex differentiations and integrations" (Rodgers, 1980).

This cognitive conflict emerges from the interaction of a person's stage of reasoning and the structure of the environment. Turiel (1966, 1977) and Kegan described the period of accommodating this struggle "transition" and Kegan (1977) characterized this period of struggle as one that may take many months and involves both a sense of loss and a sense of discovery as the subject moves through the struggle to create a new mode of reasoning. Blocker (1978: 19-20) outlined conditions of Involvement, Challenge, Support Structure, Feedback Application and Integration as helps to facilitate the accommodations or structural changes that take place in development. The major stimulus for this approach to developmental theory is Piaget (1952, 1954, 1965). "His work on logic-mathematical and moral development and his

conceptualizations of the characteristics of stages and equilibration have been the bases for most theorists in this school"(Rodgers, 1980). Although most of the specific studies in this area are done in one culture, Loevinger and her colleagues have shown that, at least across three cultures (the United States, Japan and Curacao), there seems to be a uniform sequence of stages of ego development (Loevinger, 1966, 1976).

One of the insights and findings that grow out of the continued work in this field is the finding that a subject can be at different levels in different domains i.e. physical, social cognitive (Selman, 1977). A theory of cognitive development that addresses moral reasoning and outlines stages that seem to be valid across many cultures is that of Kohlberg (1978). These stages are defined by the structural dimension of social perspective, multiple aspects of moral reasoning, and four moral orientations or decisional strategies. Each of these is defined differently at each of the six stages. In viewing how developmental change occurs, Kohlberg believes the accommodation is facilitated if the environmental challenge is one stage (+1) above the person's current stage of reasoning.

Perry (1970) in the cognitive area developed a scheme of positions of intellectualized development and conceptualized six internal structures which tend to guide one's perception, organization, and evaluation of knowledge and values and three positions of existential commitment. The three levels are identified as "dualism (right/wrong, uncertainty is considered an error), relativism (knowledge is seen as uncertain or valid only in a specific context), and commitment (an affective stage

or position which describes the process and definition of identity through commitments made). Students considered dualistic are seen as being challenged by environments which introduce moderate diversity, require analysis of conflicting viewpoints and emphasize experiential learning. Dualistic thinking students are supported by environments which are highly structured and which have limited degrees of freedom and warm personal atmospheres. Relativistic thinking students are challenged by encounters with extensive diversity; requirements to narrow toward commitment; and indirect vicarious learning experiences. They are supported in environments with extensive degrees of freedom, less structure and genuine, warm interpersonal relationships" (Wideck, Knefelkamp and Parker, 1975) (Knefelkamp and Slepitz (1974, 1976). Perry's work focuses on late adolescence and early adulthood.

The studies of certain scholars representing another school of thought within the developmental approach also should be noted: the Psychosocial theorists. In his study of the identity formation of third culture students, Downie (1976) presented the concept of identity and quoted from the central figure in the development of the concept, Erik H. Erikson. In his review of the Psychosocial theorists, Rodgers defined the basic concepts used by these theorists: stage, developmental crisis, developmental task or vector, and developmental coping skills (Rodgers, 1980).

At least in the adult years, the existence and order of stages, crises and tasks seem to be culture bound. Keniston (1970) sees "youth" as a new stage in development in our pluralistic culture that is not found elsewhere. Erikson (1968) is the inspirational leader in this school of thought and Chickering (1969), D. Heath (1968) and

R. Heath (1964) build their theories on college student populations. Chickering's seven vectors: Developing Competence, Managing Emotions, Developing Autonomy, Establishing Identity, Freeing Interpersonal Relationships, Developing Purpose, and Developing Integrity are defined in his work as those development areas that ascend and must be attended to between the ages of 17 and 25. Douglas Heath (1965, 1968, 1977) defines college student development in terms of stylistic types of personalities and their journey toward being "reasonable adventurers." His is a comprehensive, coherent theory of development which is recently being tested cross-culturally. He has asked judges from various cultures to identify mature and immature persons in their cultural group who are then studied in terms of his mode, the "Mode of Being" (1970).

Although Levinson (1978) does not focus specifically on the college-age student, his definition chronologically of adult years (17 to past 70) includes college persons. He views developmental life history as a series of transition and stable periods. Early adult transition begins with leaving the family. Transitions are seen as periods when existing life structures are questioned and challenged and alternatives and options are explored. The life structure is an underlying pattern of life. It has many differing components including aspects of the self, world views and the interaction between these components.

Critical in the review of theorists that accept a developmental paradigm in the life of the individual is the concept of "tasks" to be completed at certain points in the person's on-going becoming process. Some descriptions of tasks, the level of tasks and the appropriateness of tasks are found in the recurrent themes of the literature.

In studying the third culture population for this dissertation the

developmental task inventory prepared by Prince, Miller and Winston (1974) defined those behaviors students needed to accomplish while in college and categorized them into three major areas: Developing autonomy, Developing Mature Interpersonal Relations and Developing Purpose. Subdivisions of these tasks were also generated: Developing Autonomy (emotional autonomy, instrumental autonomy, interdependence); Developing Mature Interpersonal Relations (tolerance, mature interpersonal relationships with peers, intimate relationships with opposite sex); Developing Purpose (appropriate Educational plans, mature career plans, mature life style plans). Although these developmental tasks are defined clearly within the United States culture and are used primarily with U.S. students, there seems to be some application for these tasks in a wider framework in terms of return of third culture students to a university where the major populations are U.S. students and the task inventory may apply.

The key notions to be learned from the review of the literature in the development area and the theorists' presentation of various concepts are: the notion of structure, the concept of stages, the sources of developmental change and the importance of a period called "transition" in which a person struggles to accommodate but is not yet able to create a new mode of reasoning. Most of the studies in this area have been done within one cultural group and the cross-culture experiences of third culture students do not conform to that one culture experience.

According to Rodgers:

The basic element in cognitive developmental theory is a structure. A structure is essentially a set of assumptions which acts as a filter or set of lenses for defining

how an individual will tend to perceive, organize and evaluate experiences and events. Less directly, a structure also will affect how an individual will tend to behave and feel in response to those experiences (Rodgers, 1980: 14).

It is also believed that structures exhibit wholeness, that is, the modes of rationality used in perceiving, organizing and evaluating function with logical consistency, integration, and unity of relationships. They are total ways of thinking, not attitudes toward particular situations.

In terms of the cross-cultural experience, the structure or set of assumptions of third culture persons which acts as a filter for defining how an individual will perceive, organize and evaluate experience and events differs from the perceptual frame of his United States peer. The wholeness of that structure does become a total way of thinking and not just an attitude toward particular situations. The experience of living overseas in a sponsorship situation differentiates the structure or set of assumptions as well as the individual's identity formation and behavior. This leads to a difference in the management of tasks as developmental stages ensue. It seems to the writer that the third culture experienced student is structurally differentiated from his one-culture peers and the fact of his structural differentiation is reflected in the manner in which he confronts adaptation.

The Process of Adaptation

The process of adaptation whether viewed from the biosocial or cultural perspective is complex both in its theoretical and practical demonstrations. In order to provide coherence for the study of an individual's involvement in that adaptive process, the anthropological literature can provide a useful, enlightening framework. "No adaptation

is permanent or static, because biological change never stops and because no environment remains unchanged. Similarly, as we will see when we turn to adaptation in living cultures, social systems constantly seek new adaptive strategies because social change never stops and no sociocultural environment remains unaltered. When the natural or social milieu changes, a population must seek a new adaptation, that is, a new relationship to new pressures and demands in its altered environment (Cohen, 1968).

Third culture persons by the very fact of their mobility, their differing sponsorship roles and the complexity of tasks involved in a mega-industrial post-modern reality seek proper "fits" in various niches of the world in which they live. Cohen (1977) referred to the "environmental bubbles" they construct to facilitate adaptation or at least to ease the strangeness of place while they commit the large part of their energies to the world tasks at hand and the implementation of the knowledge base in which they are networked as a part.

The insights provided by Darwin's evolutionary theory and the adaptation of animals and humans to their environment, has raised interest on the part of many thinkers in the areas of human competence, coping, human fulfillment and growth. The developmental life cycle approach reviewed briefly in this literature review is one focus of interest in this field. Erikson's eight developmental stages of the life cycle provide a descriptive framework for understanding the transitions during the life cycle. Further work in coping and adaptation come from naturalistic studies that provide some empirical starting points. Crisis studies have also been a focus in terms of human adaptation in times of great stress. Studies of concentration camp survivors,

hostages and "POW's," are presented as cases of human adaptation in extreme circumstances.

Adaptation literature in its broadest sense is interdisciplinary and complex. A thorough review is not the task at hand but rather to ground the focus of this study in the broader literature available and to select areas of adaptive research that seem germane to this dissertation. According to White (1974) "There is a sense in which all behavior can be considered an attempt at adaptation." In a much narrower sense, the specific literature of adaptation that has impact on this study is that small piece that impacts on third culture students, and in particular the linkage between adaptation and transition and adaptation as transition. White (1974) discussed the master concept of adaptation and differentiated it from mastery, coping and defense. He confined defense and the mechanisms of defense (in the perceptions of Freud: repression, projection, and undoing) to those instances of adaptation in which present danger and anxiety are of central importance. Mastery was applied to those problems that had a manipulative or cognitive complexity but were not fraught with anxiety and, coping to adaptation under relatively difficult conditions. In presenting his strategies of adaptation he discussed compromise and the trend toward increased autonomy.

Andros Angyal (1941) characterized the fundamental property of growth in living systems thus:

It draws incessantly new material from the outside world, transforming alien objects into fundamental parts of its own. Thus the organism expands at the expense of its surroundings. The expansion may be a material one, as in the case of bodily growth, or a psychological one as in the case of the assimilation of experiences which result in mental growth, or a functional one as when one acquires skill, with a resulting increase in efficiency in dealing with the environment.

In this growing and developing, the variables that White (1974) set down, the major tasks that must be met if adaptation is to be achieved are: adequate information about the environment must be obtained, satisfactory internal conditions both for action and processing information must be maintained, and freedom of movement or autonomy must be secured.

Adaptation is the act of making fit or suitable by changing or adjusting; it implies a modifying so as to suit new conditions and suggests flexibility. Adjustment, which is sometimes used synonymously in less technically precise areas, describes the bringing of things into proper relation through the use of skill of judgement. "Adaptation is something which is done by living systems in interaction with their environments" according to White. In the theories postulated by the humanist-existential thinkers that "something" is defined in its most ideal sense as self-actualization. Rogers (1968) pictures the self or person in a process of becoming. The self and the personality emerge from the experience and persons select from multiple possibilities the self they will become. Maslow defines psychological health and development by beginning with a hierarchy of needs: those things needed for survival - deficiency needs (D-needs) and those things needed for growth and higher level needs, being needs (B-needs). D-needs, (safety, food, shelter) are common to all persons whereas B-needs are idiosyncratic and can never fully be satisfied (Maslow, 1968). As might be expected, growth and fulfillment theories such as those expressed by Rogers and Maslow have led to studies of healthy people and their patterns of adaptation and coping.

Caplan (1964) has also identified some characteristics of

effective coping behavior that seem to cut across different types of life transitions and crises. He has specifically delineated seven characteristics of effective coping:

1. Active exploration of reality issues and search for information.
2. Free expression of both positive and negative feelings and a tolerance of frustration.
3. Active invoking of help from others.
4. Breaking problems down into manageable bits and working them through one at a time.
5. Awareness of fatigue and tendencies toward disorganization with pacing of efforts and maintenance of control in as many areas of functioning as possible.
6. Active mastery of feelings where possible and acceptance of inevitability where not. Flexibility and willingness to change.
7. Basic trust in oneself and others and basic optimism about outcome.

On March 31, 1949 a set of papers were originally presented at the University of Rochester School of Medicine and Dentistry. The chosen theme of these papers was adaptation, a concept central to biology, psychology and sociology. From this transcription of papers, and an overview of the concept of adaptation emerging from a biological basis (Paul Weiss, 1949), extending to the organism and environment (Howard H. Smith), on the threshold of intelligence (Howard S. Liddell), in its neurotic potential (Lawrence S. Kubie) and through its limitations for understanding cultural behavior (Clyde Kluckhohn), important insights emanate. Adaptation, according to Weiss, is the fitting, and adaptedness the fitness, through which a system is harmonized with the conditions of its existence.

Another important field of emphasis in the conceptual approach to

adaptation is perceptual psychology which emerges not just as the study of the internal lives of persons or merely the study of behavior; it is the study of persons. Its basic postulate is that all behavior, without exception, is completely determined by, and pertinent to, the perceptual field of the behaving organism. This shifts the locus of the basic facts of psychology from the stimulus or behavior to the personal field of the meanings of the organism. Perceptual psychology is both product and process of the humanist movement. The perceptual field is defined as the entire universe, including oneself as it is experienced by an individual at the instant of action (Combs, 1949, Combs and Snygg, 1959).

As we assess the meaning of adaptation and the adaptive process from its definitions as presented by biologists, sociologists and psychologists through its variations of meaning in terms of its application to organisms, the interaction of organisms with other organisms, the interaction of organisms with the environment, different types of relationships are evident. Some of these relationships appear to have a cause-effect chain, or a stimulus-response linkage; others appear to be related or connected in a field. When something occurs at one point in space apparently because something else happened at another point with no visible means by which the "cause" can be related to the "effect," the scientist may say the two events are connected in a field which serves as a bridge between cause and effect. This field is an inference with the properties of stability (organized, stable, predictable), fluidity (ability to adjust to change), direction (need and activity to satisfy need) and intensity (a function of differentiation and awareness) (Combs and Snygg: 1959; Combs, Richards, Richards: 1976).

In applying these conceptual insights to third culture experienced

students involved in the process of adaptation, it becomes clear that for these students re-entry to the United States and entry into U.S. post-secondary institutions is stressful. Coping behavior is implemented more or less successfully by the population and the need for autonomy remains quite strong. There are special problems for third culture students in "fitting" into U.S. culture. Their growth and development, and their approaches to self-actualization in the new environment challenge the concept of self that they have. The needs they report follow a hierarchy such as Maslow presents and the pattern of their coping behavior may be analyzed in relation to Caplan's characteristics. The perceptual field of the third culture student affects attitudes toward adaptation and the analysis of interviews will show how this effect is demonstrated.

Downie (1976), in studying third culture experienced students in the same particular episode of re-entry to the U.S. and entry into college in order to gather information on identity formation of these students described and characterized the following aspects of identity formation that emerged:

- (1) the management of their social identity upon return to the U.S. and particularly at entry to college;
- (2) their social marginality - setting aside important aspects of one's identity during adolescence in order to participate in college social life;
- (3) their ability to cope with and adapt to the immediate problems of entering new and changing environments;
- (4) their estrangement due in part to the lack of an identifiable group with which to relate;
- (5) their development of career plans which include an internationally mobile life style.

In terms of the perceptual frame of reference of the third culture experienced youth on re-entry into the U.S. and entry into college or university and the importance of having grown up in part outside their country of citizenship in developing that perceptual frame, Downie (1976) related:

Although the third culture experience is set aside in social interaction with those not having some foreign experience, it becomes a potent dimension of an inner life which is expressed in selective cognitive activities such as language study, selection of educational major, elective course work, and in cultural activities such as foreign films, lectures on global topics, fine arts events, etc. It emerges in those social situations which involve similarly experienced Americans, foreign students, and faculty.

In another passage he contrasts the ascribed status which emerges from sponsorship abroad with the fact that in the United States college setting identity must be realized by each individual or at least the attempt to achieve one's identity is a singular quest.

"It is now generally accepted that adaptation is one of the most important phenomena in behavior" (Henson, 1971: 1). Adaptation level theorists contend that with changes in stimulation accompanying focal stimuli, the quality, magnitude, and other dimensions of the stimuli also change more or less. Developmental psychology is a relatively new area in which adaptation level theory may be fruitfully applied in order to investigate how internal norms become internalized and how they are modified and developed.

As we review the concept of adaptation within the organism itself in a micro sense, each unit in relation to other units, and extend the concept of adaptation to the process of attitudinal or behavioral change in response to new stimuli, conflict and stress emerge as key elements (Spradley and Philips, 1976). As we cross cultures specific

stressors may vary. In addressing the phases and patterns of adjustment and the variables that influence adaptation to new cultural environments Klein (1977) delineated the following: (1) the strength of motives for change (e.g. desire for contact); (2) the amount of change needed (e.g. cultural distance); (3) the individual's skills and coping resources (e.g. self-confidence, prior experience, interpersonal effectiveness); (4) characteristic stress responses; and (5) reinforcements provided by the new environment.

Klein continues, "also bear in mind that adaptation can involve different roles or aspects of the sojourner's self (e.g. professional, interpersonal, national self-image, etc.) and can vary in depth, complexity or enduringness (see Kelman: 1965, Kelman and Bailyn: 1962).

The phases of adjustment have been characterized and described in many different ways. The U and W curves described in a previous section on re-entry and mobility themes, the spectator phase (Lysgaard, 1955), (Coehlo, 1962), coming-to-terms with the host country, decision-to-return phase and the readjustment to home country phase (Coehlo, 1962).

In terms of the general patterns of adaptation Klein (1977) stated:

The four most commonly observed patterns represent different processes of cross-cultural involvement and attitude change:

Instrumental adaptation. Characteristic of those with clear professional-academic goals; major interaction and involvement organized around specific tasks, extra-curricular social life continuous with home, i.e. contact maintained with fellow nationals; major tensions and adjustments in task performance; social adjustment and contact with host minimal and limited to professional role; changes primarily to satisfy academic needs and interests; minimal readjustment on return home unless professional roles are very different (e.g. adjusters).

Identification. Primary interest in involvement with host culture; academic or professional goals secondary to cross-cultural contact; major adjustments made to facilitate contacts and interaction with new culture, exploration of the community; interest in learning local customs. Interpersonal problems are the greatest source of stress for this group, with the level of tension high. Satisfying interactions are likely to lead to positive and/or differentiated attitudes toward the host country and to shifts in identification and interpersonal style. There is danger of alienation and readjustment tensions.

Withdrawal. Initial interest in involvement with host and academic or task purposes secondary to efforts made to contact host and to explore the community; tensions arise in the interpersonal context and impede adjustment; there is a shift from disappointing relations with the host culture to primary contact with fellow-nationals; efforts are directed at restoration-maintenance of national identity. This pattern represents an attempt on the part of the sojourner to cope with unsatisfactory social experiences. It is likely that great cultural distance, vulnerability to stress, and/or personal or cultural tendencies for sensitivity and withdrawal will predispose this pattern. It is also expected that negative attitudes toward and selective perception of the faults of the host culture will prevail and that strong identification with home reference groups will be maintained where possible.

Resistance. The role of cultural ambassador is most salient; primary social contacts are maintained with own national group or other foreigners; interaction with host is organized around exchange of information about culture and the attitudes are largely dependent on the status accorded to the home country. Attitude change will be minor with no significant shift in national identification.

Consequences

Each pattern has its unique mix of costs and benefits. Instrumental adaptation and identification both facilitate positive sojourn experiences, but alienation from home is a clear risk for identification. Identification, on the other hand, probably leads to more profound and enduring changes in outlook, including greater flexibility, tolerance, and "internationalism." Withdrawal and resistance are costly because the aims of international exchange are not met, and because the individuals suffer. Withdrawal is probably the more stressful and frustrating of the two, and more likely to lead to enduring negative attitudes (reinforce negative stereotypes of the host culture).

As the third culture student re-enters the United States and begins the adaptive transition and adaptive transactions, the importance of the pattern of adaptation that preceded it, i.e. the adaptation to the previous country or countries and the nature of the overseas community has importance and impact. Another important area is the identity group to which the third culture student belonged in the third culture environment and the identity group he/she seeks in the new environment. Downie (1976) addressed identity formation and its aspects in third culture students; Singer (1969) describes the identity group as a number of people who have learned to perceive some aspect of the external world more or less similarly, and who communicate that similarity of perception. In setting forth these ideas on identity Singer selects the terms learned, groups, similarity of perceptions and communication for further definition.

It is Singer's position that virtually all behavior is learned; that groups come in unlimited varieties, sizes and types of which the group into which we are born (inherited group), our major experience group (e.g. having travelled, worked or studied abroad), our role groups (children, parents, businessmen); and our other referent groups (religious belief, different ideologies or sexual identities) are most important. Singer continues to assert that each group teaches us a common language and shows expectations for modes of behavior thereby communicating a framework for similarity of perception. The identity group for Singer is virtually identical to a culture. Since each human being belongs to many groups and these groups seek to share values, attitudes and expectations for behavior, we cope by ranking the order of these groups in terms of those identities to ourselves. This ranking changes

in different contexts and the mercurial nature of the ranking makes systematic study of identity very difficult. "One recognizes some identities most clearly only when juxtaposed against a threatening 'they.' The more threatening 'they' are the more likely we are to recognize that particular identity" (Singer: 1969).

Individual Themes Tangential to Major Areas

Some aspects of third culture life experienced by this highly mobile group of persons set a frame of reference for the study of the adaptation of dependent third culture students on re-entering the United States and entering the college/university environment. One concept important to discuss is that of "planned obsolescence" or "obsolescence" in general. Toffler (1970) noted that obsolescence occurs with or without planning. There are very few "old" people in the third culture. It is not a culture that has a "need" for old people nor a function for them to perform. Therefore, there is a built-in temporariness or transitoriness that seems to be a part of third culture persons. It affects the level of commitment in each geographic setting and at the same time it generates ambivalent yet intense feelings about the nature of "home." Schutz in his papers on The Stranger and the Homecomer (1971) addressed some of the problems of learning and acquiring a "ready made standardized scheme" which one can rely on as a guide to social situations. As long as the assumptions upon which this scheme rests continue, the "recipe" for understanding situations will function. However, the failure of any one of these assumptions, according to Schutz, will precipitate a crisis and the stranger will be forced into a situation of questioning everything.

He carries his group and the system of his group with him. Yet, he does not fit into the new group's particular history. He does not share the common language or coding to share meaning in the new situation. When the stranger returns home, as homecomer, he anticipates finding what he left with little or no change. Schutz notes: "To feel at 'home' is an expression of the highest degree of familiarity and intimacy. Life at home follows an organized pattern of routine; it has its well determined goals and well proved means to bring them about, consisting of a set of traditions, habits, instituting timetables for activities of all kinds, etc. Most of the problems of daily life can be mastered by following this pattern" (1971: 108).

However, the chief problem of the homecomer remains the assumption that the system of social recipes which have proven useful in one context will continue to do so in another (1971: 117).

The Stranger-Homecomer reality is a complex one. In the act of homecoming, aspects of strangeness become present. The person who is both the stranger and the homecomer has changed through this process. By being the stranger in another environment, he has changed in order to adjust, adapt, cope with reality. As he is changed, he finds that home is also changed or different for him. He begins to experience marginality, a lack of being involved at the center of things, a lack of complete understanding of the group as Singer has discussed it. The literature on marginality and the concept of "marginal man" is quite vast. Much of it relates to personality and identity. Home and rootedness concepts have a substantially different meaning for those who have been "uprooted" or mobile in terms of their life patterns. The World Federation for Mental Health (Soddy, 1962) addressed this problem and

suggested that the establishment of a "home" with which one identifies, but in which one does not necessarily live may be an important feature in the lives of some people. Gist and Wright (1973) delineate the concept of marginality by stating that "marginality is intended to provide a sociological perspective of the individual's relationship to groups that restrict or prohibit social interaction between their members, that in one way or another bar them from social admission, or groups from which participants are voluntarily alienated. These relationships will be conceptualized as marginal, their social settings as marginal situations and the actors in these situations as marginal men" (1973: 211).

This idea of marginality or of being a marginal man; a part of yet apart from, involves a sense of loss and frequently is accompanied by feelings of grieving. In studying immigrants and the area of personal loss and grief as a result of immigration, Fried (1977) noted that immigrants manifested feelings of painful loss, a sense of helplessness, direct and displaced anger and idealizations of the lost place. Toffler (1970) and Packard (1969) reported that moving to a new geographical location is a life change that creates a sense of loss. Patricia M. Arrendonda-Dowd (1981) contended that reflection is part of the grieving process in her study of immigrants. Research by Triandis (1980) and Cochrane and Stopes-Roe (1979) provided further insight into the psychological impacts of immigration and frameworks for adjustment by minority by minority persons in a majority society. Successfully resolving a loss experience entails going through a series of adjustments that incorporate critical changes into our view of ourselves and our view of the world. Not to do so can result in our becoming fixated at the

stage of development we were in at the time the loss occurred (Krueger, 1978). According to Martha Romero (1981), "We seldom deal with the individual's loss of identity and subsequent grief. This identity loss comes from movement away from an experience shared with family and peers, and from people who have a unique value of self and others."

According to Bowlby (1961) in the first phase of the grieving process, persons experience numbness, shock and disbelief. In Phase II symptoms of pain, despair and disorganization are manifested and homesickness sets in. Home is then idealized and longed for. In Phase III, feelings are hopeful and positive. It follows the commitment to stay in the new place or situation. According to Kubler-Ross (1969), Kavanaugh (1972) and Westberg (1962) the rather common emotions associated with loss are denial, anger, bargaining, depression and panic, guilt, worry. According to Feinberg (1978) each loss is a "good-bye" to a part of our life, but is, at the same time and in the truest sense a beginning. This process of leave taking is essential to our growth as "we part from people, places, things, states of life."

The third culture student in leaving the third culture and re-entering the United States experiences an identity loss which comes from movement away from an experience shared with family and peers, and from people who have a unique value of self and others (Romero, 1981, Downie, 1976).

The third culture student also is involved in the transition from High School to a post secondary institution. Richard Hayes (1981) discussed high school graduation and states that as an experience graduation from high school also includes an identity loss. Graduation

from high school is a rite of passage. Spiegel (1977) has written that "the application of the ritual of the rites of passage occurs when the status transition of an individual is performed within a social group which signifies usually a lengthy process of separation from the former status (Spiegel, 1977: 110). In graduating from high school a crisis arises with the adolescent's awareness of the impending loss of childhood (Hayes, 1981) which represents a turning point or "crucial periods of increased vulnerability and heightened potential" (Erikson, 1968: 96). "A successful negotiation of the adolescent identity crisis requires a re-evaluation of the self, which leads to a stabilization of a sense of self and a lasting personal commitment to self-evaluated goals" (Hayes, 1981). In the senior year of high school, we have what can be viewed as a state of anticipatory grief (Schoenberg, Carr, Kutscher and Peretz, 1974). "For the adolescent, to die is to fragment into nothingness (Keniston, 1970) and in the senior year, the adolescent's world is falling apart. Von Gebattel, in talking of the bereaved notes, "not the world, but the world of being is disturbed, i.e. the world, as far as it is 'my world,' the world which becomes a center, meaning, peculiarity, abundance, reality only by the fact I exist with regard to it" (In Spiegel, 1977: 106). According to Hayes (1981) solutions to this anxiety usually involved keeping busy, yet at a certain point, no amount of keeping busy can indefinitely postpone the overwhelming anxiety this situation brings. A common name for this phenomenon when seniors stop doing the very things that have sustained them thus far is "senioritis."

Summary

The review of the literature for this dissertation is divided into four major divisions and a tangential fifth division looking at themes emerging from interview experiences.

The first major division of literature reviewed is the scope of studies of third culture persons, their histories, patterns of behavior, the institutions that serve them and their importance in a modern and a post-modern reality. A definition of third culture persons, delineations of the importance of sponsorship and sponsorship categories, and studies of third culture dependents are summarized. The major areas reviewed deal with studies of the schools and institutions that serve third culture dependents, studies of third culture dependent persons themselves, studies of the problems identified within the varying sponsorship categories and a general overview of the meaning of third culture and the importance of the mediation role in modern and post-modern reality.

The second major area explored is the area of entry/re-entry studies and the general themes of mobility and transition. In this area studies of foreign students or foreign experienced students and their entry/re-entry process are described through the process of the "U" curve (Lysgaard, 1955), the "W" curve explicated by the Gullahorns (1963 and 1966), the two-way mirror offered by Morris, (1960) and Sewell and Davidson (1969) as a way of examining the identification of self with country and the adjustment process involved. The literature developed by Cohen (1977) provide significant insights to the life and patterns of those living outside their home country environment as well as the societies and sub-cultures they create in their new

settings so that coping mechanisms may be facilitated. Cohen, in his systematic approach to expatriate communities offers significant insights in his description of the "environmental bubbles" in which many overseas persons live and work. He also defines patterns of interaction such as establishment of cliques and friendship groups, the interlocking of the family and work sectors and the importance of the nuclear family. In developing the mobility theme, the work of Dean Mac Cannell (1976) in his study of tourists provides further insights into mobility and the identity of mobile persons and their perceptual frame of reference. Mac Cannell sees the tourist as "one of the best models available for modern-man-in-general." In following mobile and transient persons, Werkman (1968) notes some alternate patterns of growth and difficult adjustments on return and Oberg (1958) presents the concept of culture shock and Janis (1958) and Opubor (1974) re-entry shock in the reports of persons involved in the entry or re-entry process. Cajoleas (1959), Orr (1971), and Brislin and Van Buren (1973) review re-entry problems and the amount of difficulty mobile persons experience. Downie (1976) discusses re-entry in terms of aspects of identity and Khleif (1970) and Ratcliff (1969) review the mobility of youth. A study by Cleveland (1979) specifically addresses the problems missionary students report on re-entering, i.e. separation anxiety, identity crisis, culture shock, financial problems, independence and functional church division issues.

A third area for examination in grounding the base for analysis of the problem, presents the developmental processes of young adults and some of the major theoretical foci in approaching a population of young adults and a study of their adaptation. A cursory examination of two specific theoretical frameworks that are developmental in process:

the cognitive developmental theorists and the psychosocial theorists are reviewed. The period of "transition in creating new modes of reasoning" (Kegan, 1977) as the person struggles with the environmental differences and the conditions of involvement, challenge, support structure, feedback, application and integration (Blocker, 1978) are noted. Piaget's (1952, 1954, 1965) conceptualizations form the bases of the cognitive developmental theorists. Loevinger's studies (1966, 1976) cross three cultures in exploring stages of ego development and the finding that a subject can be at different levels in differing domains (physical, social, cognitive) is offered by Selman (1977). Kohlberg's stages are reviewed and his insight that accommodation is facilitated if the environmental challenge is one stage above the person's stage of reasoning is noted. Perry's (1976) scheme of positions is sketchily addressed.

The psychosocial theorists and the central figure in that theory, Erikson, are reviewed in terms of the work involved in adult development and the developmental vectors (Chickering), stylistic types of personalities (Heath 1965, 1968, 1977) and student developmental tasks (Prince, Miller and Winston, 1974).

The fourth major literature area is the area of adaptation. The aspects of the concept of adaptation are vast and an attempt is made to review from the social as well as the cultural perspectives concepts of adaptation. The concept of differentiation is a critical one in exploring the sense of adaptation culturally. A general definition of adaptation, the strategies of adaptation and the process of adaptation draw from the writings of Angyal (1949), White (1974), and Rogers (1968). "Adaptation is something which is done by living systems in interaction with their environments" (White, 1974). In the theorizing of the

humanist-existential school and one of its central figures, Rogers, that "something" in its highest personal sense is the work of self-actualization (Rogers, 1968). Maslow, in the same area of emphasis delineates a hierarchy of needs (1968) and beginning studies of adapted healthy persons are pursued to explicate the nature of self-actualization and the processes self-actualized persons undergo. Caplan (1964) identifies characteristics of effective coping behaviors in adaptive transitions and lists seven basic characteristics. A set of papers originally presented in 1949 with adaptation as the major theme once again reiterates adaptation as the fitting and adaptedness the fit through which a system is harmonized with the conditions of its existence (Weiss, 1949). Adaptation was selected as a theme for these papers because it is seen as a concept central to biology, psychology and sociology (Romano, 1949).

Perceptual psychology as another approach to the adaptive process and as an outgrowth of the humanist movement emerges as another area of insight. A broad review of this area of information in terms of the field of perception, perceptual framework and the relationships between an individual and his environment as a function of his frame of reference are explored (Coombs: 1949; Coombs and Snygg: 1959; Coombs, Richards and Richards: 1976). Downie's (1976) aspects of identity formation in third culture experienced youth on re-entry to the United States and entry into college offer another important insight to these students.

The importance of adaptation is noted by Helson (1970) when he states, "It is now generally accepted that adaptation is one of the most important phenomena in behavior. Adaptation Level theorists indicate that with changes in stimulation accompanying focal stimuli other dimensions of the stimuli also change more or less." The further application of adaptation theory into development psychology in

terms of the investigation of internal norm establishment seems a rich area for new information on adaptation in general and the process of adaptation in particular.

In relating to new cultural environments and addressing the phases and patterns of adjustment, Klein (1977) reviews five areas and relates them to the U-curve (Lysgaard, 1955) and W-curve (Gullahorn, 1963 and 1966) already described. Singer's insights on identity groups in terms of the adaptive-transition process are offered in the closing of this section.

The last section reviewed deals with themes which currently address issues related to transitions, mobility and aspects of the self. Some of these issues are touched on in the major literature sections but not in as much detail as may be necessary for this study.

There seems to be, amidst the transition and mobility of third culture persons, levels of transition and transitoriness. In the first section of literature review on third culture, John Useem (1966) notes that third culture generations are not chronological. They are derived from years of experience in the third culture. There is not a "retirement" in the third culture nor a role for those in advanced years. There seems to be a natural concept of obsolescence involved in the deep transitoriness of third culture involvement. This obsolescence activates an awareness of the importance of selecting a "home" to which one will return when one's third culture years are terminated. This awareness differs in persons; sometimes it is quite conscious, other times, not articulated at the conscious level. Yet it is always present as each year brings the return of some, and the entry of others in third culture life.

The concept of "home" is a complex one and one that Downie (1976) reviews in his study of aspects of identity and identity formation of third culture students. In reviewing the concept of "home" and "rootedness" and the converse of these concepts "stranger" and "uprootedness" or mobility, Schutz (1971) addresses some problems in the adapting of "schemes" or "standardized recipes" that facilitate in the understanding of situations. However, the third culture person in his mobility, his cross-cultural and inter-cultural involvement has "coped" to a greater or lesser degree by using different recipes, different timetables, modified or abandoned traditions. In some senses, he has become a "marginal" person. In extrapolating the idea of "home" from the patterning that Schutz defines, Soddy (1962) suggests that the establishment of a "home" with which one identifies but in which one does not necessarily live may be an important feature in the lives of some people. The concept of marginality previously examined in the third culture literature is further specified as a theme by reviewing some ideas from Gist and Wright (1973) further defining the concept. This longing for home, and the factor of marginality are frequently accompanied by feelings of loss or grieving. For the minor dependents of third culture members who are the population of this dissertation, in the passing of a few months they graduate from an overseas high school, leave the country in which they have been living, separate from nuclear family and friends, travel large distances to the United States and enter a post-secondary U.S. institution. These major geographical changes and important transitions occurring in a short time frame represent losses and acquisitions at a critical developmental period in their lives. In reviewing the place of grieving and loss in

transitions, themes presented by Bowlby (1961), Kubler-Ross (1969), and Kavanaugh (1972) are examined in terms of the stages of loss. On geographical mobility and loss experienced by immigrants, Triandis (1980) and Cochrane and Stopes-Roe (1979) provide ideas. The transition from high school and the problems of graduation are addressed by Richard Hayes (1981) while the identity loss is commented on by Martha Romero (1981). Toffler (1970) and Packard (1969) report that moving to a new geographical location is a life change that creates a sense of loss.

It is on the basis of these various research orientations that operational assumptions are made during the course of this study.

Some of the key areas that seem to apply involve the importance of the fact of sponsorship of the parent in the developmental structure of the third culture experienced student. The set of assumptions that become the structure of perceptions seem strongly influenced by the cross-culture experience, the environmental bubble of third culture overseas environment, the perception of sojourner that evolves from the mobility experience and the sense of marginality that occurs as a result of cultural participation in a limited manner. A sense of self as observer seems to emerge, heightening the experience of being a part of yet apart from physical surroundings. The family, overseas network, and benefits of sponsorship separate the third culture youth from a series of direct confrontations with the host society and a sense of protection and security results. The third culture student develops an upward-focus toward adults who determine the structure of life, and mobility in an environment unchallenged by the existence of a peer group culture. Standards are set by adults and a sense of history communicated through them.

Upon leaving the overseas setting and returning to the United States, the third culture student finds himself in a college environment where social standards are set by peers and participation, not observation, is valued. Their identity management in the new setting requires a setting aside of their overseas experience in order to facilitate their social interactions. There is a period of grieving and a sense of loss in this transition experience. They experience re-entry with its problems and opportunities.

In Chapter III, a review of the summaries of interviews of the twenty-one third culture experienced youth will be presented and some themes explored in the light of many of the concepts contained in this review of the literature.

CHAPTER III

RE-ENTRY AND ADAPTATION EXPERIENCES

In the Post World War II period, many adults in sponsorship roles representing differing institutional affiliations such as the Department of Defense, federal civilians, missionaries, businessmen and other representatives of foundations and international agencies took their minor dependents overseas with them for their respective tours of duty. Few studies are available concerning the socialization and upbringing of these students but the various aspects of the lives of youth who have lived in the third culture, a term used to define the sponsorship representatives living in a national culture not their own for the purposes of mediating across the intersections of societies, interested many as the number of minor dependents increased. In support of the American presence abroad an array of community institutions developed and it is this network of services and institutions that provided the milieu in which American dependent youth obtained their experiences. Although the major focus of this dissertation is the analysis of the adaptation process of third culture students as they re-enter the United States, such an analysis is not possible except in the framework of the re-entry experiences that simultaneously take place. The selected population for this dissertation re-entered the United States at the point when they entered college. It is in this context of the re-entry experience that initial adaptation for these students occurs.

Chapter III is presented in six parts: (1) introduction; (2) capsule descriptions of the subjects of this study; (3) summary descriptions of the re-entry and adaptation experiences of each subject; (4) a presentation and analysis of the major themes of re-entry and adaptation in the framework of the literature review and the self-reported experiences of the subjects; (5) presentation of a transition assessment scale for each of the students; and (6) summary.

Introduction

The major focus of this dissertation is to examine the adaptation of third culture students as they re-enter the United States and enter a post-secondary institution. For the purpose of this dissertation, third culture students are those minor dependents of adults representing the United States in official sponsorship roles overseas who have graduated from an American type school overseas and entered two specific post-secondary institutions: Michigan State University and the College of Wooster.

In Chapter II, the third culture experience is defined and described through the statements of various writers and the questions surrounding mobility and re-entry experiences are reviewed. Adaptation is a process described as "something which is done by living systems in interaction with their environments" (White, 1974). Adaptation is the fitting and adaptedness the fitness, through which a system is harmonized with the conditions of its existence (Weiss, 1949). Adaptation is the act of making fit or suitable by changing or adjusting, it implies a modifying so as to suit new conditions and it suggests flexibility. It is critical in describing the adaptation of third culture students as they re-enter the U.S. and

enter a post-secondary institution to review how the student perceives himself and perceives the environment in analyzing the process of adaptation and the adaptive transactions that occur.

In this chapter, a summary of the subjects' descriptions of their experiences upon re-entering the United States and entering the college environment is presented. It is through these situations that the process of adaptation is discerned.

A certain amount of ambiguity exists as a result of exposure to diverse cultures in the formative years thereby posing problems in identity formation in bi-or multi-cultural settings. Multi-cultural backgrounds may obscure the socio-cultural situation with which one is to interact and formulate identity (Downie, 1976: 78). Since the adaptation process is an interaction between the self (system in this case) and the environment, it is important to understand aspects of the self as reported by third culture students. Third culture students also seem to perceive the environment differently from others (Gleason, 1969; Hess, 1971). Role and status positions upon re-entry are not clearly defined.

The experiences related by the twenty-one subjects studied for this dissertation reveal certain commonalities which will be discussed as themes. These themes will provide the matter for the analysis of adaptation and the adaptive transactions that these students reported.

Capsule Descriptions of the Subjects Interviewed

Each subject has been assigned a fictitious name which will be referred to throughout the remainder of this dissertation. The capsule descriptions outlined here contain sponsorship of parent,

number of years lived abroad, number of overseas moves up to the time of entering college, year of college entrance, and locations lived abroad.

The subjects marked with an asterisk * have been selected for analysis in Chapter IV. The basis for their selection is discussed in Chapter I and will be reviewed in Chapter IV.

*Geoff Male. Missionary. He lived abroad for fifteen years in Cameroon, England, Zaire and Taiwan. He records 9 moves before entering college in 1976.

Delores Female. Missionary. She lived abroad for sixteen years in India. She experienced 6 moves before entering college in 1978.

*Elizabeth Female. Missionary. She lived nine and on-half years abroad in Kenya, Tanzania and England. She notes 3 moves before entering college in 1978.

Harriet Female. Missionary. She lived abroad for twelve years. She records 5 moves while living in Jakarta. She entered college in 1976.

Wayne Male. Missionary. He spent thirteen years abroad. He lived in Turkey and France and reports 6 moves before entering college in 1976.

Benjamin Male. Business. He lived abroad twelve years in Brazil and Holland. He reports 5 moves prior to entering college in 1978.

Barbara Female. Business. She lived abroad for two years in Colombia. Before entering college in 1979, she had moved only once.

- *Bonnie Female. Business. She lived abroad four years in Japan. She reports only 4 moves before she entered college in 1976.
- Beatrice Female. Business. She lived abroad for two years in Karachi. She reports 4 moves before entering college in 1977.
- Frederico Male. Business. He lived abroad for sixteen years in Lima, Peru. He reports 1 move before he entered college in 1979.
- Frances Female. Business. She spent seventeen years abroad. She reports 3 moves while she lived in England and Japan. She entered college in 1976.
- Gavin Male. Business. He lived in Iran, Afghanistan, Okinawa, New Delhi and Japan for eighteen years. He reports 6 moves. He entered college in 1976.
- *George Male. Business. He spent eight years abroad. He lived in South Africa and Iran and reports 3 moves. He entered college in 1976.
- Henrietta Female. Business. She experienced living abroad for eighteen years in Sweden, Jamaica, Italy, Germany and Luxembourg. Before entering college in 1977 she reports 5 moves.
- *Hans Male. Business. He spent five years abroad in England. He reports only 1 move before entering college in 1976.
- Hilda Female. Business. She lived abroad for eighteen years in Taiwan, Japan and Korea. She reports three

	moves. She entered college in 1979.
<u>Karen</u>	Female. Business. She lived in Argentina, Brazil and Spain. She entered college in 1976 and reports 5 moves.
<u>Tania</u>	Female. Business. She lived in Holland for seven years and reports one move. She entered college in 1977.
<u>Tora</u>	Female. Business. She lived abroad for six years in Germany and reports one move. She entered college in 1977.
<u>*Thomas</u>	Male. Business. He lived abroad for eight years in Germany. He reports only one move before entering college in 1979.
<u>Wendy</u>	Female. Business. She lived abroad for seven years in Brazil, England and Mexico. Before entering college in 1977, she reports three moves.

Summary Descriptions of Re-entry and Adaptation Experiences

In this section brief descriptions of the re-entry-adaptation experiences are reported for each of the twenty-one subjects. These descriptions with appropriate quotes from the subjects have been edited, paraphrased and condensed for their presentation in this text. Different subjects chose to highlight and emphasize different experiences and the uniqueness of each subject is manifested. A common design for presentation of the interview material is consistent for each subject: a brief identification of each subject, a review of the preparation for college entry made by each, the sponsorship of the parents and its perceived effect on the students interviewed,

the nature of the college entry experience, the interaction of the student with the new environment and transactions with the environment, the areas of transition that were easiest and most difficult, and the source of support critical to each.

Missionary Dependents

1. Geoff, a male college senior of missionary sponsorship abroad entered college in 1976. He lived abroad fifteen years and reports nine moves.

In discussing his pre-re-entry, pre-college experiences, Geoff notes that it was assumed that he would go to college and that he wanted to go. Ninety-four percent of his class went to college but the preparation for college did not exist. The mail was slow and delayed and representatives did not come to this school to talk about colleges. He did not know what a liberal arts education was. He states: "Initially I resented coming to the states. I call Cameroon home and . . . I think that makes a difference in how one will related. I want to return overseas since I don't consider the states my home." He also notes that "the change of places affected me more than the change of schools." He selected the College of Wooster and he had visited it with his sister who had attended school there. He received information after being accepted.

Upon entry to college, Geoff states that the most difficult experience sprang from his discovery that he "wasn't going to fit in"; "for some reason, I was going to be different." However, he notes that the students in his hall committed themselves "to get him educated on how things go here" and that surprised him. He felt lucky to be with those people. He was reluctant to interact

actively in the new environment and felt extremely awkward going by himself to events. He was well prepared academically and only the size of the school seemed overwhelming since his high school was no more than 250 persons. Academic areas were the easiest for him and social life the most difficult. He relates, "I was not that interested in partying with the seething masses. We didn't have T.V., cars, movies or the theater as options overseas, we had to be imaginative. I was semi-conscious of having most of my leisure time provided for in the United States -- it was there; flip the switch."

In discussing his adaptation process Geoff perceived himself as "really glad he had lived overseas" because "college wasn't so scary after boarding school." "Living overseas makes a big difference, it gives a more liberal view of world affairs and it makes you sensitive to others' points of view." "I was looking forward to coming to the states for school. I didn't articulate any goals and peers stressed goals and goals were stressed in class." In discussing his sense of home, he felt that in his four years in the states he had acclimated himself here and that "subconsciously, I'm an American and I've readjusted myself to my new home -- which was always my home on paper." Geoff found support from floor members in his residence hall and in his network of friends from overseas who were in the states. Letters from family and time spent with his sister were his only back-up system. He became acutely aware of this fact at Thanksgiving. He travelled to visit friends as a way of dealing with the holiday and his feelings of not having a back-up system. "I feel comfortable travelling and in another culture -- where things are at first alien or strange. I really enjoy it."

2. Delores, a female college junior of missionary sponsorship abroad entered college in 1978. She lived abroad sixteen years and reports six moves.

In discussing her pre-re-entry, pre-college experiences, Delores states that her parents and the school she went to were significant in her college choice. "It didn't bother me to leave overseas to go to college, since everyone was leaving at the same time to do the same thing." She says she felt ready to graduate and to go on to something different. She talked to people coming back from college and asked them what it was like. Catalogs were also available at her school. She relates that although she considered India her home -- it was simultaneously a foreign feeling because of her color. Yet, when she came to the United States, her cultural values didn't fit. "I've considered being a missionary just to get overseas because I just feel so unsettled being in the United States. I'm studying social work so I can work internationally."

Upon entry to college, Delores was fascinated by the luxuries. "I had no trouble with the place physically or with the academic work. It was the kids my age that were difficult. Since my experiences were so different they couldn't relate to me. I had trouble relating socially." She indicated that attitudes toward sex, drugs and drinking were more open and that coming from a missionary environment, she was stricter and more conservative. She enjoyed the outings and orientation events and was moderately active in exploring the environment. She felt the large size of college and not knowing everyone personally were significant changes for her. Academically, she was well prepared and enjoyed classes.

In discussing her adaptation process, Delores was committed to graduating and articulated the goal that she would choose her major by the end of Freshman year. Home for her, at this point in time is college. "I usually feel at home wherever I am." The easiest transition was boarding since she had been in a boarding school. The most difficult area for her was social and the "idea of going out." She disliked parties, crowds and the drinking and loud music associated with social events. She enjoyed reading books, watching T.V. and just visiting friends. Her support system consisted of letters to and from parents and a network of parent's friends across the country. The presence of international students on campus also comforted her in the critical times of her transition.

3. Elizabeth, a female college sophomore of missionary sponsorship abroad entered college in 1978. She lived abroad nine and one-half years in Kenya, Tanzania and England and reports three moves.

In discussing her pre-re-entry, pre-college experiences, Elizabeth states that she can't imagine not having lived overseas. She feels she has a more international outlook on life and doesn't know if she'll ever be able to settle down. She was very excited about graduating, the majority of her fellow students would also be leaving London. According to Elizabeth, "In London we lost 1/3 of our students every year . . . you lost friends quickly and at graduation I think only one person out of one hundred fifty at my school didn't go on to college." Her feelings were sadness to leave London, and excitement about going on to college. She was also scared. She chose Wooster because of its reputation and the fact that Wooster had a large number of students from overseas and from similar situations to hers.

Upon entry to college she realized that leaving England was a sad moment and she was reluctant to give up her life style there. The fast pace of life was the first fact that struck her on arrival and she realized that her values and the things she felt important were not shared by her peers. She experienced acute homesickness which was reinforced by her accent, choice of words in situations and the attention that brought from others. She injured her arm and had to drop off the swim team and that heightened her malaise. She notes that she actively explored her new environment and discovered she had been assigned to a special programs residence hall. The size of the school was overwhelming to her. She set goals for herself to be happy at the college of her choice and to remain there for four years. "I've lived many places and I know I can get along if I give the place a chance." "I'd always known that I would come back to the United States and I hoped I would fit in, learn and be open to the people and places." However, she saw many things she didn't like and wasn't sure the things she liked outweighed the things she didn't. "I might just end up being overseas for the rest of my life." Home, for Elizabeth is England, but she can get along here. She misses her family very much. She became quite ill on arrival and also stayed ill during the winter quarter.

In reviewing her adaptation, the academic transition was easy. She mentioned that she had the hardest time in terms of the social areas and what people like to do: driving, partying, drugs and drinking. She felt she hadn't experienced very much. She missed public transport a great deal and felt trapped by a lack of mobility. Her support network existed in frequent letters to and from

the family, and some family friends that lived near the college. She made one very good friend from her dorm and he helped her to understand her peers and adjust to her new situation. Elizabeth mentioned culture shock in terms of the size of things, pace of life, assertiveness of people, the availability of goods and the materialism and ethnocentrism of people in the United States.

4. Harriet, a female college senior of missionary sponsorship abroad entered college in 1976. She lived abroad for twelve years and reports five moves.

In discussing her pre-re-entry, pre-college experiences Harriet notes that she liked it overseas. It's home to her, her parents are still there and her memories are there. She hopes to return to Jakarta at the close of college and find work. Harriet made the decision to go to college herself with the support of her parents. She discussed the choice with school counsellors, teachers who were alumni of different stateside schools and by perusing the catalogs in the school library. "I was a little apprehensive, not so much about going to college but living in the states on my own because I had been very dependent and never away from my parents for any length of time." Harriet was sad to leave Jakarta but excited about "being an American yet never having been in the states." She felt this was her chance to discover what being an American meant. "I was ready to leave high school and come to college and I felt well prepared."

Upon entry to college, Harriet stuck close to her Freshman residence hall. She did not actively explore the environment. "I didn't venture outside the hall. I felt very homesick and did not feel able to call home when the others did." Harriet didn't know

what to expect other than what she read in the catalogs and she found the information she had read there fairly accurate. Her roommate was supportive of her and a friend she had known in her overseas school helped her a lot. He was a class ahead of her. College wasn't as rigid, classes were fine although she found keeping up with history difficult and she articulated goals for herself. Her major goal was to be a music education major though now she's not sure she wants to teach. "College is the only environment I've experienced in the states." She feels at home in the college setting and considers Jakarta her permanent home.

In discussing her adaptation process, Harriet remembers ten intensive weeks of being aware of interacting with her new environment and trying to fit in. "The easiest part for me was academics, classes. The hardest was relating to my peers because of the difference in background." "I felt from travelling I was more open-minded to cultures, other types of people, whereas people I came in contact with lived only in Ohio or in the states and were narrow in that aspect. That was most difficult." Harriet found support through letters from home, a brother in Texas, and a network of overseas friends that lived on the east coast. She visited these people at Thanksgiving and Christmas. Overall, Harriet notes that she adapted easily and that surprised her. She expected it to be much more difficult.

5. Wayne, a male college senior of missionary sponsorship abroad entered college in 1976. He lived abroad thirteen years and reports six moves.

In discussing his pre-re-entry, pre-college experience, Wayne

states that he learned a lot living overseas. He had integrated into Turkish society, spoke Turkish and understood living in a Turkish community. His college counsellor and french teacher helped him to decide where to go to college and he received some catalogs. Upon arrival, he noticed a lot of color all over and the varieties of commodities for sale shocked him. He was extremely conscious of the packaging of articles and a sanitary feeling. "The amount of electricity used surprised me. Huge lights all over the place. It was accepted to use stereos or radios six to eight hours a day." Wayne needed to learn a new language. "I spoke English but was afraid of what people might think if I started talking so the first month I was mute. I didn't speak to anyone unless I was asked a question and I just absorbed things and observed people without saying anything." He was happy to be accepted at a school in the states and did not resent leaving Turkey but rather was excited at new learning ahead. Wayne did not have any other expectations. He decided he would take things as they came and he took his first plane trip across the world alone.

Upon entry to his college environment, Wayne just observed "figuring out why people did and how they did. I learned a lot faster but maybe not better." Classes were interesting, difficult and challenging but he felt more or less prepared. His main goal was "to understand people around me and get as much out of my classes as I could and so I had a different attitude from a lot of other people there." He feels at home in both Turkey and the United States yet mentioned that he becomes ill when he returns to Turkey now because he has lost his resistance to bacteria while in the United States. The easiest transitions for him were classes and being with his friends.

The most difficult was social especially "talking to females and wondering what he should say and why."

In discussing his adaptation process, Wayne noted that for a long time he was an observer. "By observation it was easier than learning by mistakes 'cause I didn't have to suffer. I began to analyze people." His adaptation process took over a year which surprised him. "I thought it would only take a couple of months. I found that I am adaptable and I can go and live but to find out why I live in a certain way takes at least a year." "I'm interested in people and because of that I first observe and try to learn fundamental things about civilization and integrate them and after that I go into other things." He developed support from letters from home and in writing to parents shared impressions of the states with them. An uncle in the United States also helped him initially. He felt that his experience in an American type school overseas prepared him generally for dress and behavior codes on return to the United States.

Business Dependents

6. Benjamin, a male college sophomore of business sponsorship abroad entered college in 1978. He lived twelve years abroad and reports five moves.

In discussing his pre-re-entry, pre-college experiences, Benjamin relates that the time he spent abroad was the best time of his life, especially his high school experience in the Netherlands. He enjoyed the liberal atmosphere there after coming from Brazil and it was in that environment that he made his decision to go to college. He had visited an aunt and uncle the summer before his senior year, had

visited Michigan and Michigan campuses, received information and brochures, applied and was accepted. However, the process of being accepted was complicated by mail problems at two schools who sent information to him without appropriate postage and he had to rely on his Aunt and Uncle to straighten the problems out. In preparation for coming to college, Benjamin remembers a lot of pressure. He took his SAT's but feels that living overseas really distracted him from his studies because there were a "lot more important things to do: skiing in Austria, lots of fun, exploring different places." He experienced a very restricted life in Brazil. "We were not allowed to play in the streets because of security problems and many threats of kidnapping."

Upon entry to college, Benjamin first noticed "the big difference, however, the most difficult thing was not the size but adjusting to the homogeneity of American life." "I felt everything here was mainstreamed; the sameness of the music -- it was all of one type; the drinking age and all that nonsense here really bugs me." Benjamin felt many restrictions on his life upon entering college and re-entering the United States. He actively explored his new environment and learned about it. His classes were not difficult for him but the "transition between high school and college missed or lacked the personal touch." "In the general American community in Holland people were intensely interactive and open to relating, over here it was very impersonal. I felt the people in my dorm were immature. My only goal was to graduate and to enter engineering." Benjamin said that he expected it to be harder academically but he also might have had some "repressed expectations"

of the social scene. The academic area was the easiest transition; the most difficult areas were social and cultural differences.

In discussing his adaptation process, Benjamin reports that he still has not adapted or adjusted and he is choosing engineering as a field so he can seek a job that will take him back overseas. Benjamin characterizes himself as a loner. He derived some support from the rugby club and his circle of friends in it. He notes that adapting is different from adjusting. He can adjust to any environment but culturally, differences complicate things in the adaptation process. He doesn't feel comfortable in the states. "I also feel a little alone -- I guess it's an ego-trip -- the idea of being different." Everything from the music to the police irritate him. "There's a different idea of everything here: bars overseas are quiet, living room style places; here they're noisy." In addition to his rugby club, he developed some support by calling home and visiting. His parents returned to the states when he did. He also had a network of overseas friends that he kept in contact with across the country and in Canada. According to Benjamin, the adaptation period for third culture students is really very long and sometimes friends from overseas become crutches for an individual who does not expand his social circle.

7. Barbara, a female college freshman of business sponsorship abroad entered college in 1979. She lived abroad for two years and reports one move.

In discussing her pre-re-entry, pre-college experiences, Barbara mentioned that she really enjoyed the experience overseas. In being exposed to a new culture, she became aware of her own

narrowness and began to see things in a broader perspective. The school she attended in Colombia was college preparatory and her parents supported her in her decision to attend college. A recruiter came to the school and she wrote and received quite a bit of information on Wooster. She applied and was accepted. Barbara felt panic in getting ready to go to college. She is very close to parents and didn't want to leave them or her friends. She felt she had been "out of the states so long" that going back was hard to face. She also was the chief interpreter for her parents and wondered how they would do without her. Upon entering the United States, however, she was very happy. She felt that she needed the formal break with parents and to seek independence. She also was happy to speak English and to watch the change of seasons here. Barbara wasn't sure she was ready to graduate but she was excited by the challenge it presented.

Upon entry to the college environment, Barbara was passive in the environment. She felt shy and stated, "even the Americans in Colombia were sort of Colombianized; they had taken on many Colombian ways." She was well prepared for her classes but found them challenging. She found college free and more open where her high school had been clique-ish. She enjoyed the freedom women had in the United States and felt the United States was more her home because the discrimination against women was not so intense. Her goal was to become independent. Her easiest transitions were to classes in college and to making friends with women. The most difficult transition experiences were homesickness and missing parents and making friends with males.

In discussing her adaptation process, Barbara notes that she did not have a large back-up system or network of support. Her roommate helped a great deal and a speaker who spoke on adjusting during the first week of school was tremendously supportive. She called home and wrote letters frequently. She became aware that she was very uncomfortable with some of the standards in Colombia relative to women as her adaptation proceeded. She was confused about her feelings on Colombia and felt she needed more time to completely process them.

8. Bonnie, a female college senior of business sponsorship abroad entered college in 1976. She lived abroad for four years and reported four moves.

In discussing her pre-re-entry, pre-college experiences, Bonnie said she wouldn't trade her experience overseas for anything. She had always planned to go to college and in her senior year two of her teachers were very supportive of her in that effort. She was interested in science, applied to three schools that had fine science programs and was accepted at all. She chose the one that had a program that interested her greatly. Bonnie was sad leaving Japan but others would also be leaving. She had been moving quite a bit since she was born, both within the states as well as overseas. Her parents were leaving Japan also though, and she wished that was not so because she would have liked to be able to go back to see them.

Upon entry to college, Bonnie was faced with many differences. She did not understand the social scene, the importance of alcohol and drugs, the new music, the fact that no one was interested in her

experiences or uniqueness. "The culture shock that I didn't have when I went to Japan, I had on re-entry here." The third culture community overseas tries to alleviate culture shock. They went through it themselves and they know ways to prevent it from happening at all. They know what to do so you don't go through these awful feelings whereas the kids here ridicule and they're so awful about your not understanding the language, or slang . . ." Bonnie experienced a lot of competition in her honors classes. She expected people to be mature and study oriented and she was "appalled at cheating and the laissez-faire attitude." Bonnie felt well prepared for her classes and challenged by them. Her goal was to decide on a career. She actively explored her new environment, felt the academic areas proved her easiest transitions and socialization was her most difficult area of transition." My key problems were being lonesome and not really fitting in, and sometimes I felt so old in comparison to others 'cause my values were different and at the same time I felt really immature."

In discussing the adaptation process, Bonnie notes that it was her whole freshman year. She felt alienated, homesick for family and immature. She sought support from a few friends, many calls to parents and frequent letter writing. In commenting on her feelings of home and belongingness, Bonnie reports, "There are times when I still feel out of place in the states but I think I've adapted to that too. I'd like to go back to Japan but at the same time I couldn't because I know it's changed -- so I guess I'm more comfortable in the U.S. as it is now and in my memories of Japan as it was then."

9. Beatrice, a female college junior of business sponsorship abroad entered college in 1977. She lived abroad for two years and reports four moves.

In discussing pre-re-entry, pre-college experiences, Beatrice states that her experience overseas was a very positive one. She notes that she is not going to stay in the United States and wants to return overseas. It was always assumed that Beatrice would attend college and she wished to attend the school her parents had attended. She had great difficulty getting an application and finally had to rely on stateside relatives to intervene when letters, telegrams and telephone calls had not been effective. Beatrice admits being really petrified at the thought of college. She knew she wouldn't be home in time for orientation activities and that further worried her. Her school in Karachi was a "positive, pleasurable school and she wasn't eager to leave it." She felt "out-of-touch." "I had no desire to leave overseas mainly because the pace is so much slower there and I was very, very happy there and not knowing what I was getting myself into made it much worse." She had developed relationships with Pakistanis and she did not want to leave all that behind her.

Upon entry to college, she actively explored the environment with her roommate who became a good friend. She noticed many differences. The size of classes and impersonal presentation of material overwhelmed her. "We socialized with the teachers overseas. They were really good friends of mine and I knew them very well." It was also overwhelming when she went from knowing everybody in the class overseas to not knowing anybody in the class at Michigan State. Her major goal was to keep her average above a three point and she

is accomplishing that. She feels more at home in her "overseas" home than in the United States. Beatrice says she finds it difficult to relate to the things people think are important here. She feels American students are narrowminded, prejudiced, and not very open to new experiences. She feels United States students are cut off. "We were in Karachi when there was a 24 hour curfew and martial law and it didn't affect me the way a lot of people would think it did." The easiest transitions for her were in the academic areas; the most difficult were in the social area. As Beatrice put it, "bringing myself down to where they look at things was very difficult. I had trouble establishing that."

In discussing her adaptation process, Beatrice drew a lot of support from her family and took on three jobs to finance a return to Pakistan in that summer. She feels she is still in her adaptation period and she still observes and watches people. Not being able to drive, or having a driving license was critical during this period for Beatrice. Her key event was getting her license and being able to be mobile again. She disliked the cold in the United States and found it added to feelings of despondency. Beatrice reports, "Students who graduate from overseas schools have a different outlook toward a lot of things that affects how they deal with people." A friend from her overseas school visited her and she found that even though they had not been close overseas, she could relate better to her than the closest stateside friend because "she could totally see where I was coming from and why I felt the way I felt." Keeping in contact with the overseas network of people helped Beatrice a lot. Beatrice feels her adaptation period is awful. Her goals are

to stay alive while in Michigan and to go overseas through the Peace Corps when she graduates.

10. Federico, a male college freshman of business sponsorship abroad entered college in 1979. He lived abroad for sixteen years and reports one move.

In discussing his pre-re-entry, pre-college experiences, Federico states that he feels and identifies as a Latin American since he has lived his life since he was four years old in that environment. He decided to come to college in the United States because the program in the field of telecommunications was more advanced here. He applied to the most progressive programs listed in catalogs and decided to come to Michigan State. He was nervous before coming to college in the United States. He knew he would miss orientation activities and hoped he could cope with the new environment. In another way, he was excited about a new horizon and a new frontier. He was very busy before coming and so he didn't think too deeply on it. He noted that coming to the states for school was much more expensive than staying in Lima so he wanted to learn as much as possible from the experience.

Upon entry to the United States and arrival at college, Federico experienced what he called culture shock. He was in an overassigned room, floor party behaviors (drinking and smoking pot) upset him greatly and his roommate threw him out of his room so that a girlfriend could stay there. Federico felt these behaviors were too liberal and he changed rooms and sought to modify his situation. He was passive in exploring the environment. He characterizes himself as an observer, "as one who interacts after others have made the

first move." He found he was well prepared for his classes, had good study habits and the academic transition was the easiest. Most difficult for him was adjusting to the social aspects of college life, the American style of life and culture shock in general. He feels his home is definitely Lima and he will return there as soon as his academic work is completed.

In discussing his adaptation process, Federico explained that he could not adjust to the liberalized social mores he found in the United States. A friend of his father's who lived in the community invited him to spend most of his free time with the family. He chose to do this. He also wrote many letters home, telephoned frequently and returned during vacation periods. Federico does not think he will adapt to the United States; in fact, if he adjusts at all he thinks it will only be in the academic area.

11. Frances, a female college senior of business sponsorship abroad entered college in 1976. She lived abroad for seventeen years and reports three moves.

In discussing her pre-re-entry, pre-college experiences, Frances reports that living abroad broadened her view of the scope of the world. She feels very fortunate to have "seen everyplace and experienced different cultures." She applied to a university near where her brother lived in the states and once accepted, made plans to attend. Before coming to the United States and entering college, Frances began to withdraw from others in her overseas setting. She lost a lot of weight and describes herself during this period as a loner, selfish and scared. She felt she wanted to leave Japan and leave her overseas high school. She accelerated her senior class

year, graduated in January and worked in a Japanese restaurant for six months while touring Japan for the last time. She came to the states and reports, "I was ready for a change with open arms when I came."

Upon entering college, Frances felt like a left-over from Japan, noticeably different and very naive. She reports that she didn't know how to drive, or balance a checkbook and found it degrading to have to use her passport for identification purposes. She was amazed at the bigness of everything from cars to the school itself and she felt anonymous. She experienced cultural and academic problems, was treated by others who didn't appreciate her experiences as "Miss rich girl," and couldn't play softball. She learned to play softball and is now on the team. Frances feels her adaptation is still on-going but the beginning was the roughest time for her. She expected to jump right in and be mature and adapt quickly but that did not happen. She was passive at first in exploring the environment. She felt that she needed to work so she got a job in the area of nutrition. She felt well prepared for classes but found that difficult at the outset. Her goals were to get through college, to do well and to please her parents. Presently, Frances feels at home in Michigan. Both parents are American citizens and so she knew at some point she would surely return here. She is very sad about leaving Japan and forgetting the Japanese language. Her most difficult area of transition was in the social area of being accepted. She relates, "I was very much different and when I first wanted to come back I was proud of that difference. I was proud of saying I was different but not proud of the difference. She reports that her loneliness was self-indulged and her peers built a wall because of

her father's executive position overseas. She very much cherished the idea of going to college, being with people who could speak English and having the same culture as those around her.

In discussing her adaptation, Frances says it's still happening. Building support consisted for her in many telephone calls to family. She also wrote many letters and got together with family as much as possible. Not having a car presented a big problem. Her friendship with a male peer was very important to her and working brought her great satisfaction. She notes that she chose to be lonely at the beginning and indulged herself thereby delaying the on-going process of adaptation. She was firmly committed to completing college but was sad about the losses of overseas experience.

12. Gavin, a male college senior of business sponsorship abroad entered college in 1976. He lived abroad for eighteen years and reports six moves.

In discussing pre-re-entry, pre-college experiences, Gavin discusses his feelings about being overseas. He reports, "I absolutely love being overseas and I hope to continue to go abroad." He applied to the college his two sisters went to because he was impressed with alumni from there. Gavin had been to the states once every year so going to college was not an overwhelming step for him. He was excited, ready to leave but apprehensive about unfamiliar American customs such as T.V., drinking and drugs. He did not do any significant preparation, just decided "to feel the experiences out."

Upon entry to college, he was happy to be coming to a small school and that made a difference to him. He felt he would be an

underdog since he was so unfamiliar with the environment. He actively explored the environment. Gavin states, "I jumped into everything and sank. I participated in student government, craft classes, lectures, frisbee, waterpolo, everything." In sports, you came from being a star overseas to barely qualifying for participation. It was a blow to his ego. The easiest transitions for him were just making friends. The most difficult transition areas were academic competitiveness, the social practices of drinking, drug use and homogeneity of music. People were not aware of diversity in either music or recreational activities. "I wouldn't want to use the word ignorance in a derogatory sense, but they just were not aware," Gavin states.

In reviewing his adaptation process, Gavin notes that he has adapted to American ways. He made different groups of friends to fill his support needs: those willing to discuss and those not. "I've made myself aware that - not being cocky - I'm the international person they can refer to. I start up arguments and discussions . . . I try to get them into my sphere of thinking." I joined a local fraternity and that helped me with the balance. He returned to Iran for visits and he wrote many letters. Peers were significant to him. "They didn't understand where I was coming from but they were willing to put up with me.

13. George, a male college senior of business sponsorship abroad entered college in 1976. He lived abroad eight years and reports three moves.

In discussing his pre-re-entry, pre-college experiences, George relates that he enjoyed living overseas, meeting all the different

people, getting a world perspective, seeing the geography and the beaches. His parents were significant to him in making the choice to go to college and when his family came home on home leave, he looked at colleges in the area where his parents had lived. George didn't prepare for coming back and it was only when his ideas for a construction job didn't pan out that he decided to actually enter college. As far as returning from Iran to attend college, George notes, "I always thought it was going to come and we'd have to come back," He felt good about graduating and entering college since he hadn't really planned on it.

Upon entering college, George experienced culture shock. He experienced more "culture shock" in returning to the United States than he had in moving from South Africa to Iran. That fact surprised him. He had trouble getting back into the American life style and way of life. He describes it as "doing bongos, jive talking and playing basketball." George had never played basketball; overseas, rugby and soccer had been his sports outlets. He did not initially explore his environment actively, but he waited for things to happen and didn't participate much. He felt academically well prepared and had expected to fit in quickly. He felt college work was more interesting and rewarding. He did not articulate any goals. Easiest transitions for him were in the academic area and most difficult were social events, "group things, parties and floor activities." He couldn't get along with his peers on his residence hall floor. "They were jocks and only into football. I lived there a year and then moved off-campus. It was much better."

In discussing his adaptation experiences, George notes that

"culture shock" was a large part of it. His support base consisted of one good friend that he made early in the year, calls and letters to parents, visiting his brother in the states and returning during Christmas and summer holidays to Iran. He feels South Africa is home but is developing an interest in international politics and in choosing a major in that area has become disturbed about apartheid and its ramifications. "I experienced a lot of alienation. I was alienated by attitudes people had about things that were different -- the group mentality. Expressions and ways of doing things were strange. It was a stage in my life. Moving -- you don't have a firm base to set growth in or look back on or set future goals from." George immersed himself in studying politics and reading.

14. Henrietta, a female college junior of business sponsorship abroad entered college in 1977. She lived abroad for eighteen years and reports five moves.

In discussing pre-re-entry, pre-college experiences Henrietta stated that she felt positive about her overseas experience. She noted that the experience gave her a world perspective and she viewed countries more objectively. Her decision to go to college was most influenced by her parents and the environment of a college preparatory school. Everyone in her class was going to college so it seemed a natural event. She reviewed catalogues and brochures, met a recruiter from one college and applied to three schools. Her family made a trip to the states the summer of her junior year so that she could view different college environments. She selected an environment close to some family friends. Henrietta spent her whole year thinking about what she had seen in the summer and she felt that visit

helped to reduce the culture shock she experienced. She was excited to be going to college because she wanted to be a certified teacher.

Upon entry to college, Henrietta experienced feelings of strangeness. She says, "I thought I could never live here. But then I thought I could probably live anywhere." "I think I could stay in the states for a while but eventually I would like to live in Europe." Conversation, according to Henrietta, had to do with peers sharing high school experiences. She felt detached from varsity sports and high school band chatter and it made her feel very different. People were not interested in her high school experiences. She felt very homesick and uncomfortable and searched for people with foreign experience. She associated with some foreign students but that wasn't exactly the same. In recounting her expectations of the new environment, Henrietta says, "I expected that people would not understand and so I purposely detached myself. I think I expected the fast pace, big shopping center, lots of chewing gum: the stereotypical. I also expected a tranquil college environment. I wasn't really sure how to act as a college student in terms of what is done and what isn't." Henrietta was really passive in terms of exploring the environment for half of her first year. Easiest areas of transition for her were academic and the freedom she experienced to structure her own time; most difficult were social areas, fitting in, knowing how to act. Her goals were to prepare to teach school and to have a really good college experience.

In discussing her adaptation process, Henrietta notes that initially it was a negative experience fraught with culture shock, confusion and general ambiguity of feelings. Although she enjoys the

freedom in the United States, she still views Europe as her home and wants to return there. During initial adaptation, the need to talk about what you're experiencing with someone is very important. She wrote letters and received them frequently. She also called home and returned overseas twice a year. Each time she returned she went through a mini-shock again. "Each time I came back with somewhat the same feelings. Perhaps going home wasn't real good." According to Henrietta, "bringing people together who can share experiences is the best thing" and would provide the most support.

15. Hans, a male college junior of business sponsorship abroad entered college in 1977. He lived abroad for five years and reports one move.

In discussing his pre-re-entry, pre-college experiences, Hans notes that living overseas taught him a lot and he feels he understands people better but in another sense it hindered him because when he returned he experienced strong culture shock. Hans' parents were significant in his decision to go to college and since he figured that eventually he would be living in the states permanently, he decided to go to school in his home state, Michigan. Originally, he decided to go to a school that had an excellent wrestling team and at the same time an osteopathic medical school. He reviewed catalogs and brochures and made his choice. Hans talked to people who were going to college when they returned to England to visit. He felt it was hard to prepare himself for the experience because he didn't have enough information. Counselors were helpful to him but he wanted to see the campuses. It was hard for him to leave London and his girlfriend there but he was excited to be coming to University.

Upon entry to college, Hans experienced social problems. He disliked his freshman male peers intensely. "They seemed about five years younger than the people I had been with over in England. They were all getting away from home for the first time and going nuts, going wild." Drinking behaviors disgusted him. He had been drinking for several years but not merely to get drunk. He was extremely homesick for his family and his girlfriend. He felt that he had been set down in "a whole race of teenagers," living in a town where everybody was the same age. He was passive in terms of exploring the environment but if he had to do it over again he would be much more active. Professors tested you, not on the material but your ability, according to him. He had to quit the wrestling team because coping with the environment and attending to academics became full-time pursuits. He felt intense stress and culture shock. The easiest area for him to cope with was academics. The most difficult area was the peer group. He got involved in a fight and changed residences. He found two alumni from his overseas school and moved on the floor where they lived. He socialized with them and began to be more a part of things.

In discussing his adaptation to the new environment, Hans says it lasted in its initial phases more than six months. People were not interested in hearing about his experiences so he didn't share information but felt a great need to do so. He felt he was broadminded as a result of his overseas experience, open to diversity, more cultured. He knew more than his peers and had developed more from his point of view. Teachers overseas were personable and cared as opposed to the professors he met in the University. His

interest in science grew out of a biology class and a physiology class in High School that was fantastic. At the University level, teachers weren't interesting and didn't care about students according to Hans. He changed from a science major, abandoned ideas of medical school and went into packaging which he is enjoying. His major goals were to get good grades and continue wrestling. He discontinued wrestling because culture shock, academic pressure, dieting and practice were too much for him. He returned to England for vacations, called and wrote home. His two overseas friends at the same college were also a support for him.

16. Hilda, a female college freshman of business sponsorship abroad entered college in 1979. She lived abroad eighteen years and reported four moves.

In discussing her pre-re-entry, pre-college experiences, Hilda reported that she was grateful for it. She felt lucky, broadened by the experience of meeting new people and experiencing other cultures, and excited and scared anticipating college. Her parents encouraged her in making the choice to attend college and a college recruiter who visited her school shared many ideas with her on college choice. She received brochures and made her choice. She chose a college where other friends had gone. Her school had a senior seminar course to prepare the seniors for the college experience ahead. Hilda felt it was very helpful. Forty seniors out of forty in her graduating class went on to college. "Although I didn't want to leave Korea, I guess I had always planned on coming back to the states to go to college so I accepted the fact of return."

Upon entering the United States, she was met by her grandparents

and taken to college. She mentions that she had a good advisor and that her only expectation was to get a good education. She was passive in interacting initially with the environment. The easiest transitions for her were in the academic area. The most difficult area was the social one. Coming from a Missionary school, she was conservative, shy. She felt old-fashioned and didn't like partying behavior. She felt there was a great emphasis on drinking. Another key problem for her was that her parents had returned to the states and her father had been called off on business to China while her mother was experiencing intense culture shock. Both she and her mother shared the difficulties of adjustment over the telephone. It was quite depressing.

In discussing her adaptation period, Hilda notes that she made two good friends who helped her a great deal. She wrote and called home frequently and kept in touch with a network of overseas friends. She continues to regard overseas as home since she grew up there. "Overseas people mind their own business more. I don't know if that's really true but overseas you live in big cities and here it's more rural." In terms of leisure time, Hilda remarked on the fact that in the United States people always had to be doing something. Overseas, there really wasn't much to do because there was curfew from 12p.m. to 4 a.m. but people had fun just being together. People here in the United States had different values and the environment was too liberal for her taste. Hilda chose to go into the Computer Science field so she could be employed overseas. "I like moving around rather than living in one place." According to Hilda, it is important to be able to share experiences during the adaptation process with other third culture students. Two really

good friends of hers were interested in her overseas experience and let her talk about it. She also got involved in a volunteer program -- Boys' Village -- which made her feel wanted and needed during this period. She is continuing her involvement with it.

17. Karen, a female college senior of business sponsorship abroad entered college in 1976. She lived abroad fifteen years and reports five moves.

In discussing her pre-re-entry, pre-college experiences, Karen relates that her overseas experience was wonderful. She enjoyed getting to know the people, different life styles and the beauty of different countries. Teachers played a significant role in Karen's decision to attend college and her choice of school and program was made on the basis of which ones would facilitate a return overseas for her. Since she had spent so much time living in hotels and she liked it, she decided on a Hotel and Restaurant major and a university that offered a fine program in that area. Karen was sad leaving her overseas high school and her friends. She originally wanted to go to Switzerland and stay in Europe so she wouldn't lose her languages but part of her also wanted to come to the United States. She felt ready to go to college and thought the time right to re-enter if she ever was going to re-enter.

Upon entry to college, Karen thought the dorms were like prison cells and "I swore I'd never stay in them." She started to work immediately in the dorm on a paint crew and made friends with her fellow workers. She actively explored the environment and articulated her goals as graduating in Hotel and Restaurant Management and returning overseas. The easiest area of transition for her

was getting to know people. The most difficult was starting to talk to people. She found they were not interested in her experiences. She wanted to talk about things she knew. Others would "tune out." Her English was not too good on return and that was another problem for her. Classes were not difficult except in the area of English writing. She received word of friends from her overseas school and one of her best friends had a nervous breakdown upon return. She found that depressing. She feels at home nowhere. "I have no sense of home, now."

In discussing her adaptation, she notes that it was difficult but she feels she made it. The Counseling Center had good programs and the support of her boyfriend and the paint crew were crucial. She was upset by not being able to drive and got her license as soon as possible. Karen felt that was an important part of what people did here. Her adaptation is still on-going. She did not return overseas since her parents are now en route to a new post, Venezuela, after having returned to the states. Working helped her adapt more easily.

18. Tania, a female college junior of business sponsorship abroad entered college in 1977. She lived abroad seven years and reported one move.

In discussing her pre-re-entry, pre-college experiences, Tania reports that her overseas experience enriched her background and helped her to appreciate diversity and differing cultures. Her parents were significant to her in making the choice to go to college. In fact, it was not a choice for her but a parental expectation. Tania wanted to go to Veterinary School and some student teachers

assigned to her overseas school interested her in Michigan State. She applied to four schools; was accepted at four and chose Michigan State. Tania had transferred from British to American school to avoid the pressure of A levels and to facilitate her entrance to college in the United States. As a United States citizen, she felt it important to come to the United States for college and she noted that overseas "Americans and British don't associate even though they speak the same language. They stick in their own little groups and it's hard to understand when they're all part of an English-speaking minority." Her American school helped her to apply and facilitated her acceptance to college.

Upon entering college, Tania felt lost. The largeness of the college environment overwhelmed her. She expected fences around it but didn't see any. She was moderately active in exploring her new environment. She found the academic area her easiest transition even though her pre-vet classes were challenging. She liked the convenience and modernness of the states but felt the pace was very fast. Social patterns were the most difficult to handle, the use of slang, the things American teenagers did that she didn't know about. She said her values were British -- and Chinese-American and noted, "I had to keep my eyes open and observe to see what I was supposed to do." It was very difficult realizing that people were not going to do things for her here. She had to do things for herself. That represented quite a change for her.

In discussing her adaptation, Tania says it took a good term. It was difficult to adjust to the freedom especially in social life. She wasn't used to the spontaneity she found in the states. "I was

always turning around to ask permission and I couldn't so it was strange." She developed support by visiting at Christmas break, calling frequently and having her father call her. She became good friends with her roommate and visited her roommate's home. She noted a "bunch of adaptive things" in talking about her own adaptation. For a third culture person, it is important to share what you're going through with people who understood. The fast-pace in the states combined with culture shock makes re-entry a difficult time. It is important to realize that people in the states "can't understand other places or bi-lingual settings" and that makes it all much more taxing.

19. Tora, a female college junior of business sponsorship abroad entered college in 1977. She lived abroad for six years and she reports one move.

In discussing her pre-re-entry, pre-college experiences, Tora notes that she enjoyed living overseas a great deal but she initially had trouble adjusting to her overseas move. It took her at least a year and the realization of the fact that she could travel to make her attitude a positive one. In retrospect and irrespective of the first year, Tora valued the experience highly. The decision to go to college was not hers but an enduring expectation her parents had for all children in the family. She was in a college-preparatory environment where 98% of the students attended college, the rest some specialized European post-secondary experience. She attended the same school as her parents did. She had visited the school on a trip to the United States when she was in tenth grade and talked to the Admissions Director. She enjoyed her visit very much. She was

worried about the size of the institution but the Director pointed out that it was like a small city and sooner or later the transition to largeness would have to be made so it might as well be made at the college level. She registered for a small residential college within the larger University environment. In addition to her visit to the states, her college had a college day and she wrote for information brochures and catalogs and filled out applications to three schools. Once she had made her choice of schools, she was able to be in the states in time for Orientation which was helpful to her.

Upon entry to college, Tora saw her peers with their parents at Orientation and she felt independent to be able to go through it alone. "I was independent and I could walk on my own and get around by myself. . . I thought: I can do it on my own and my peers seemed as children with their parents." She was exhausted. The conveniences in the United States amazed her and she couldn't believe that students could have pizzas delivered to their rooms by making a telephone call. Although there was a feeling of independence, Tora also felt very alone. She remarks, "I knew I was going to be the only one from my high school there and I had no connections anywhere in the United States." She observed people carefully and met a young man the first week who was to be her boyfriend for a long time. Easiest for Tora were her classes but although they did not present overwhelming difficulties, they were challenging. Most difficult for her was the experience of culture shock, managing her time in doing final

papers and balancing the academic and social aspects of life. "When I came here it was like I blossomed." "Socially, I had a blast." People's attitudes were another problem for her though she could be friends with anybody, she felt people in the states were narrow. She did not enjoy the way people "party-ed" but found they accepted her even if she didn't participate in the drugs and drinking.

In discussing her adaptation, Tora states that she called home frequently and wrote many letters. The president of her overseas class committed suicide in California, another overseas classmate developed anorexia nervosa and Tora wondered how she was hanging on. She felt tension building and worried a lot initially. She mentions that her network was really important to her and when things built up to a fever pace she "wrote like crazy" or visited a friend from overseas at another campus. When her parents returned to the United States it re-opened the whole adaptation process for her. She had become aware of the telephone as a way of doing business errands, she felt adapted and tried to help the rest of the family on their re-entry. She sought help at the counseling center during the toughest times. She notes that adaptation is experienced differently by different people based on how you view the experience, how independent and outgoing you are and how well you are able to adjust. Tora feels if you adjusted well to your overseas posts you probably will on re-entry and the adjustment pattern may be a parallel one. For her, it seemed to be. She also felt that length of stay made a difference. One of her friends who had been overseas for only a year had the worse re-entry experience reported to her by her overseas friends. She also notes that it's important to know that you can go back.

"I would have died if I couldn't go back." Going back gave her closure, a sense of finishing. Finally, Tora felt how much you interacted with the culture you were in and how much a part of the overseas host culture you become is a crucial factor in re-entry and adaptation on return.

20. Thomas, a male college freshman of business sponsorship abroad entered college in 1979. He lived abroad for eight years and reports one move.

In discussing his pre-re-entry, pre-college experiences, Thomas states that he loved living overseas. His parents were more free and living was less restricted for him. It was assumed that when he graduated, the family would return to the United States and parents were significant in helping him with his college choice. All his friends were leaving. He was sad to leave Germany and his friends but excited to go to college and involve himself in a wider variety of activities and events.

Upon entry to college, Thomas went through the orientation process and was overwhelmed by the size of the place. He enjoyed the friendliness of people and attended the opening football game. His sister was attending the same university so he also spent some time with her. He actively explored the campus and tried to get involved though he says that is not his usual style. He prefers to observe and wait for things to happen. His goals, though he didn't articulate any at that time were in the areas of sports and academics. Easiest for him were transitions in the academic area. Most difficult for him was dealing with the United States environment which he felt was very restricted. He felt people always telling him what to do. It

built up so badly one night that when his Resident Assistant in his Residence Hall told him to turn his music down, he went outside and started to steal license plates. "It was my frustration I would guess you would say, from all this buildup." He is now on probation and working on some special projects with a counselor. Thomas feels his adaptation is still going on. He doesn't like his peers and says he's difficult to live with so it's hard to find people to move off campus with and get an apartment. His family has been his support base. He feels his morals are different and different things are important to him. Thomas notes that young people drink to get drunk and those who don't drink put on a self-righteous attitude. "Overseas the people that drank and the people who didn't drink would all get together and have a good time." He feels that's not so here and he misses the openness and freedom he felt he had overseas.

21. Wendy, a female college junior of business sponsorship abroad entered college in 1977. She lived overseas seven years and reports three moves.

In discussing her pre-re-entry, pre-college experiences, Wendy noted that she loved being overseas, seeing different things, different cultures, peoples and attitudes. It had a great effect on her. Wendy had no intention at all of going to college. She went as a result of a friend in the states sending an application request in for her and pressuring her to follow through. She did so, was accepted and decided to study microbiology as a way of returning overseas. She did not get ready to go to college because she didn't expect to go and after her acceptance she just left Mexico and arrived

here in the states. She felt if she were going to college at all, it might as well be in the United States so that her degree would be internationally recognized. She was ready to graduate and ready for a new experience.

Upon entry to college, Wendy found that she was tripled in her room and that was a disaster for her. Easiest areas for her to adjust to were the academic ones. She also enjoyed meeting people but didn't feel she got to know them and loved being in a youth environment. She went to every concert possible and actively explored the environment. Most difficult for her was the lack of public transportation. She says, "You can't travel around the City of Lansing as easily as you could around Mexico City which was five times as large. She missed the personal contact in her classes but made a close friend out of one of her roommates. She expected people to be very intelligent at college and involved in intellectual discussions. She did not find that to be true. She found major differences in the area of sports and had a lot of trouble getting involved in varsity sports since her school had not been scouted. Her goals were to keep her grade point up, to graduate, to get to know the United States again and to return overseas. She feels that her sense of home is still connected with overseas. "People overseas are easier to get to know, more open and they appreciate me more over there." Americans were friendly on the surface but in reality more cold, according to her perceptions. She also hates the cold weather and had no winter clothes.

In discussing her adaptation process, Wendy felt that her participation in a spanish dialogue conversation group helped her a

great deal. She called home a few times, wrote many letters and got a good deal of support from her friend in Detroit, who had pressured her to come to college, and her one roommate. She spent time with her roommate's family and they made a "home away from home" for her. She was surprised at the narrowmindedness of the American public school system and the lack of exposure Americans had to other people and other cultures. She missed her overseas environment very much.

Analysis of Re-Entry and Adaptive Experiences as Reported by Interviewees

In the foregoing section, a description of the pre-re-entry situation, college entry experiences and perceived adaptation transactions are presented for each subject. These presentations are included for the purpose of identifying themes both reported on re-entry to the United States and on entry to the college environment so that the adaptive process of third culture students may be studied and significant themes for this population may be further analyzed in the light of current literature and scholarship and the scheme of Dr. Raines in investigating the adaptation of United States students. An overview of all the experiences of all the subjects provides a framework for understanding the perceptions subjects have of their overseas environment, the initial impressions they make on re-entering the United States in their college environments and the process of adaptation involved as they re-enter the United States and enter college. For purposes of analysis, major themes from among some of the commonalities observed are selected.

As the transcriptions of interviews were studied and the perceptions of the subjects reviewed, it appeared that Raines' adaptive

transactions did play a part in the adaptation process of the subjects, however, although the components were similar, the dynamics and content of the transaction management differed. In identifying themes, it seemed appropriate to begin with the areas identified by Raines and his colleagues yet to state those areas in terms of the approaches and descriptions that third culture experienced youth gave them. There appears to be a high degree of congruence in the content of each area but a divergence in process as third culture youth approach their adaptive transactions from their experiential base and sense of self discussed in the previous chapter.

The themes students articulated the most frequently centered around the importance of their overseas experience to them and the positive value they placed upon it; the "fact of return" that they internalized while living overseas and the appropriateness of that return event at the time of college entrance; the sense of loss and feelings of grieving associated with return to the United States; the frustration of not being able to share their overseas experiences fully with peers and certain judgments they made on their United States peers because of that fact; the difficulty they experienced in the social area of interaction and the ease they experienced in the academic area; the articulated goal to return overseas for career possibilities; and the perception of self as observer, not participator, in the entry to college, re-entry to the United States event.

In reviewing the transcriptions of the interviews, it appeared that these expressed themes did conform roughly to some of the adaptive transaction areas identified by Raines and his colleagues in

investigating the adaptation of United States freshmen. The content of the transactions: activating commitment, developing support, adjusting expectations, prioritizing goals and transposing identity, appeared to be present in the adaptive process of third culture students but the complications of mobility experience, re-entry and culture shock, divergent valuing frameworks and a developmental difference in third culture students in the areas of identity formation and ambivalent perceptions of self, emerge strongly.

The analysis of the experiences shared by third culture interviewees through the matrix of adaptive transactions postulated for the United States college entry students at Michigan State seemed appropriate in order to assess the degree of congruence in the nature of adaptation to college for third culture students as compared with their United States peers and the areas of divergence within these adaptive transactions. The reasons why this divergence might occur is also explored from the framework of experiences shared in the areas of perception of self and perception of environment articulated by third culture interviewees.

Commitment to the New Environment in Relation to the Subjects' Perception of Home

Success in adjusting or adapting to a new environment requires a certain level of commitment to that adjustment. An ability to fit readily into normal patterns in an environment facilitates the deeper aspects of adaptation in a new environment. The subjects in this study share the reality of a mobile overseas pattern of life. They have experienced series of adjustments to different countries and cultures in the framework of integral nuclear families. They are all sponsored

in their overseas role by business or missionary groups and their presence in the overseas setting is derived from the fact of sponsorship. Since in all cases presented here, that sponsorship center is located in the United States, orders to move, levels of position, salary and economic benefits are determined in the United States and periods of "home leave" designate the United States as a "home" base. This is true for both the missionary and business TCK's interviewed and is expressed by them. The very fact of "return" and when it will be is determined in the United States by the sponsoring organization's executive leadership. These facts are critical in viewing the commitments both to re-entry and to college entry on the part of the subjects interviewed. In discussing the level of commitment more difficulty arises.

The third culture is a homogeneous one in relation to the facts of entry to the culture and return from it. Entry to the third culture is generally determined by a sophisticated knowledge base in a certain area. Return is assured, at some point, because the generations in the third culture exist only in terms of the length of time and experience in that culture. There are no "old age roles" in the third culture nor need for a gerontology of third culture persons in a chronological sense. The "fact of return" is internalized in each third culture member but feelings about return or about what will happen on return or how return activities will be managed are not carefully planned.

Geoff (missionary) relates:

Subconsciously I'm an American and I've readjusted myself to my new home what was always my home on paper.

Elizabeth (missionary) notes:

I'd always know that I would come back to the United States

and I hoped I would fit in, learn and be open to the people and places.

Harriet (missionary) notes:

I was excited about being an American yet never having been in the states. Coming to college was my chance to discover what being an American meant.

Beatrice (business) offers:

It was assumed by my parents, school and myself that I would attend college and return to do that in the United States.

Frances (business) was anxious to return to the states and

comments:

I was ready for a change with open arms when I came. Since my parents were American citizens, I knew I would surely return to the United States.

George (business) relates:

I always thought it was going to come and we'd have to come back.

Hans (business) notes that he always figured that eventually he would be living in the states so he decided to go to school in his parents' home state.

Hilda (business) states:

Although I didn't want to leave Korea, I guess I had always planned on coming back to the states to go to college so I accepted the fact of return.

Tania, as a United States citizen, shared that she felt it was very important to come to the United States for college.

Students interviewed always responded to questions about return as if it were a definite phase in their mobility process. However, the fact of return and the implementation and duration of that return are different matters. Return for most was but one more move, one more phase in the mobility process.

Acceptance of the "fact of return" generated an initial commitment to

re-entry. Many felt that the adjustments made to other cultures and other geographic locations would help them in the re-entry process. However, most expressed that indeed it was not so for them and they were surprised. This affected the level and intensity of their commitment after the first days of re-entry.

In their overseas environments, subjects were very much influenced by their sponsorship reality, and the support services provided directly or indirectly by their fathers' work in the overseas area. They enjoyed privileges, travel, and a better than average socio-economic reality as a result of the sponsorship role that their fathers were expected to play in the international sphere. The responsibility deriving from the privilege of such an enhanced life-style became the obligation to be role models in the social, academic and personal spheres. Norming in the third culture resulted from observing both within the "environmental bubble" as well as the host national environment. Parents are held responsible for the behavior of dependents and behavior which threatens the sponsor has an effect on parental employment. Observation was important and the subjects referred to themselves frequently as observers. The third culture American environment was assumed by subjects to be a valid piece of American culture, complete with school and services. The overseas school fostered that impression. It was expected that this "environmental bubble" was what each would find on return. Dissonance resulted when the "environmental bubble" experienced abroad was not congruent with the culture to which they returned. Levels of commitment were reduced in the case of many and surface adjustment became the priority. The subjects who considered themselves very highly visible Americans overseas found themselves peripheral Americans on return. This

was less true for some of the missionary subjects in third world environments than for missionary or business dependents in Western environments. Unfamiliar with the socialization patterns experienced by peers, unable to share experiences and feel understood, unaccustomed to the social norms and uninitiated into the developmental stages that United States experienced high school students had undergone, they were shocked into realizing that they were more different from their United States peers than they had anticipated and that diversity and uniqueness were not highly valued in the new environment.

Barbara relates:

Even the Americans in Colombia were sort of Colombianized; they had taken on many Colombian ways.

Frances states:

I was very much different and when I first wanted to come back I was proud of that difference. I was proud of saying that I was different but not proud of the difference after a while.

Many subjects commented on the differences of scale, the size was overwhelming to them and the impersonality of the environment.

According to Benjamin:

In the general American community in Holland people were intensely interactive and open to relating. Over here it was very impersonal.

The homogeneity of the college culture, which for this population became American culture, also alarmed them. Benjamin reports:

I felt everything was mainstreamed: the sameness of the music -- it was all of one type; the drinking age and all that nonsense here really bugs me.

Hans relates that he felt he had been set down in a "whole race of teenagers", living in a town where everybody was the same age.

Most subjects agreed that they were committed to graduation and to adjusting to the environment in order to facilitate that objective but

for many the level of commitment to return to the United States and to adapt to the United States environment remains a superficial one. Subjects continue to chronicle this experience as one of many in a mobile life pattern.

Developing Support in the New Environment

Building a resource system that facilitates transition is an important aspect of adaptive transactions. In the overseas environment, networks of support are established to facilitate the mission of persons representing the United States abroad. From one geographic location to another these networks differ but they are usually present in each location. There has always been a type of parochialism attached to American communities abroad and at this particular historic time that appears more true than ever of the "environmental bubbles" of American culture the subjects experienced. This parochialism is necessary to protect the primary reason for third culture mediation to be there and to successfully address their primary tasks. Changes in the international situation affect the third culture community rapidly. Strategies to implement safety and security measures are planned and immediately implemented. In a time of increased terrorism and political instability, hostages, international kidnapping and curfews, subjects stated the support they felt from leaders of the overseas community was extremely strong and reassuring. On their return to the United States, their expectations of a support group already established, were an internalized part of their overseas historic experience.

Bonnie relates:

The third culture community overseas alleviates culture shock. They all went through it themselves and they know ways to prevent it from happening at all. They know what to do so

you don't go through these awful feelings whereas the kids here ridicule you and they're so awful about your not understanding the language or slang..."

Overseas communities are frequently protective of their members. Valued persons in representative roles are frequently vulnerable in the international sector. The absence of the extended family group is filled by the network of friends and colleagues stationed in a particular place at a particular time. Parents provide the overwhelming support for their dependents. The series of particular moves of a family experience are unique to that family and the bonding that results from this uniquely shared mobile history is compounded by the fact that parents as well as children are in representative capacities and the behavior of children in an international setting is strictly prescribed. Parents and their dependents must cooperate to remain valued members of the community and support is given and received in the nuclear unit. Problems are not shared in the peer group often because of the effect of these problems on role and status within sponsorship categories. Third culture dependents, therefore, are very much dependent on parents for support in a unique way. Parents are also dependent on their children for support. This co-ordinate relationship sets up a non-peer related pattern and third culture students appear to seek support from adults. This becomes a crucial variable when developing a support group with a United States college situation where a peer culture exists and the categorical age definitions within groups are significant. Students in overseas schools related personally and socially with many adults including their teachers.

Beatrice's views on support in the college environment grow out of her inability to make personal contact with teachers as friends. She says:

We socialized with the teachers overseas. They were really

good friends of mine and I knew them very well.

According to Hans:

Teachers overseas were personable and they cared. You could be friends with them. They cared for you and about you. Professors here don't.

Although the experience of overseas teachers is not the focus of this dissertation, it is important to include here in terms of the perceptions the interviewees have of their teachers, that overseas teachers are marginal persons in the third culture. They do not have extended "lives" as teachers in the host culture, nor do they have the series of responsibilities in the environment that the sponsorship members have, so that a great deal of time is available for them to spend with the students they teach. This time is spent both in the classroom in a highly personalized sense and in leisure hours after school.

This "upward-focus" in seeking a support group hindered TCK's in the process of developing support in the personal interactive realm. Most found support in extensive letter writing to overseas contacts, and to third culture peers at different institutions. Many telephoned their parents or visited their third culture home during vacation periods. Some made friends of roommates or found other third culture students in the new environment. Many sought a work experience in addition to their academic experience and found a support group at their part-time job that was role-related and allowed them to side-step the "sharing high school experience dilemma" upon which initial peer support groups in the college environment seemed to be based. This sharing of high school events was part of the process of grieving that United States students confronted.

Building a support group begins with the self and what the self values. Third culture students have developed highly complicated selves as a result of their mobile, culturally diverse, role model existences

overseas. Although they characterize themselves as observers, the network of values within which they judge is extremely ambivalent. Being a part of an adult world, many of these values are those that have been shared with them by parents and not tested by them in an open, unrestricted peer environment. They related with peers in their school environments and in selected social environments but their high visibility as foreigners in the host culture placed restrictions on them in diverse cultural settings. In one sense, it is similar to the experience in the upper-upper class where everyone is known; but in another sense, that smallness is set in a universal, urbanized sophisticated work network. Feelings of ambivalence abound. Third culture subjects report an uncomfortable feeling in turning to the peer group for support. What do they know about the world? What can they offer on any situation? Why do they drink? The dissonance created between the behavior prescribed as a living pattern for third culture students overseas and the developmental United States stage of "finding one's limits through choice" results in negative judgments on peers made by third culture students. These negative judgments frequently distance peer support. If mentors or adults are not found in the environment to provide the support, subjects experience loneliness and senses of estrangement.

Hans chronicles it in this way in discussing his initial efforts to find support among freshmen peers on entering college:

They seemed about five years younger than the people I have been with over in England. They were all getting away from home for the first time and going nuts, going wild.

He disliked them intensely.

Delores notes:

I had no trouble with the place physically or with the

academic work. It was the kids my age that were difficult. Since my experiences were so different they couldn't relate to me. I had trouble relating socially.

Harriet says:

The easiest part for me was academics, classes. The hardest was relating to my peers - the difference in background.

Wayne states that one of his main goals was "to understand people around me. I had a different attitude from a lot of people."

Benjamin reports that he felt the people in his dormitory were immature. "I also felt a little alone. I guess it's an ego-trip, this idea of being different."

Bonnie adds that her key problems were being lonesome and not really fitting in. Sometimes she felt so old in comparison to others because her values were different. At the same time, she felt really immature. Beatrice characterizes her American peers as narrowminded, prejudiced and not very open to new experiences. She indicates that from her point of view students who graduate from overseas schools have a different outlook toward a lot of things that affects how they deal with people.

Federico explained that he could not adjust to the liberalized social mores he found in the United States. A friend of his father's became his mentor in his development of a support base.

The clarification of differing values and the basis of making judgments on peers manifested a wide degree of variance. Although there was not a peer culture, developing support at the peer level overseas was a fast, intense process with structures of its own honed in an environment of comings and goings, making or losing friends, and changing and exchanging geographic locations. Friends were important, acquaintances abundant. There was little sexual freedom or opportunity to relate in the exploration or implementation of "dating" relationships. There are

gendered relationships overseas but very few sexual relationships. "I acquired a boyfriend," Tora relates "after being in the states a few days. Here (Germany) I had gone through four years of high school in Germany never dating anyone."

Many felt uncomfortable in meeting or talking with peers of the opposite sex. Wayne mentions the most difficult area was "talking to females and wondering what he should say and why." Barbara reported difficulty in having male friends in the United States. Federico expressed shock at the sexual freedom of male-female relationships and said he could not adjust to them. Those who did develop support and interacted with members of the opposite sex qualified those interactions as friendship interactions only. Bonnie relates:

There was no dating or very little dating. It's a difficult atmosphere (Japan). There was just no such thing as dating at our high school like I hear about when I come back here. We went out in groups. I mean we couldn't afford going through all the petty hassles -- I mean in a 6,000 person high school, O.K., you can avoid the person if something goes wrong. In a class of 100 persons, you couldn't avoid someone, so, we went out in groups. There were a few couples but they were an exception. What a change when I came back here.

Aspects of Grieving and "Culture Shock" Upon Leaving the Overseas Environment and Entering the United States

The subjects involved in this study commented frequently on the sense of loss they experienced and the feelings of sadness which afflict them. Graduation from high school is always a type of loss experience yet graduation from the overseas high school experiences these students describe seem almost traumatic. The architecture of the support network for these students is grounded in family, the expatriate community, and school. The schools and classes are small, attention is given to individuals, the process of education is a highly personal, interactive one.

What schools lack in physical resources are compensated for by the human resources in the school environment and the time taken with each individual student. The "upward focus" non-peer related support system is enhanced and strengthened by the teacher-student rapport. The lack of community sports facilities and recreational adolescent structures promote the school as the center for many of the extracurricular activities in which students become involved. This totality of environment is a critical component of the third culture dependents' "environmental bubble." For those who go to boarding school, the phenomenon is even a stronger one.

In addition to the loss of this environment at graduation, friends leave simultaneously to go in directions that may never cross again. Unlike the graduating seniors from a United States high school who may see each other during holiday times or over a summer, these students feel a special type of closure, one they have experienced before, yet upon graduation, the intensity is even stronger.

Graduation also means leaving the culture of the country of residence, the public facilities and recreational sites, the family and the ambiance in which one has learned to be most comfortable. This "geographical leaving" involves thousands of miles for many, a change of living style, pace and structure. Mobility, one of the key patterns of life, is left behind for at least four years. There is a great sense of loss in not being able to travel with the family anymore. The break with the family heritage and experience is a critical one. The problems of "scale" experienced by these students also represent a loss of the small, personal, highly-visible identity in exchange for large, impersonal, one-of-the-freshmen identity. The loss of feeling connected to the world

and world-events and immersed in that which is American is another aspect of loss and another cause for grieving reported. Those who consider themselves as observers of their host country settings became even more the observer in these new settings. But the loss of the fantasy of being a special American, model adolescent, a valued member of the business or missionary community was one of the most difficult losses of all. Feeling peripheral in the country of citizenship is quite different from feeling peripheral to a foreign host country. There is not an exotic, multi-lingual challenge that one can build a fantasy around, only the realities of being one of many, one who looks as if he or she should be an expert, a believer in the culture, yet one who remains a part of yet apart from American college culture.

The third culture student experiences a loss of status derived overseas from parental sponsorship and the privileges derived from that fact of sponsorship, a loss of the "environmental bubble" a protective, selective, enhanced socio-economic level of life, a loss of international mobility, the loss of family and friends in a special way, the loss of high visibility and specialness that come from being different.

There are also more subtle losses experienced that affect the subjects' perception of comfort and home. Public transportation, an urban-ness in surroundings, adult recognition, a connectedness with world current events and a change of sports and public events participation.

Elizabeth notes:

I realized that I was going to be 4,000-5,000 miles away from home and in another culture. I'm not going to be in England and I'm not going to be living that life style and I didn't think it was going to be that different but it was. The pace of life is different and what people think is important is different and what I think is important is different. It was sad because when you're in a school in London you lose one-third

of the students every year but a lot of parents would try to stay for the child's junior and senior year to graduate them. Then, everyone moves back to the states and you lose contact.

She continues:

I really missed soccer 'cause it's so different and it's such a part of our life. I think our family is diseased by it 'cause my older brother plays semi-professional soccer and I played and we went every Saturday and watched it all the time. We had books on it and we almost lived around it.

George relates:

I experienced alienation by attitudes people had about things that are different -- the group mentality: expressions, ways of doing things. I was only seventeen and just waking up to a lot of things. It was a stage in my life. Moving, you don't have a firm base to set growth in, look back on, to set future goals from like a set job.

Henrietta comments:

I felt very homesick, uncomfortable being in the United States. I couldn't find enough people who had foreign experience. I associated with some foreign students but that wasn't exactly the same. I didn't come across too many students like myself and that made the transition very difficult.

Hans relates:

At first it was real hard to leave London 'cause I was going out with a girl who was there who I met at the American School of London and that made it real difficult. The parents were 3,000 miles away so I couldn't talk to them. I thought my high school classes in London were more interesting, the teachers really care about you. Not so here.

Tora offers:

I got mono but I think that was plain stress and cultural shock. I was going through culture shock and I experienced it on several levels. Occasionally I would realize I was thinking in "marks" instead of dollars or I was converting different things. Those are the kind of things you experience in culture shock. I needed someone to understand that I can't put up with people who won't accept various viewpoints, people who can't understand what it would like to have a drinking age that's non-existent. It's important to find someone you can talk about these things with.

Thomas felt a loss of safety and security. He notes:

Frankfurt had the largest crime rate in Germany. It ranked high on the European scale but I could walk and my sister could walk on back streets and nothing would happen. Here, I would be afraid to do that.

Tania experienced the loss of the "smallness" of the overseas environment. She comments:

I didn't think it was going to be this big. I had never seen a university before and I didn't know what it was like and I expected it to be smaller and when we drove around campus -- I expected fences.

Wendy comments on her loss of mobility and the option for public transport. She notes:

You can't travel around the city of Lansing as easily as you could Mexico City which is five times as large. Transportation is incredibly better overseas. There were a lot of things I missed. I missed small classes and personal contact with people. I missed sports which were a large part of my high school life but, of course, my school had not been scouted.

Wayne missed his former environment intensely. He felt very uncomfortable and uncertain about what to do. He states:

The first month I was almost mute. I didn't speak to anybody unless I was asked a question and I just absorbed things and observed people without saying anything and I learned about what people talked about here and how they talked about what they did. After a while I became more comfortable and able to talk about the various things that people do.

Lack of Goals and Unrealistic Expectations Articulated on Entering the New Environment

In generally reviewing the subjects' interview transcripts, there are a purposeful lack of goal statements with the exception of the commitment to graduate from college and hopefully choose a career path that will lead overseas. In terms of expectations, the subjects differ markedly.

Benjamin relates:

I expected it to be hard academically but I think I might have also had some repressed expectations -- I'm not sure -- I

took things as they came. As far as goals, I hoped to graduate.

Beatrice had one goal. She comments, "I was going to stay above a three point for four years. That was my goal." Barbara states, "My goal was to learn to be independent." Bonnie shared her expectations and goals in this manner: "I expected people to be mature and drive oriented. My primary goal was to decide on a career. I was very pragmatic." Delores also expressed the goal of choosing a career as did Elizabeth, Harriet and Hans. Hans also had a goal in terms of wrestling. He notes, "My goals were wrestling, and to get real good grades." George and Geoff state that they had no specific goals. Geoff relates, "I didn't articulate any goals. Peers stressed goals and goals were stressed in class and people asked what you wanted to do but I didn't have goals." George notes that being a mobile person you don't have a framework to set future goals.

Henrietta in relating her expectations offered, "I expected that people would not understand me and I purposely detached myself. I expected the fast pace, big shopping centers, the chewing gum, the stereotypical." Tania relates that not having goals or expectations is optimal. She states, "I wasn't at a psychological disadvantage. I didn't expect it to be hard and so I was able to cope with it better." Thomas queried in response to the question on goals, "I don't understand what you mean by goals." Some subjects chose careers that would facilitate their major goal to return overseas. Karen stated that she had spent so much time being mobile and living in hotels that she decided a Hotel and Restaurant major would lead her back overseas. Gavin chose an international business major for the same reason. Wendy also relates that microbiology was a field that would facilitate her mobility and

return overseas.

The subjects demonstrated some difficulty in their response to the exploration of goals and expectations. The family network overseas and the effect of sponsorship in directing the families' task role as well as structuring the support roles, services, house arrangements does not lend itself to the model of individual goal setting nor does it leave room for a range of choices. The business or missionary sponsoring group transfers the parent sponsor in terms of the needs of the organization. Through its international support facilities it directs choices of housing, optimal locations, and a register of approved schools or services for families. Lists of doctors, housekeepers, gardeners, shops are passed down as the old-timers facilitate the orientation of the first-time-outers or new arrivals. A lack of complete information on the new host culture prohibits a range of choices initially. Dependents experience very little unilateral opportunities for privatized, individual goals that are not part of the family's goal in the appointed post. Choices seem to emerge in the area of leisure or vacation spots and once again parents decide on the families' destination. Third culture students do not have the experience in goal setting or making choices in their overseas environments. On arrival to college, faced with the freedom and independence found there, many experience a need for structures experienced in the past.

Transition Areas of Reported Problems and Opportunities: Academic Ease, Social Malaise

The areas of ease and difficulty in the transition period reported by third culture subjects in this study reflect a high degree of congruence. In terms of re-entry, the major problem areas subjects report are

the largeness in scale, overchoice in every area from supermarket to college majors, the impersonal tone of interaction, the lack of interest of United States peers in overseas events, and the lack of appropriate credentialling for the United States college culture. The lack of a driver's license both in terms of mobility as well as for purposes of identification is frequently noted by interviewees.

The academic area presents few obstacles for third culture students who report they were well prepared in their private overseas schools for the academic demands college presented. They experienced an ease in making acquaintances and in mastering the requirements in the new environment. The major area of difficulty for them was the social area. Developmentally, the subjects interviewed were not ready for the social activities of the peer group. They simultaneously experience immaturity in terms of dating patterns and behavior in social gatherings and perceived maturity in viewing these activities as unworthy of them as a rationale for distance from the social challenge. The subjects offered severe judgments in terms of peer use of drugs and alcohol, subjects of conversation, values expressed by peers and the spontaneity they observed in the peer group. Values are very different. Bonnie reports:

The easiest areas were study habits and discipline but socialization was a problem. It was not a big deal for me to go and get drunk on a weekend and it set me aside from a lot of people I had a lot in common with. I wanted to be rowdy and stuff but without artificial stimulants. My key problems were being lonesome and not really fitting in. Sometimes I felt I was so old in comparison to them 'cause my values were different and I felt really old. At the same time I felt immature. They had their cars and a kind of freedom we never had overseas.

Henrietta states, "The hardest was the fitting in aspect socially: how to act, what one did on weekends, when do you sit alone. There was

a big party group and I didn't want to be part of it but how was I to negotiate belonging and compensate for not wanting to party in their way. Would I make any friends?" Beatrice notes, "The most difficult area for me was relating to the students that hadn't experienced what I had experienced and bringing myself down to where they look at things." Delores comments, "The idea of "going out", dating, was difficult for me. I don't see the point of going out to a party and just drinking and not being able to socialize because the music is so loud and the room is so crowded. I try to avoid all that." Elizabeth relates, "I don't even know how to drive yet 'cause I never needed to learn." Federico remembers, "There was a party on the floor. Everyone was smoking pot at it and drinking a great deal. Their faces were disgusting to me." Frances felt that the acceptance of others was hard to gain because of socio-economic differences. She says, "Their fathers worked on the line. Mine was an executive. They build a wall between us. It was difficult to be accepted." For Geoff, social life was also the biggest challenge. He notes, "I was not that interested in partying with the seething masses. Overseas, we had to be imaginative and creative in spending our free time. Things weren't provided for us." Gavin offers, "At times I get really frustrated and disgusted. They are not aware of what's happening internationally. They are not aware of different types of music, art, theater. The use of alcohol and drugs is more relaxed over here though those commodities were more available overseas." Harriet notes, "The easiest part was academics, the hardest relating to my peers. They'd find out I was from Indonesia and they'd ask what it was like and I couldn't answer in two sentences so they weren't interested. I found it really hard to take."

Aspects of Transposing Identity in the New Environments

The concept of self is a critical one in addressing the area of transposing identity. The subjects of this study characterize themselves as overseas dependents. Although there is a specificity and uniqueness as that category is applied to each subject, there are also many commonalities. The third culture student has experienced a selective environment as a result of his/her sponsorship dependency abroad. This selectiveness includes private small school education with a great deal of personal attention, membership in a population characterized by expertise in the task area and the socio-economic rewards that recognize that expertise, opportunities for international travel and participation in a sophisticated adult international network. As a result, many of their respective views might be characterized as elitist. The status that parents enjoy as a by-product of their representative role overseas is extended derivatively to their off-spring. They consider themselves special and do not seem to consciously realize that these are benefits extended to them because of the accomplishments of parents. It becomes a part of the self-concept that one is special and has a right to enhanced experiences that demonstrate that specialness.

The transposition of academic identity from high school student to college student for this group is not essentially a difficult one. Superficially, the largeness of the college environment initially disturbs them, the impersonal nature of the teacher-student relationship impedes them and the red tape and bureaucracy of registration and orientation confuses them. However, the content of academic areas presents acceptable challenges and the subjects indicate they are well prepared to cope with it.

The area which is not so facile is the transition from being consciously aware of oneself as American, to a person in the United States in which one is not consciously aware of being American. In order to transpose identity considerable effort must be expended. The new identity has to be perceived as a fine identity to have, a better way to be for certain specific reasons. Values are involved in the sense that it is only after we place a value on the new identity that we seek to realize it. This creates several problems for the third culture student. In tracing the transposition from third culture dependent to United States college student, many changes are involved: a loss of the status of sponsorship role conferred, a loss of privilege in terms of life-style, a loss of specialness as one enters a large, not fully understood, college peer group, a loss of mobility for most of the college years demanded by academic residence, a forfeiture of the fantasies allowed by overseas life and exotic experiences. The positive aspects that this transposition offers is an opportunity to belong as others belong in the country of citizenship, a chance to establish rootedness and a national sense of home, the chance to share ideas and interests with those in the immediate environment and participate more fully in that environment, the occasion to become independent, to make and prioritize goals for the future and to choose one's own life-style. In order for third culture students to avail themselves of the opportunities offered by transposing identity, they have to value these opportunities. For many of them, mobility, not rootedness is valued, derived status not independence, affluent life-style, not making it on one's own, a sense of uniqueness and individuality and not community participation in the broader sense. The self manifested by the third culture student is complex,

ambivalent and multi-faceted. Third culture students as a result of family heritage, of mobility and enhanced life-style have differentiated themselves in terms of the perceptual frame through which they view the new environment and the values they embrace. For many of them, these values are cross-cultural comprised of parental sharing, experience with peers of similar sponsorship from many world centers and an intricate network of the do's and don'ts in each national setting experienced. The fact that third culture students are raised in an adult world and are upwardly focused toward adults in forming values creates difficulty for them when they find themselves in a college environment, essentially a culture of peers. In the academic sphere and in personalized friendship relationships their focus broadens. Some of them seek mentors and for those who successfully find a mentor, the transposition of identity to a United States college student is facilitated. The upward focus toward the mentor allows the "credible source" to explain, to offer information on the new environment that the third culture student can accept since it comes from someone older. Mentors, also, as part of the mentoring relationship are interested in hearing the unique experiences of the third culture student, sharing and processing the transition from a broader base of information.

Benjamin relates:

I still feel very much at home overseas yet basically able to adjust or be adjusted to any environment. Culturally the differences complicate things and adapting is different from adjusting. Overseas things are broader. People are more mature. You get leave every two years and in 1977 I got really paranoid and went to see my girlfriend in Minnesota to talk about changes. I found it very socially different in the states. I have been exposed to different cultures and I don't feel comfortable here.

The music was critical for me. Americans party nearly all the time. There's a different idea of bars -- overseas, they are

quiet, living room-style places where you can talk with friends; here they're noisy. You always know you're different over here. You can spot an American by his jacket, haircut. I also feel a little above that -- I guess it's an ego-trip, the idea of being different. The police are also more lenient overseas.

Benjamin expresses a range of themes presented in transposing identity. His sense of home, cultural values and appreciated experiences are not related to the United States, his new environment. He articulates a superior attitude in assessing his new surroundings, an elitist perception of himself and his third culture framework. He reduces "Americans" to stereotypical caricatures and surface impressions. He is not inclined at this point to transpose his identity.

Beatrice, who had been overseas only for her junior and senior years, accounts for her feelings in trying to fit in and transpose her identity in recounting:

I expected things to be pretty much the same as before I left. I had been away two years. Things weren't the same at all. People had changed, situations had changed. Friends of mind had gone through the same experiences I had gone through, the senior prom, graduation, but I felt really separated from all that. It was a let down. I think I expected to be able to relate to these people a lot better. I just couldn't.

Experiences of senior prom and graduation overseas differ from the same experiences in the states. The realities of the intensity of closure imminent when friends leave each other and great distances are crossed, the moment of leaving the host society and the style of life one enjoyed in it, the move away from a family that has been extremely close and shared a special dynamics in its shared heritage overseas impact simultaneously. These components heighten the experience and third culture students seem to idealize those moments, memories in a special way.

Henrietta reports:

I remember feeling very different. The girls on my hall

would go to dinner and the conversation had to do with high school experiences. I felt detached from talking about high school band, varsity sports and basketball. We had that too in our overseas school but very differently.

Hans notes:

I'd say I feel more at home, more myself in London 'cause it seems I was brought up there all my life even though it was only from age thirteen but that was when I was really growing up and reaching out to things and I know the ins and outs of London like the back of my hand. I know what's normal and what people should do and shouldn't do -- I guess I know more about that in the states now than I did when I came -- I think now I'm learning what people in the states do too but sometimes it feels weird. The peer group in the states seems pretty immature to me.

Hilda relates:

I lean toward feeling my truest self overseas just 'cause I've grown up in it. I just feel more comfortable in that environment. Overseas people mind their own business more. Oh, I don't know if that's really true. Overseas, I always lived in big cities and that's a change here on campus. See, overseas there really wasn't that much to do because there was curfew from 12 p.m. to 4 and so, like, we didn't do that much and that was o.k. because we had fun. But here people always expect to be doing something or they say how boring it is.

According to Tania:

I grew up with British values and then at home we had a mixture of Chinese-American values 'cause we lived in the states for a while and it's just like learning to talk again. To learn about the stuff American teenagers did was pretty difficult. You had to keep your eyes open and sit back and watch.

Interestingly enough, many subjects characterized themselves as observers, passive in the environment, ready to "sit back and watch" rather than participate and make mistakes. Part of living in the third culture and assuming a representative role, a role-model type of existence, includes making as few mistakes as possible. Mistakes may have ramifications on the parents and the expatriate community. Many read about expectations in the new culture before arriving in it and the experiential component, so vivid in the fantasy and memory worlds

reported by these youth, was not a component of cultural immersion, of participative activities but rather the internalization at a deep level of the fruits of observation. Observing others participating, norming on third culture persons who were experienced in the host culture, asking questions of adults when unsure of protocol, seemed the acceptable pattern. The value American youth place on "experiencing and participating" is not shared by many of these subjects interviewed.

The support experienced by the third culture student is intense in their overseas setting. It begins with the family and extends through the small, personal, overseas network in a given host culture and often beyond that culture to the peculiar mapping and intersections of third culture members. Youth and parents are in the environment as role models in a special way. Cooperation is key. Rebelliousness is negatively reinforced. The family needs each other in a special survival sense. Inappropriate behavior on the part of a family member may affect the position and job of the sponsorship parent and impact intensely on the whole family and community. An ambivalence results in terms of dependence and independence that appears to surface as the third culture student attempts to adjust and adapt in the United States environment.

Tania pinpoints some of this ambivalence when she says:

The worst was coming over here and realizing that no one was going to do anything for me. You had to go out and do it yourself and at first that upset me 'cause I'm used to parents doing things for me. On the other hand, the best was the freedom of that and that there were so many things out there that you could do and get.

Bonnie recalls:

I was tired of being the big sister on the floor and helping with everyone's problems. I thought it was a type of maturity that I developed in Japan, but in some ways I was really immature 'cause I wasn't used to things here but it was a type of maturity that was different from theirs and it just struck them that I was

used to putting people at ease. When you go to school overseas everyone leaves and you get a totally new population. You're an old-timer if you're there three years to see the complete change of personnel and you get used to anticipating what people are going to have problems with.

Negotiating the process of transposing identity represents an effort at adaptation as opposed to mere surface adjustment. Third culture students are experienced at adjustment but that experience of adjusting has occurred in a highly supportive ambiance. Their major adaptation has been to the third culture. The identities they share, the sense of aspects of the self they articulate are differentiated in a special sense from the identity of a person adapted in the broadest sense to his own culture. Downie (1976) in summarizing his study on aspects of identity formation of third culture students tentatively suggested that an important feature of the identity formation of these youth emerges from the management of their social identity upon return to the United States and particularly their entrance into college. At that point, according to Downie, they are socially marginal and they have had to set aside their third culture identity in order to participate in the social life of college. Ambiguities and ambivalences about themselves, others and the future are aggravated by their multi-cultural experience but in spite of that they demonstrate an ability to cope with their estrangement from the country of citizenship. Their career plans often involve a return to an overseas environment and mobile life style. This new identity, the mobile identity, seems to be the transposed identity and therefore their transposition of identity within the United States setting is not the same.

The ability to cope and manage in the new environment is essentially the ability to fit in at least on the surface, to adjust, until the

processing of adaptation can begin. The adaptation process involves a deeper fit, a belonging, an internalization of rapport with the environment in which aspect many of the subjects experienced difficulty. The continuity of the self is ruptured on return and the inability of many to process that separation, that loss, and to experience a grieving process heightens the sense of estrangement experienced. The environment of peer reality and the search for credible sources to map the way as parents and teachers in the overseas network had done is often unsuccessful. However, the search for credibility of the self and for a credible source outside the self that can be trusted resulted for some subjects in the selection of a mentor who facilitated both the adjustment process and beginnings of adaptation.

Tania recalls:

I was looking for the student teacher as soon as I stepped off the plane. She had done her student teaching in my overseas school and offered to help me in the transition.

Federico states:

My relationship with this doctor who is my father's friend is very close. We share problems and that's very nice. My whole adjustment and adaptation has been better since I met him and his family. They helped me to get my ticket home and I spent holidays with them.

Elizabeth notes:

The dorm director helped me a lot. She made me feel welcome and she listened to the problems I was having. She knew I wasn't from the United States and tried to help me. There was also a professor I was very close to. She was teaching witchcraft and my father had experience in religions, witchcraft and Christianity and the conflict between them. I helped her and assisted her with the class and she became a good friend to me. I would discuss problems with her: academic, emotional or whatever.

Elizabeth summarizes the ambivalence and difficulty in transposing identity by saying:

Well, I'd always known that I would come back to the

United States and I hoped I would fit in and learn. I knew I had to be open to the changes and to the things people do and I have been pretty much. However, I also see the things that I don't like and I can't decide if they outweigh the things that I like. Who knows? I might just end up being overseas.

The Questionnaire Results
Third Culture Subjects' Responses in the Areas of
Perceptions of Self, Environment Problems and Career Decisions

As a check on the information and data derived from the interview experience, a questionnaire composed of two parts was self-administered by each third culture experienced subject (See Appendices A and B). In coordinating the demographic data for Chapter III, Appendix A was most helpful since, in the interviews, subjects gave dates and time abroad rather casually and made assumptions that the writer would know the exact dates and times of re-entry to the states, entry to college and time spent overseas. The questionnaire data were more accurate.

Certain areas of Appendix B seemed highly germane to the adaptation re-entry period. As interviews were transcribed, and commonalities identified, those areas most mentioned as significant by the subjects were compared in terms of the responses given on the questionnaires so that a greater degree of clarity might be achieved.

In order to more clearly identify the behaviors articulated within the interviews, the Transition Assessment Scale was employed for each transition area. Where interviewees articulated a task confronted or a behavior identified, it was logged and a summary for these transactions appears here. The Transition Assessment Scale is delineated here.

TRANSITION ASSESSMENT SCALE

ACTIVATING COMMITMENT

TASKS

BEHAVIORS

Risking
Self

- ___(1) Shows reluctance to use or risk personal capacities.
- ___(2) Demonstrates intentions and periodic willingness to risk personal capacities.
- ___(3) Typically does the things that will help even when risky.

Assuming
Responsibility

- ___(1) Seems to shift responsibility to others to take the lead.
- ___(2) Is taking on a sense of ownership for dealing with transition.
- ___(3) Uses transition as a way of developing self-management skills.

Developing
Centeredness

- ___(1) Seeks continuing reassurance that things will be O.K.
- ___(2) Demonstrates some responses that reflect self-directedness.
- ___(3) Uses transition experiences to test personal ingenuity.

DEVELOPING SUPPORT

TASKS

BEHAVIORS

Recognizing
Resource
Awareness

- ___(1) Seems unaware of potentially useful resources.
- ___(2) Shows some awareness of useful resources.
- ___(3) Has a clear picture of a wide range of useful resources.

Acquiring
Resource
Acquisition

- ___(1) Obtains resources by chance more than by design.
- ___(2) Obtains resources when needs are pressing.
- ___(3) Develops systematic strategies for acquiring resources.

- | | | |
|--------------------|--------|---|
| Finding
Support | ___(1) | No meaningful contacts with compatriots in transition. |
| | ___(2) | Shares experiences accidentally more than deliberately. |
| | ___(3) | Cultivates relationships with transition "compatriots". |

ADJUSTING EXPECTATIONS

- | TASKS | | BEHAVIORS |
|----------------------|--------|---|
| Processing
Losses | ___(1) | Focuses on personal inconveniences of transition. |
| | ___(2) | Accepts losses as an uncomfortable part of transition. |
| | ___(3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ___(1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ___(2) | Can acknowledge when expectations need tempering. |
| | ___(3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ___(1) | Distorts realities that conflict with personal desires. |
| | ___(2) | Acknowledges personal distortions as they emerge. |
| | ___(3) | Shows pride in facing reality regardless of discomfort. |

PRIORITIZING GOALS

- | TASKS | | BEHAVIORS |
|----------------------------|--------|---|
| Finding
Direction | ___(1) | Manifests lack of effort to manage transition. |
| | ___(2) | Seeks to manage but with hazy or scattered efforts. |
| | ___(3) | Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ___(1) | Shows limited awareness of alternative choices. |
| | ___(2) | Sees alternatives but has difficulty in choosing. |
| | ___(3) | Sees alternatives, weighs outcomes, makes decisions. |

- | | | |
|-----------------------------|--------|---|
| Establishing
Perspective | ___(1) | Chooses immediate comfort when faced with sacrifice. |
| | ___(2) | Tolerates loss of comfort for longer range purposes. |
| | ___(3) | Focuses on larger patterns and integrates them into life pattern. |

TRANSPOSING IDENTITY

TASKS

BEHAVIORS

- | | | |
|---------------------|--------|---|
| Modifying
Roles | ___(1) | Continues role patterns regardless of transition requirements. |
| | ___(2) | Recognizes when roles may need modification and adjusts. |
| | ___(3) | Explores new role patterns that could enhance growth identity. |
| Accepting
Change | ___(1) | Interprets change requirements as threat to self-hood. |
| | ___(2) | Accepts change as sometimes uncomfortable but necessary. |
| | ___(3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | ___(1) | Rejects change when belief system is threatened. |
| | ___(2) | Explores personal beliefs when absolutely necessary. |
| | ___(3) | Examines beliefs in the face of new evidence. |

Summary of Transaction Experiences
and Self-Reported Levels of Task Management
as Identified through the Transition Assessment Scale Tool
(Raines, 1980, see pp. 37-40)

Table 1: Activating Commitment

Subject	Sponsorship	Year In College	Risking Self	Assuming Responsibility	Developing Centeredness
Benjamin	Business	Sophomore	1	2	2
Beatrice	Business	Junior	2	2	2
Bonnie	Business	Senior	2	2	3
Barbara	Business	Freshman	2	2	2
Delores	Missionary	Sophomore	2	2	2
Elizabeth	Missionary	Sophomore	2	2	2
Federico	Business	Freshman	1	1	1
Frances	Business	Senior	2	3	3
Geoff	Missionary	Senior	2	2	3
Gavin	Business	Senior	2	2	3
George	Business	Senior	1	1	1
Harriet	Missionary	Senior	1	1	1
Henrietta	Business	Junior	2	2	2
Hans	Business	Senior	2	2	2
Hilda	Business	Freshman	1	1	2
Karen	Business	Senior	2	2	2
Tania	Business	Junior	2	2	2
Tora	Business	Junior	2	2	2
Thomas	Business	Freshman	1	1	1
Wendy	Business	Junior	2	2	2
Wayne	Missionary	Senior	2	3	2

Developing Support
Table 2

Subject	Sponsorship	Year In College	Recognizing Resource Awareness	Resource Acquisition	Finding Support
Benjamin	Business	Sophomore	2	1	1
Beatrice	Business	Junior	2	2	2
Bonnie	Business	Senior	2	3	3
Barbara	Business	Freshman	2	2	1
Delores	Missionary	Sophomore	2	2	1
Elizabeth	Missionary	Sophomore	3	2	3
Federico	Business	Freshman	2	1	1
Frances	Business	Senior	3	3	2
Geoff	Missionary	Senior	3	3	3
Gavin	Business	Senior	2	3	2
George	Business	Senior	1	1	1
Harriet	Missionary	Senior	1	2	2
Henrietta	Business	Junior	2	2	2
Hans	Business	Senior	2	2	3
Hilda	Business	Freshman	2	2	2
Karen	Business	Senior	3	3	2
Tania	Business	Junior	2	2	1
Tora	Business	Junior	3	2	3
Thomas	Business	Freshman	1	1	1
Wendy	Business	Junior	2	2	2
Wayne	Missionary	Senior	3	3	2

Adjusting Expectations
Table 3

Subject	Sponsorship	Year In College	Processing Losses	Tempering Demands	Accepting Reality
Benjamin	Business	Sophomore	1	1	1
Beatrice	Business	Junior	2	2	2
Bonnie	Business	Senior	2	2	3
Barbara	Business	Freshman	2	2	2
Delores	Missionary	Sophomore	3	2	3
Elizabeth	Missionary	Sophomore	2	1	2
Federico	Business	Freshman	1	1	1
Frances	Business	Senior	3	2	2
Geoff	Missionary	Senior	3	3	3
Gavin	Business	Senior	2	2	2
George	Business	Senior	2	1	1
Harriet	Missionary	Senior	2	2	2
Henrietta	Business	Junior	2	2	2
Hans	Business	Senior	2	1	1
Hilda	Business	Freshman	2	2	2
Karen	Business	Senior	1	2	2
Tania	Business	Junior	2	2	2
Tora	Business	Junior	2	2	3
Thomas	Business	Freshman	1	1	1
Wendy	Business	Junior	2	2	2
Wayne	Missionary	Senior	3	2	2

Prioritizing Goals
Table 4

Subject	Sponsorship	Year In College	Finding Direction	Establishing Priorities	Establishing Perspective
Benjamin	Business	Sophomore	2	2	2
Beatrice	Business	Junior	3	3	3
Bonnie	Business	Senior	3	3	3
Barbara	Business	Freshman	3	3	3
Delores	Missionary	Sophomore	2	1	2
Elizabeth	Missionary	Sophomore	2	3	2
Federico	Business	Freshman	2	1	1
Frances	Business	Senior	3	3	3
Geoff	Missionary	Senior	3	3	3
Gavin	Business	Senior	3	3	3
George	Business	Senior	1	1	1
Harriet	Missionary	Senior	2	1	2
Henrietta	Business	Junior	3	3	3
Hans	Business	Senior	3	3	3
Hilda	Business	Freshman	2	2	2
Karen	Business	Senior	3	3	2
Tania	Business	Junior	3	3	3
Tora	Business	Junior	3	3	3
Thomas	Business	Freshman	1	1	1
Wendy	Business	Junior	2	1	2
Wayne	Missionary	Senior	3	3	2

Transposing Identity
Table 5

Subject	Sponsorship	Year In College	Modifying Roles	Accepting Change	Testing Beliefs
Benjamin	Business	Sophomore	1	1	1
Beatrice	Business	Junior	2	2	2
Bonnie	Business	Senior	2	2	3
Barbara	Business	Freshman	2	2	2
Delores	Missionary	Sophomore	2	2	1
Elizabeth	Missionary	Sophomore	2	2	1
Federico	Business	Freshman	1	1	1
Frances	Business	Senior	3	3	3
Geoff	Missionary	Senior	3	3	3
Gavin	Business	Senior	2	2	2
George	Business	Senior	1	1	1
Harriet	Missionary	Senior	1	2	1
Henrietta	Business	Junior	2	2	2
Hans	Business	Senior	2	2	2
Hilda	Business	Freshman	2	2	1
Karen	Business	Senior	2	2	2
Tania	Business	Junior	2	2	2
Tora	Business	Junior	2	3	3
Thomas	Business	Freshman	1	1	1
Wendy	Business	Junior	2	2	2
Wayne	Missionary	Senior	2	3	2

Transition Assessment Cumulative Scores
Table 6

Transition Assessment Scale Score	Subject	Sponsorship	Year In College
43	Geoff	Missionary	Senior
40	Frances	Business	Senior
38	Tora	Business	Junior
38	Bonnie	Business	Senior
37	Wayne	Missionary	Senior
35	Gavin	Business	Senior
33	Beatrice	Business	Junior
33	Henrietta	Business	Junior
33	Karen	Business	Senior
32	Barbara	Business	Freshman
32	Hans	Business	Senior
32	Tania	Business	Junior
31	Elizabeth	Missionary	Sophomore
29	Wendy	Business	Junior
29	Delores	Missionary	Sophomore
27	Hilda	Business	Freshman
23	Harriet	Business	Senior
21	Benjamin	Business	Sophomore
17	Federico	Business	Freshman
16	George	Business	Senior
15	Thomas	Business	Freshman

A review of the overall tables of task management as defined in Tables 1 through 5 manifests certain patterns in the approach to transition management by the subjects interviewed for the purpose of exploring the adaptation process of these third culture dependents.

Even among those strong in demonstrating the management behavior within the identified task areas, some differences between missionary and business sponsorship areas emerge. It does not seem to be an extremely significant difference but further analysis might prove insightful. Missionary students seemed to be strong in activating commitment and acquiring resources with the exception of Harriet; and weak in adjusting expectations particularly in the area of tempering demands with the exception of Geoff.

Business subjects seemed to be weakest in the area of activating commitment yet strong in prioritizing goals.

In terms of transposing identity, both groups demonstrated difficulty. A major agenda that emerges from the interviews in this area seems to be a commitment to maintaining a "third culture identity" though that identity may be set aside to facilitate adjustment.

The year in school seems to make a difference also. Many subjects mentioned their transition periods lasted a long time. Those who manifest the highest scores in terms of the Transition Assessment Scale are upperclassmen.

An example of how the assessment scale is applied to one page of interview report is included in Appendix F.

In Chapter IV, a complete assessment sheet for each of the six case study subjects is included to demonstrate the process specifically.

Summary

The major focus of this dissertation is the analysis of the adaptation process of third culture students as they re-enter the United States. Such an analysis is not possible except in the framework of the re-entry experiences that simultaneously take place with the college entrance experience. The selected population for this dissertation re-entered the United States at the point when they entered college. It is in this context of the re-entry experience that initial adaptation for these students occurs. In order to investigate the process of adaptation, experiences at the time of re-entry to the United States, pre-entry and entry to college and recollections of the adaptation process were obtained for twenty-one subjects. These data are summarized and presented for each of the twenty-one subjects and are arranged according to their sponsorship group, i.e., missionary and business sponsorships. The summarized descriptions of the re-entry experience and the recollections of adaptation transactions are intended to provide some information on the adaptation in general and commonalities on themes that emerge from the interviewees' reports. From their stated experience certain areas of concern, significant themes and experiential data are shared. These themes give insight both into the perceptions of self that these third culture students have and their perceptions of the environment both upon return and during their adaptation process. Since the essence of the adaptation process involved the interaction of the individual with the environment this information is critical. Analysis of these data reveal complex patterns of relationship between features of the subjects' experiences. It becomes clear that

there is a high degree of complexity that the third culture experience adds to the lives of these youth and patterns of behavior established in the third culture during their developmental years become patterns that are natural for them upon return. The themes which evolve from these interviews are:

1. commitment to the new environment in relation to subjects' perception of home;
2. need for developing support in the new environment;
3. aspects of grieving and culture shock experienced on leaving the third culture environment and entering the United States;
4. a lack of goals and unrealistic expectations articulated on entering the new environment;
5. theme areas of ease in transition and areas of difficulty;
6. aspects of transposing identity to the new environment as reported by the subjects.

As the information is gathered from the interviews it becomes clear that re-entry, college entry and the adaptation process take place in a structure or configuration that is integrated so as to constitute a functional unit with properties not derivable from its parts in summation. This pattern or figure assumed becomes a system or gestalt structure. In analyzing the experiences reported by third culture youth it becomes clear that at a certain point re-entry and college adaptation mesh into one experience for them. The dynamics of that experience are a gestalt in terms of the process of adaptation. The fact of return, the need for support, the aspects of grieving and culture shock, the expectations of the new environment in terms of the former environment and the lack of goals, the areas of problems and opportunities and the effort to participate and transpose identity occur dynamically as a configuration or a dynamic of experience that

is this gestalt. It is important to understand that this dynamic experience is a wholistic integral one and not a series of chronological stages in the adaptation process. The content of the gestalt is the adaptive transactions and the confrontation of transition tasks that compose them. Many mention that the only United States life they know is the college pattern of life. The theme areas that have been articulated contain for many of the subjects significant experiences reported as critical for them during their adaptation period.

Commitment to the New Environment in Relation to the
Subject's Perception of Home

Success in adjusting or adapting to a new environment requires a certain level of commitment to that adjustment. An ability to fit readily into normal patterns in an environment facilitates the deeper aspects of adaptation in the new environment. The subjects in this study share the reality of a mobile, overseas pattern of life. They have experienced series of adjustments to different countries and cultures in the framework of integral nuclear families. In the review of the literature it was revealed that the parents and the sponsorship group accept a tremendous responsibility in an overseas setting to create an environment which facilitates the major work of the sponsorship unit. A commitment is established and expectations for behavior of dependents are clearly communicated by the sponsoring institution through parents. Support is given in as many areas as possible. It is also quite clear in the reported experiences of these third culture youth that a commitment to return is implied and communicated in the very nature of the third culture experience. The patterns of everyday life are filled with the transit of friends and colleagues, and the

temporariness for most of a tour of duty. This temporariness implies the fact of return. There is a commitment to that return revealed in the subject's interviews in terms of the internalization of returning to the country of passport-origin, returning to the country of parent's citizenship, returning to the country where parents had gone to college and seeking a degree which has international credibility. The fact remains that the country of sponsorship, the country from which these persons derive their status and meaning in the third culture is an important part of the support network of third culture. The fact of return to that umbrella organizational/institutional home or base of general support is clearly communicated to the dependents in the third culture. It is assumed that university education will be in the parents' country of origin or citizenship since it is through a proper education that one may avail himself or herself of the optimal range of choices for career in the post-modern interdependent world. This is the route role modeled by parents. Entry to the third culture, a culture the dependents enjoy and love, is generally determined by a sophisticated knowledge base parents have developed in a certain area of expertise. In effect, then, the third culture dependents are committed to return to the United States and committed to complete their degrees in that environment in relation to perceptions shared with them by parents on the proper attaining of credibility and legitimacy. These third culture students in their roles abroad have been Americans "writ large", however, they have little real information on what Americans in the United States, and particularly their peers, are about. There is a felt need at a deep level to acquire the type of legitimacy their parents have, to establish, if possible,

some congruence in terms of their first language, their passport designation which allows the facts of their mobility, travel, work, public identity and even the benefits of sponsorship. The need to acquaint themselves with the culture of origin and to connect with the meaning of that culture forms the base for a genuine commitment to re-entry and college entry at a substantial level. Though this commitment is deep, it is ambivalent. They are not their parents. Their experiences have been different in their developmental stages. Their dependent stage is congruent with their parents' adult stage in an unusual, unique coordinate manner deriving from the parents' role and their active participation in the success of their parents' role. It is difficult because of the deep and intense shared experience of parents and children in the third culture and the open communication within the family unit, for parents to realize the uniqueness of the effect the third culture membership has had on their children. Since the children have attended college-preparatory schools, the natural point for re-entry and leaving the family, in terms of the felt needs of parents and children becomes college entrance.

Developing Support in the New Environment

Third culture students in their third culture environments experience networks of support to facilitate the mission of their parents. Expectations for supportive environments derive from the experience they have had overseas. The mobile third culture community networks across the globe in providing for its members. Parents are a critical source of support for their offspring and the adult community is the source of support both in an economic as well as a social sense. Third culture youth develop a non-peer upward focus toward adults in meeting their needs.

On arrival in the United States a very different situation confronts the third culture person. The college environment is extremely peer-oriented and categorically, their United States peers have been seeking independence and freedom from parents through the Middle and High School years. Independence is valued. Support is developed within the peer group from which a great deal of credibility derives. Seeking and developing support generally begins with a sharing of experiences and some degree of self-disclosure. Third culture students perceive that their United States peers are not interested in their overseas experiences, their disclosures about travel and world affairs. Though the third culture student has experienced a highly mobile, individuated sense of history and experience, it has been as a dependent and within a highly structured framework. The values of American teenagers differ from the values of the third culture experienced youth as do interests, leisure activities and sense of self. The third culture youth characterize themselves as observers and it seems to them that the peer group requires active participants and a high degree of homogeneity in interests and activities. Difficulty is experienced in developing support at the peer level. Social activities are confusing and behaviors frequently judged from an adult overseas perspective. Some third culture students find mentors in the environment to facilitate the transition for them. Many feel unappreciated and de-valued when adult interaction and recognition are not present. Most maintain contact with the third culture network through letters, and visits to find a support base. The dissonance created between the high standards for adolescent behavior prescribed as a living pattern for third culture students overseas and the developmental United States stage

of "finding one's limits through experiential choice" makes developing support a problematic theme area for third culture students.

Aspects of Grieving and "Culture Shock" Upon Leaving
the Overseas Environment and Entering the United States

The third culture student articulates the losses of family, overseas culture, style of life, international mobility, high school friends and associates and a world of meaning, values and experiences. The "environmental bubble" overseas was supportive, structured, understood. The mobile life of a protean type of change criss-crossing the globe was facilitated by a network of structures and personal helpers. The loss of sponsorship brings a loss of identity, and uniqueness and a sense of being alone, lonely, unappreciated, devalued. Students grieve the losses of these valued components of their life. They also grieve the fact that they are different, simultaneously placing a high value on that difference. Third culture students have intense feelings of ambiguity but do not demonstrate a tolerance for ambiguity. The overseas network in terms of prescriptions and support was provided for them and derived from parents' sponsorship roles. On arrival, they grieve for what's left behind and what was missed while overseas. Yet they value their overseas experience intensely. They grieve that they don't fit in; yet they are proud of that fact and feel elitist and superior. They grieve that they did not learn to drive when they were sixteen but value public transportation more and judge the lack of it in their United States environments severely. They grieve their loss of status as well as their approach to and participation in sports. They especially grieve the loss of their "small is beautiful" personal world and

interactive environment as they attempt to understand the large scale United States approach to education.

Third culture students perceive that they have moved from a culture that understood them and one which they understood to one that does not understand them and is not interested in doing so. Though their overseas experience made them culturally marginal, they were unaware of this until re-entry. Their role as representative "highly visible Americans" abroad further complicates the experience of loss in that realm.

Transition: Areas of Reported Problems and Opportunities

A high degree of congruence in the area of ease and difficulty in transition is reported by these subjects. The prescriptive overseas environment derived from the sponsorship role of parents presents a predictable structure and support network to facilitate the protean change and mobility of the population. Moving companies, hotels, transition services assist so that a flow of continuity through the changes that occur can assist in maintaining an equilibrium. The dependents have few choices to make; parents are involved in that process. The spontaneity in such a setting is more formalized and the demands of the family quite encompassing. Social life revolves within the third culture generally and often specifically within the familial units of sponsors in a specific setting. Third culture students experience difficulty in adjusting to peer social norms in the states, the freedoms United States students take for granted in terms of driving a car, spontaneously planning peer events, arranging their time to meet their needs, making choices and prioritizing goals. The use of alcohol and drugs in a social sense is not as controlled as it was overseas or in the home

environments of the United States students for that matter. The largeness of scale, impersonal tone of interactions, and the lack of interest in world events, seen by United States students as remote from their level of interest, also alienates and causes difficulty to the third culture person. The overseas person struggles with overchoice, while the United States student complains of boredom and there not being enough to do. Dating is also a difficult area as reported by interviewees. In many settings overseas where populations are small and group support is necessary, there is almost a taboo on dating as we know it here during the adolescent years. United States students have been socially meeting and dating through the high school years and are more comfortable with autonomy in that area than are their third culture peers. Overseas, third culture dependents experience gender relationships but not sexual relationships with few exceptions.

The academic area is an easy one for the re-entering overseas person. Well prepared, competent, and generally task oriented, academic responsibilities are discharged successfully. Also, meeting people and making acquaintances presents no problem. It is in finding deeper, more meaningful friendships where the real challenge lies.

Aspects of Transposing Identity in the New Environments

In the area of transposing identity, recognizing and owning changes in roles, and self-definitions, the real adaptive challenge emerges. In assessing the transition process the elemental components of modifying roles, accepting change and testing beliefs are critical.

The third culture student demonstrates difficulty in the area of modifying his/her role. Although adjustment on the surface level is easy, practiced and part of the pattern of mobility, adaptation is a

different matter. Modifying a role when that modification represents a loss of status, identity and meaning in the perceptual frame of the adapter is virtually impossible. Processing the losses that the third culture student experiences is an important activity so that the "self-talk" of internal transactions can be positive and motivating in seeking good things and opportunities which will grow out of the transposition to the new identity. The changes in the life as viewed by the adapter, the third culture student, are not positive. Although independence is valued, the sudden collapse of such an all-encompassing support network and the difficulty of developing support in the peer world challenge the subject extensively. Beliefs are tested in terms of the onslaught of peer culture in its most extreme sense at the college level, a world of young people homogeneous in many ways and not especially valuing diversity in norms of behavior set by the peer group. Many subjects express the desire to return overseas as soon as possible and some have chosen career paths that will facilitate that end. A major part of cultural cohesiveness is the shared meanings that members possess, assumptions that are made, and activities that are enjoyed. The differences in the case of third culture students are heightened because there are no external clues to the fact that they have not shared a similar experience with their peers. In other settings, they have been different and often looked different and those with whom they interacted had cues and clues of their apartness. That is no longer the case. What the third culture subjects call "culture shock" really appears to be re-entry shock. However, re-entry presupposes that at some conscious point one had belonged. Since the changes that these students experienced were during developmental periods of growth central to the establishment

of identity and of self, it is questionable whether the re-entry process is such in their respective cases. Transposing identity is a formidable challenge for them and often the support they get or do not get for that transition comes from the third culture network and mentors in the new environment.

Chapter III closes with an overview of the twenty-one subjects in terms of their management of the tasks and behaviors with the five adaptation transaction areas as assessed through the Transition Assessment Scale.

Now that the outline of re-entry adaptation process has been reviewed for the twenty-one subjects of this dissertation, the writer proceeds to six in-depth case studies. The objectives in Chapter IV will be to find the case by case representations of the themes of adaptation as actually experienced by six of these third culture experienced youth.

CHAPTER IV

THE ADAPTATION PROCESS OF THIRD CULTURE EXPERIENCED YOUTH

The adaptation process involves the interaction of the individual with the environment and the "fit" that exists for that individual in a specific environment. The youth in this study spent a portion of their adolescent years, years crucial in identity formation, in settings that are culturally different. The developmental periods as experienced by these youth and the content of adolescent experience does not coincide with the critical experiences of their U.S. peers. According to Downie (1976), the contexts out of which the youth in third culture come add complexity to the understanding of the development of their identity because of the multi-cultural environments in which they were raised and educated.

The primary focus of this study, the adaptation process of third-culture experienced youth who have graduated from an overseas American-type secondary school and re-entered the United States as they entered college is presented in this chapter. Overall themes were discussed and identified in Chapter Three. In this chapter five sections delineate the in-depth case study approach to six selected members of the population studied. The chapter is organized in this manner:

(1) introduction, (2) method and rationale for selection of the case studies presented, (3) presentation of six case studies, (4) analysis of aspects of adaptation and, (5) summary of the chapter.

Introduction

The literature presented on third culture experienced persons delineates a frame of reference helpful in understanding the experiences of the third culture person and the type of life natural in a third culture environment. Each person's historical experience is an important part of who he/she is. In the transition process from third culture backgrounds to the return to the United States at college entry, perceptions of the third culture milieu impact expectations of the re-entry environment, valuing processes on return and initial senses of activating commitment to the new environment. The importance of sponsorship in the very structured though mobile world of third culture emerges as a strong shaper of behavior. The "environmental bubble" created overseas which is an attempt at replicating a type of United States environment is only a selection of especially supportive United States elements to facilitate the accomplishment of sponsorship tasks and not an exact replication of United States life in any way. Third culture experienced students are not always consciously aware of that. The uniqueness and specialness of being a foreigner abroad, the behavioral obligations presented by sponsorship status, the advanced socio-economic level and benefits that families receive, the mobility and excitement of such a life style, all shape attitudes about what life is and what correct behavior is, in a developmental period when the third culture dependent is forming and developing identity and experimenting with relationships in groups. The upward-focus towards adults as authorities in such an environment and the need for dependents to be supportive creates some interesting ambivalences in the areas of dependence-independence, maturity-immaturity, the value of mobile

experiences and feelings of uprootedness, the importance of being different and the need to be a part, the role of observer and the demand for participation. These ambivalences emerge when the third culture student re-enters the United States and enters college to begin coping in an individual and singular way with a new environment. The transition process, this adaptation to the new situation, involves both a re-entry component as well as a college entry component, that operate dynamically in a gestalt of adaptation composed of a series of transactions, experiences, feelings and thoughts that provide insights into the adaptation process of this population. Weiss (1949) notes that the term adapted always refers to the relation of one entity to another. No system is adapted as such. It can only be adapted or conform to something else. If this conformance is achieved by direct interaction of the person and the environment, we shall speak of adaptation. In the process of adaptation certain coping strategies facilitate the transition. Coehlo, Hamburg, and Murphy (1963) focus on specific socio-academic tasks and various cognitive and interpersonal experiences of competent adolescents in their college freshman year. They point out that a "coping strategy involves ego processes in which two aspects are functionally interrelated: (1) maintaining a sense of worth as well as developing self-esteem as becoming and (2) managing emotional distress in the face of complex demands of the new college culture."

Third culture students although they have moved from culture to culture frequently appear to have adapted to the third culture in general and not specifically to the host countries where time has been spent. This is an important feature in assessing their adaptive and adjustive skills because although many moves may have been recorded, the

"environmental bubble" of third culture living overseas is congruent in many ways from one country to another. The essential adjustment or adaptive transition made to the third culture involves a transition to an "exotic" environment. In exploring adjustment aspects to an exotic environment, Jim Earls (1969) studies human adjustment in a nuclear submarine milieu. He notes "time differences and characteristic stress differences," the inability to communicate with persons in the outside world and the non-variability of physical environmental stimuli as some of his stressors in the studied environment. The "exotic" environment of third culture also lends itself to different time and space concepts, a certain selective communication with the outside world due to differing language and culture groups in each site and a non-variability of physical environmental stimuli at the cultural level because of differing language and communication patterns that frequently lock third culture persons into patterns of relating for a good part of their overseas time with each other.

The adaptation process and the transition of the third culture person from the third culture environment to the college environment signals a period of significant testing of skills in the emotional, social and intellectual area. The fact of re-entry complicates this period of testing because the perceptual framework and values third culture students have developed are different.

Method and Rationale for Selection of Case Studies Presented

Although twenty-one members of the population were interviewed to elicit samples of experiences, thoughts and feelings associated by the third culture dependent with the major transitions of re-entry and adaptation upon college entrance, a complete analysis of the adaptation

process of all twenty-one subjects was not possible within the time and space restrictions of this study. Therefore, commonalities were sought in the shared experiences and presented in Chapter III. Differences were also noted and presented material for further thought and discussion.

After carefully reviewing the interviews fully and noting behaviors articulated by the interviewees, the Transition Assessment Scale was used to give a more exact idea of the transition management skills articulated by each subject and the coping ability reflected in terms of the behaviors employed. In each task area, there are three behaviors listed indicating the level of ability attained within each task. A value of 1 is assigned for minimal behavior in confronting the task defined, a value of 2 indicates some moderate involvement in completing the task, and a value of 3 indicates active, good involvement in confronting the task. Values were added together for each subject so that an overall basis of comparison might be possible. The highest score or cumulative value points that a person might receive would be a sum of 45 indicating level 3 behaviors for all 3 tasks in each of the five categorical areas. Those areas are the five adaptive transactions noted in previous chapters, i.e. activating commitment, developing support, adjusting priorities, prioritizing goals and transposing identity.

Six adapters were chosen from the subjects interviewed for a more in-depth case study approach to the episode of adaptation. Two adapters who were very successfully coping as reflected by their transition cumulative values of 43 and 38, two moderately successful adapters with cumulative scores of 32 and 31, and two adapters manifesting difficulty in coping reflected in transition assessment scores of 16 and 15 were selected for case studies.

The case studies for these subjects are presented as episodic life histories. The rationale for presenting the interview data in this manner emerges from the rationale adopted by Fitzgerald and Kupferer (1974) and Ross (1962) and applied by Downie (1976) in which it is stated that when the concern is to highlight events and episodes in one particular area, it is appropriate to include only those questions pertinent to that area rather than pursuing all possible questions concerning a life history. Since the focus of this dissertation is the adaptation transition, questions asked of each subject are germane to that area.

Although the interviewees selected are not necessarily representative of the larger group, the themes expressed by members of the group in Chapter III are included in the range of themes and experiences shared by the selected interviewees in Chapter IV.

Presentation of the Six Case Studies

Case Study Number 1 -- Elizabeth, Missionary (Transition Score: 31)

Elizabeth lived nine and one-half years abroad in Kenya, Tanzania and England. She entered college in 1978 and is a college sophomore. Elizabeth was very excited when she first went to Africa. She was seven years old and went to a local primary school. She mentions that her family was the only white family in a four mile radius when they moved to their house in a small African village outside of Dar Es Salaam. Her father is a Lutheran minister who also functions as a journalist in the Third World media. He functions in the area of public relations as well as fund raising for Christian projects overseas. Her mother is a kindergarten teacher and has worked as a secretary for the church at various times in different ministry posts. Elizabeth characterizes the

effect her parents had on her as a growing child by saying:

The fact that my father has always been interested in travelling and has taken us so many places and always kept us interested in foreign relations in the world is probably the biggest effect on me. I have that itch to go back and travel and I don't know if I'll ever be able to settle down. It's hard to imagine. I'm not sure what I want to do right now. When I finish here, I'll probably go to graduate school and I'm not sure whether that will be here or in London or maybe somewhere else. I've also thought of going to the Peace Corps or a special overseas program with the Lutheran Church to teach English overseas or work in a hospital.

Elizabeth's major study areas are Studio Art, German and Biology. She wishes to get a Master's Degree in the Art field and teach some day in the creative arts area.

In presenting her ideas on herself as she prepared to leave overseas, come to college, and re-enter the United States, Elizabeth notes that although she was terrified to enter college and come to the United States, she repressed her questions. She was sad to leave school in London, yet excited about graduation and a new adventure. She realized she would be several thousand miles away from home and in a new culture and she was apprehensive about not being in her accustomed life style abroad. She felt simultaneously sad and excited. She recollects getting very sick with flu on entering the states and notes that part of it was psychological from just plain fear and yet another part of it was visiting so many relatives and experiencing an abundance of different types of food. She recollects:

I immediately got sick on coming to the U.S. and I think that was partly probably psychological 'cause I was scared and also we were visiting all the relatives who I hadn't seen for one or two years and everyone was worried about us -- the poor relatives from overseas, who never got corn on the cob, or good steaks -- so that every night we had these wonderful, rich, excellent meals and my stomach just couldn't take it after swimming and dieting all summer. I was just not ready for this food and I think that helped me not feel very good.

Elizabeth missed soccer which had central importance in her life

overseas. She lived her life around it as did her whole family. Her brother plays semi-professional soccer and she played also. She felt rushed. The pace of life was very fast here and people got angry when things didn't get done.

"I also spoke differently from others. I had an accent and I used to say things like, "pass the rubbish," instead of garbage. I was constantly corrected by others."

Elizabeth saw herself as a swimmer and felt she was a good one but in the first few weeks she injured the nerve endings in her arm and couldn't swim. She overextended the bicep muscle and is still getting therapy for it. She enjoyed the hall she lived in and the people she met there. They were friendly and she sought out the dorm director when she had problems and talked to her. She became close to her roommates and she visited with their families in the states and they visited her family overseas.

Elizabeth felt well prepared for college yet there was a lot of pressure and courses were demanding. She was conscious of declaring a major in art yet wanted a liberal arts education. Elizabeth became conscious of choices and the fact that she had to make them. Overseas, she noted she had no choice but here at college she had choices. She was confronted with overchoice but found that she had to prioritize her choices and goals because of time constraints. She became very involved in her Residence Hall and felt burnt-out and under stress by exam time.

In reviewing the initial period, Elizabeth says:

I've lived in many places and I know I can get along if I give the place a chance. I came here for four years and that is what I said. I would not change my mind. If I set my mind on it, I can do it. I'd always known that I would come back to the United States and I hoped I would fit in -- and would learn.

I knew I had to be open to the changes and to the things people do and I have been, pretty much. However, I also see things I don't like and I can't decide if they outweigh the things that I like. Who knows? I might just end up being overseas for the rest of my life.

Elizabeth demonstrates intentions and periodic willingness to risk personal capacities in exploring activities and resources available. Getting involved in swim team, chorus, programming, and student government were part of risks she embraced. In acknowledging the fear she has of the transition process, she assumes responsibility to challenge it and try to get involved in projects and pursuits. At the same time, she indicates that she still feels somewhat dependent on parents and unprotected and very vulnerable in her new setting. She seeks reassurance that things will be O.K. and is experiencing difficulty in developing centeredness.

In her perceptions of her overseas and United States environment, Elizabeth expressed shock at the materialism, uninformed people, apathy, pace of life, and friendliness of students. She feels more comfortable in England but notes that she is very close to her family, and where family is, home is. She feels safe and protected there but she can get along in the United States fine. She has two brothers, one who seeks work in African-American relations but she expressed frustration with his experiences in trying to get into that field. She notes: "He's taken the exams but couldn't be given a place because he wasn't black and jewish and female. He was too white and protestant so he's waiting around 'til he becomes an endangered species or something."

Elizabeth expressed difficulty in understanding some of the values of the United States and its policies. She notes that when she is confused about things, she seeks help from a mentor with whom she has

developed a relationship in her college work. One of the professors teaches a course in witchcraft and Elizabeth and her father dealt with witchcraft in Africa. She felt competent in this area and helped in teaching the undergraduate course. Elizabeth found the academic area and the academic world an easy transition for her as was the athletic area due to her swimming experience. She had the hardest time in understanding what people liked to do. The whole idea of having a car was a new one for her. She recollects some of her difficulties:

I guess I had the hardest time in things that people like to do. There were things that were the same, things we did that were the same, but the whole idea of having a car - I don't even know how to drive yet 'cause I've never needed to learn because public transportation is so easy in London. There's no need and that was hard to get used to. People were so used to using the car instead of going by foot. That was hard. The use of -- the way people drink here is different. Because in Ohio it wasn't legal. You have to be 21 to drink hard liquor and to drink beer that is not 3.2 so that was different because at 18 in England you can drink anything and the bar/pub in England is such a part of the social life that you go there to speak and because of that you drink. Here, it was very much I drink to get drunk and that's fun. That's not the majority -- well it might be the majority, I'm not sure but you know that was different for me and also having pot so out in the open. In England the laws are so strict that when it's done it's done in such secrecy that you very rarely experience it and it was hard for me to realize that people would actually do it and I started categorizing people into pot and non-pot smokers but you can't do that 'cause the pot smokers are such a majority. You don't know anybody almost -- that's how I felt, but I've learned a lot. You come to terms with that. It was just because I knew about it but had never experienced it on such a great level. It just wasn't enough.

In terms of the transition experience, Elizabeth sees transitions within transitions, some of them much more difficult than others. Once Elizabeth prioritized her goals and began to manage her time the "over-choice" problems began to fall in place. She sought support for her transitions at the personal level through residence hall staff, at the

academic level through professor-mentors, at the social level by linking with the international student association which published a type of shopping guide for foreign students with the places to find less expensive supplies and the names of stores in this country where needed supplies might be found. For instance, the equivalence for chemist's store would be drug store in the United States. She found the foreign student advisor a big support to her. The open house for foreign students held at the beginning of the year drew third culture students and AFS students who felt the need to express concerns and feelings about their return and to discuss culture shock.

Elizabeth went home to England at Christmas for five weeks and spent Thanksgiving with her brother at another school in the United States. On the whole she felt very much on her own and that that was a family expectation. She says that each family member was expected to be independent and adapt to the new environment on their own.

There were two very important incidents she remembers in her early transition period that were very important to her. She recounts them in this manner:

Well, I don't know. These aren't really big significant things that happened - great events but two come to mind. One of the first two weeks I was here I was down on the guys' floor in this room and everybody said we're gonna smoke now and my roommate was really tense and she left the room and I was in the room and I was really tense too. It was a whole different language. I didn't know what they were gonna hit on the bong, or whatever, so I didn't understand and one of the guys could see that I was getting upset and I left the room and he said, 'Elizabeth why don't you come in here,' and he sat down and he told me and sat there and talked to me about it; why people do it and what all this jargon means. He's a senior and he's going to Africa this coming year and he's been overseas in study programs in Israel and England. He worked in Minneapolis in street ministry and he's very much concerned with the world. He helped me feel that now I could understand. Just that talk...I thought of it often...helped me a lot. It calmed me down... there were things inside that I wanted to say but I couldn't because they

would think I was really strange. After that he was a significant person for me.

The second incident was my 18th birthday. I got really homesick right before it and that day we were having a swim meet. The day before the trainer said I shouldn't swim because of my arm and I wanted to swim so my coach put me in one of the events. After the meet the team had a cake for me. The guys sang happy birthday to me and four of my friends (these three guys and my roommate who did everything together last year) brought me breakfast in bed which was really, really neat. Then my parents called me thinking they'd wake me up but I was already awake with breakfast in bed. That day there was a sign on the lounge across from my room saying Elizabeth cannot enter here and there was a terrible noise inside. They had been threatening for three weeks to do something terrible to me and there's a tradition at school to throw people in ponds on their birthday, in bath tubs full of ice and that kind of ridiculous stuff. I was thinking 'what are they going to do to me?' I was almost terrified to go near the room. My roommate said, 'Let's go downtown and shop,' and so she took me downtown to try to find some clothes. We went to Burger King for dinner and then we came back to the room and people had been strange all day to me, grinning and saying 'you just wait and see.' So it was like 7 o'clock and I went to the door and I couldn't get it open. I wondered what was in there...what they had...I've had friends who would move furniture into the room and move in signs they took off the road that said Wooster township or something, and put them in the room and those horses with lights...you know, that kind of ridiculous stuff. I walked into the room and it was full of balloons up to my neck and I just looked...they knew I loved balloons. I love the colors and they're such wonderful things and the balloons started singing. There were people under them, 'Show me the way to go home', which had become our theme song for some reason, and there were all these people. It was so wonderful and it made me feel so great.

In offering notions about her adaptation, Elizabeth offers:

I've adapted but I still have culture shock everytime I come back. Well...the first thing I see when I arrive at JFK...it's the cars. The size of them. It's getting better. American people are learning that they can use little cars. They'll do fine. That's the first shock and, when I get back here, the speed of everything. I notice that, and how people are very persistent. We've got to get this done and we have to rush to that and we don't want to wait in lines and we just push in. In England we've got to queue...wait in the queue; if it doesn't get done we'll get it done tomorrow...you know, and that kind of stuff. I also

notice the amount of materialism in the United States and I notice it the most. I had a good friend whom I knew in Africa who came from Czechoslovakia. She came to England. She got an exit permit out and she's a year younger than me. When she came to England she was so shocked at the amount of clothing and food there was in England. When I came here, compared to that, I see a whole row of cereal and 400 dresses and colors...that kind of thing bothers me and the fact that I see myself saying 'I need that,' 'I've got to have that,' and I don't need it. I don't have to have anything and I have to keep an ongoing battle. I feel more materialistic here 'cause so many people are. Also...I think it's getting better on the campus and I think it's part of the Iran crisis but people are now becoming more aware that there is something outside of the United States of America. Before, people were very foreign to it and maybe the large percent of international people on this campus have helped. But I feel myself that's another battle, 'cause I read the newspaper everyday in England and here it's so easy not to, just to say 'oh, Tito died, yeah, four days ago,' or, 'the Iranian Embassy in London was bombed.' 'Oh, was it bombed?' You know, that kind of thing. It's not good for anyone to become that insulated.

Case Study Number 2 -- Geoff, Missionary (Transition Score: 43)

Geoff lived fifteen years abroad in Cameroon, England, Zaire, and Taiwan. He entered college in 1976 and is a college senior. His father is a Pastor and Professor of Church History and German and his mother is also a teacher at the Theological Seminary overseas. Geoff explains:

It made a big difference that they were missionaries. It could have been different if they had been state department and didn't have a long term commitment to what they were doing in a country. Whereas my parents were in Cameroon for 25 years and were much more aware of the culture they were in and the people...that rubbed off on me and they were missionaries so I was not surrounded by a bunch of state department people that came back to the states all the time and had PX privileges. I don't mean to make it sound like a bribe, but it was different. Not only were we dependent on the country but I call Cameroon home and I don't think any state department child would have and I think that makes a difference in how one will relate to the people and the country. To extend that further, most missionaries would feel that way because of their commitment and their parents' commitment to the country. They're supposed to be more aware of the people they're with.

Geoff was born in Cameroon and lived overseas for fifteen years. Shortly after that his parents brought him back to the States and the family spent one year in New York City before returning to Cameroon. He spent some time in a French school in Cameroon and later on attended a missionary boarding school there. Later, the family moved to London for the purpose of doing some research and micro-film work and when the family returned to Cameroon, Geoff went to High School in Zaire. He enjoyed living overseas and feels that boarding school is an excellent preparation for the transition to college. He notes:

I was really glad I did live overseas. I feel really lucky because college wasn't so scary after boarding school.

Living overseas makes a big difference. Having lived in the states for these 4 years in a dorm with people who haven't lived overseas...getting to know or see someone's point of view by a person who has never left Ohio...is difficult. I would hazard a guess that living overseas gives a more liberal view of world affairs.

In discussing perceptions of this overseas environment and the United States environment, Geoff states that he feels that the overseas environment was broader. He notes:

Among other things, it gave me a perspective of world affairs that would be difficult to obtain here in the U.S. My education did not consist of merely studying America or American culture.

He considers Cameroon home and would like to return overseas since he doesn't consider the states his home. He feels comfortable travelling and in another culture where things are at first alien or strange. As a student of history with a minor in English however, he will begin in the states after graduating by seeking a job with a newspaper in a town where his sister and brother-in-law live.

The United States was exciting for him when he first arrived; things were on a large scale. He had gone to Taiwan for one year after

graduation with his parents but he resented the move from Zaire and felt Africa was his home. He shares the fact that his whole year in Taiwan was spoiled because he wasn't mentally receptive and since he knew he would only be there a year he did not try to get to know the people or the culture. He feels that not having any appreciation that year and spoiling it for himself helped him to be more open to the states and motivated him to be more active in exploring the new environment.

Geoff notes:

The big transition for me was from Zaire to Taiwan. The change of places affected me more than the change of schools. I was kind of ignorant and I didn't know what to fear in coming to the States...that was a help.

He found the United States an extremely homogeneous place and decided that the effect of the media was critical in shaping that homogeneity. He recalls:

Once they found out I lived overseas they joked about it but my hall didn't make me feel bad about it. I can imagine having been not ostracized, but made to feel really bad about not having seen the "Wizard of Oz" 25 times. I mean I'm the only one that's seen it only once, and that's just an example. I have no desire to see it again. I mean, they would kid me about it, for instance, and they would say, 'we have to tell you about it and get you educated on how things go,' but there was never any meanness and that surprised me.

In presenting ideas on his perceptions of himself, Geoff notes that he is an open person, enjoys diverse experiences and travelling. He feels different as a result of his overseas experience and more of an observer of people. Academically, he was well prepared and felt competent in the academic area. He feels goals are not particularly necessary for a person but notes that peers and professors stressed having goals. He dislikes living in a cold climate and states that it really upsets him. In reviewing the initial period of transition Geoff recalls:

Academics would have been easiest and social life would have been the most difficult. I had no idea, even after I had come back to the states and left again after the seventh grade, about what Americans in general or American high school students did, said, acted or were instructed in, so it was in essence coming to a new culture because it had been 5 years since I had been in the states and even in the seventh grade, I didn't enjoy that year. It was like Taiwan again, a lack of appreciation for where I was. Social life was the biggest change, and the toughest.

I spent leisure time with the people on my hall, with small groups of them doing different activities. Most of the people on my hall were not fraternity minded, or I was not that interested in partying with the seething mass of other people. When I was in high school in a dorm there was also always a bunch of people to be around. We didn't have TV, cars, movies, the theatre as options. We had to be imaginative in our use of our free time; things weren't provided for us. I think, I'm not sure how this fits in, but when I came here I was semi-conscious of having most of my leisure time provided for. It was there, flip the switch. I didn't have to be imaginative.

The transition experience for Geoff was characterized by a lot of support from the men on his residence hall floor. Although programs did not exist, he felt their existence might be a sign of caring though he is not sure that third culture students would attend them. He returned to school in his senior year as a Resident Assistant with the primary role of supporting freshmen as they entered the college environment. Geoff feels he has come full circle. He notes:

I've acclimated myself. I've adapted myself in the four years I've been here. Subconsciously I am an American and I readjusted myself to my new home. My home now...always my home on paper. I find the R.A. experience frustrating but interesting because I'm living with a bunch of freshmen upstairs and older classmates downstairs and it's interesting to see myself now in comparison with what I was. There's a big difference.

Geoff is engaged to a woman who also has lived overseas in her youth and they plan to return after establishing themselves for a while in the United States.

Case Study Number 3 -- Hans, Business (Transition Score: 32)

Hans went overseas in the beginning of his eighth grade year and lived abroad for five years in London. He entered college in 1977 and is a college junior majoring in packaging. Hans' father is a tax lawyer for a large automobile firm abroad and his mother is a homemaker. Hans had been made aware of the importance of tax structures in international investments and balance of international and national trade through discussions with his father and his interest in his father's work. He feels the experience of living abroad has taught him a great deal, that he understands people better in one way and is familiar with diverse patterns and styles of life. He feels his overseas experience hindered him in another way which was part of the severe culture shock he experienced on return to the United States.

In reviewing his perceptions of the overseas environment and the United States environment upon re-entry, Hans was shocked at the ways peers behaved. In London he knew the expectations of behavior and fulfilled them to the best of his ability. The largeness of scale, and impersonal tone of United States life was difficult for him to comprehend. He found it hard to leave London, yet he was excited about coming to university. His general impressions of return to the United States are identical with his impressions of entry to college in the United States. He experienced disappointment initially and was very uncomfortable with the peer group. Hans reports:

The worst was just all these freshman guys when I moved into the dorm, they seemed like immature persons. They seemed about 5 years younger than the people I had been with over in England. They were all getting away from home for the first time and it was just let's go nuts, let's go wild. They were in Wonders Hall and it was, 'I'm away from Mommy and Daddy for the first time, let's get drunk. Let's go wild.' I had been

drinking for several years and they were doing it for the first time and thought it was such a big thing. They were such immature persons.

In the first three months, there were no best experiences because I had left my ex-girlfriend over there, at the time she wasn't ex- and you know the parents were 3,000 miles away too, and so I couldn't talk to them.

It was extremely difficult for him to develop a support base.

At first the wrestling team was a support unit for him, but then the adjustment involved in dieting, managing academics and culture shock overwhelmed him so he had to give it up. Finally, he heard that two other students from his overseas school were on campus. They had graduated two years earlier and he found them, shared problems and experiences with them and moved onto the same Residence Hall floor with them. He notes:

I moved onto a floor where two other guys who graduated from the American School in London two years earlier were and then at least I saw other people who I could relate with and everything seemed to change right then. Adjusting -- it's kind of neat 'cause one of the fellows had the same feelings I had when he first came back to the states. It reassured me and the other guy did too but not to the same extent. He didn't live there as long as the first I was talking about. There weren't many other good experiences. It seemed kinda neat. College life was like living in a small town of all people your own age, just like walking down the street and seeing everyone your own age, pretty weird, unusual, like a whole race of teenagers. Well, not really, but when I left my house, went out on the street, I started to see older people again, Here everybody's a teenager.

Hans presented a few perceptions of himself as he re-entered the United States and entered college life. He felt he was a mature person, much more mature than his peers. He felt he was under a great deal of stress in accomodating peer behavior. He could not relate to it. He felt competent in the academic area but found he could not organize things. He didn't know where to start first. One of the worst incidents he

remembers grew out of a sense of total frustration in dealing with his roommate. He reports:

The immaturity of the peer group was a big difficulty. My roommate and I didn't get along. We got into a fight the day before I took off and that was pretty stupid. I walked into the bedroom and he's undoing the sheets on my bed and I say, 'stop doing that' and he kept doing it so I did the same thing to him but I didn't realize there were books on top of his bed. It wouldn't have made any difference anyhow. I just ripped his sheets off and his books went all over the floor. They were scattered all over the place. He starts crying and he jumps on my back and I pushed him onto the couch. We were suitemates with these two football players and they pulled me off him. Time to leave that environment.

It was difficult for Hans to process these problems in his own sense of frustration with himself and others. He didn't have friends in the United States outside of the alumni from his former overseas school. He received phone calls from parents in London and visited at Christmas break. He was conscious of expressing himself differently and that others didn't understand him. He recollects:

There were many things I experienced in England that I couldn't relate to people here. They would have no idea of it. I knew I could share with those who lived in England and then came to the states like my two friends who graduated two years ahead of me and lived on the same floor with me at college. People in the states would get away when we talked about England, and I didn't share information I had and that made it difficult. I knew that I knew things that people had no idea about, just like people that are in England know more about different cultures. I've seen places that three-fourths of these people have never seen. I just thought that I had a real good background of what the world was like or at least Europe and about how people do things there and how it is over here and just that I had more culture, different norms and patterns.

Hans' transition period was difficult. He felt norms and patterns were totally different. He had come to college to pursue sciences so that he might study osteopathic medicine and he had hoped to continue his wrestling. He recounts:

The reason I wanted to go into osteopathy and why I

took biology and physiology in High School was because the teacher was so fantastic there. She made the class so enjoyable and I come here and started watching televised classes and taking notes and first of all I changed my major to business because I didn't like the sciences, or I liked them but not the way they were here, mainly I thought my classes were a lot more interesting in High School. Teachers seemed to care about you there whereas here, in my experience, at least 80% of the teachers don't care if the students pass or fail. They just know they have to give out a number of 4 points, etc. I guess that's about it. I can't really blame them with so many students.

Yeah, my goals were wrestling, to be a good wrestler, and to get real good grades. They were my two main goals. Giving up wrestling was a real big disappointment to me. In High School, I was captain for two years and I was #1 in the U.K. and to give it up was like giving up part of my life. I didn't substitute anything. I put more energies into my academics. I couldn't do intramural wrestling 'cause that's, you know, once you're used to varsity you can't go back or go down. I thought about going back to it but I know I could never be as good as if I had not lost those two years of practice here and I couldn't see going through eight years of doing it that way and then being poor at it. I chose business and went toward accounting but it got real boring after a while so I thought, 'I have to do something I really like and I started to talk to advisers,' and I knew quite a few people that were in packaging and it seemed they were really enjoying it, especially this type of packaging 'cause you have to use mental energies but you're working with physical things. I think that's better than just thinking or working on the assembly line. I couldn't see not using my brain at all and just sitting at a desk with paper in front of me.

According to Hans, his adaptation period lasted more than six months but the first three were the most traumatic. There were no programs to facilitate his adaptation but he recalls that if there had been he probably would not have gone. Adaptation is something you have to go through on your own from Hans' viewpoint. At the time, he feels it was like going through hell. In terms of feeling a sense of home and belonging, he notes:

I'd say it's pretty much even as far as home, in different ways in the two places. In London I think...well, maybe I feel more at home in London 'cause it seems I was

brought up there all my life even though it was only from the age of 13, but that was when I was really growing up and reaching out to things. I know the ins and outs of London like the back of my hand. I know what's normal and what people should do and shouldn't do. I guess I know it pretty well in the states too. I guess it's pretty even now, but when I first came I just didn't know what people were supposed to be doing and it was pretty weird. I guess now it's pretty much even.

My parents aren't sure how long they'll be over there. I guess in a couple of years they'll be coming back.

Case Study Number 4 -- Bonnie, Business (Transition Score: 38)

Bonnie was overseas approximately four years in Japan. She entered college in 1976 and is a college senior. Her father is an acting Vice President for a multi-national insurance company and her mother is a housewife. Bonnie recalls that her father was always immersed in his work but it became even more intense as a pattern of behavior when they re-located in Japan. She mentions that the Japanese work ethic intensified her father's work-a-holic behavior and her mother, who didn't enjoy spending time with the ladies at the club playing bridge, was very lonely overseas. Bonnie found refuge in the school and in spending time with school friends. She relates:

I wouldn't trade my experience for anything. The people made it very special...in some ways they are very different and in some ways you can see that people are the same all over. They're very passive in some respects like I used to come home by myself at 11:30 or 12 o'clock and my mother would never worry about me walking home alone. We couldn't drive over there 'cause you have to be 18 and take your test in Japanese and very few of us had licenses. Out of all the kids I knew there were only 2 because everybody turned 18 and then went back to the states to go to college. We were not immobile by any means because of public transportation. You could set your watch by it, by the trains there, and it was never any problem getting anywhere. The school was really special too because there were only 500 students 7-12 and we were all really close because that was our refuge where we could pretend that nothing was different when the everyday hassles got to be too much we could just envelope ourselves in the school,

and the security which is something my parents knew. The school tried as much as possible to be American... with sports and activities but it also catered to our uniqueness by having Japanese clubs, Ikebana, things we were interested in other than just American activities 'cause it was an international school. Also, it gave me the opportunity to teach English to Japanese, something I'd never have the opportunity to do here. There were 27 countries represented in the school. I got to know Japanese teenagers, how they differed and what they were taught. In a lot of ways it's real different, their competitive drive is taught in school. It is drilled in, yet they're supposed to be competitive in school, but they're not competitive in any other sphere of their life. The girls and boys are separated in high school. There's no dating, or very little dating, it's a different atmosphere but that kind of carried over into our high school too. There was no such thing as dating...as I hear about it when I came back here. We went out in groups.

Her concept of the overseas environment emerges from being an overseas American in Japan. The overseas environment she remembers is a very comfortable one. Since she lived there between the ages of fourteen and eighteen, she feels it made a very deep impression on her. The extent and accessibility of public transportation made her feel very independent. The fact that she has to rely on finding someone with a car in the United States restricts her feelings of independence here. However, she notes that she's getting used to it and little by little she feels more comfortable in the United States as it is now and in her memories of Japan as it was then.

The United States impressed Bonnie as both very restricted in some ways: the drinking age, the ethnocentrism of her peers, the homogeneity of the music people listened to; and very free in other ways: the way people structured time, dating and social patterns, a general spontaneity. She characterizes herself as an observer of people and a person interested in making the comparisons and contrasts between differing patterns. The move from overseas to the United States was a transition from a sheltered, protected ambiance to an open,

diverse one. She felt jolted into the real world; startled into examining her frame of reference and network of perceptions.

In terms of her concepts and perceptions of self, Bonnie felt extremely competent in terms of the task and academic demands of the environment. She expressed excitement at the idea of coming to college yet apprehension about fitting into social patterns. She felt both experienced in the world sense and inexperienced in the dating patterns and just not comfortable with her interactions with the opposite sex. She regards herself as a disciplined person and felt that peers demonstrated a lack of discipline. She felt both very old and very young simultaneously; experienced in many ways, yet naive.

In recounting her adaptation-transition experiences, Bonnie notes:

I expected people to be mature and drive oriented and another thing, I was kind of appalled at cheating and the laissez-faire attitude. I told the professors and they didn't do anything about it. I saw a person doing that last night and the crib notes were written on his desk. The proctor came and stood over him and he was lost. I'm an undergrad teaching assistant and if I see eyes wander I rip up the test. You can convince me later. But there was one thing that surprised me, that was lots of competition. Our high school was really hard but we all worked together. There wasn't the competition. The thrill about being valedictorian. Somebody made it and somebody didn't. There was a lot of cooperation.

My adaptation was all of freshman year. After my first term there was no way I wanted to come back here. I was just so alienated and my sister and I are very, very close. This was the first time we had ever been separated. That was a big factor in the beginning. It wasn't that I was away from my parents but it was more being away from her. I had 2 or three real good friends that I still had from 4 years ago and we'd go out together. They had more of the ideals that I did. One of my friends was always trying to talk me back into pre-med. She doesn't realize that for me being a Physician's Assistant is more important than being a doctor. Just the other day she realized that she was going to be in school for 8 more years and I said I thought about that and my values when I decided to be a PA 'cause I'll be out and accomplishing in two years and then if I want a family I can do that. You know it was stuff like that that I thought about

but she never did.

We hung around a lot. I also got the reputation on my floor and the brother floor of being the big sister especially to the guys. They would come with all their girl problems. It was fun at first but then it got to be a drag. I was tired of being everybody's big sister. I thought it was a type of maturity that I developed in Japan. In some ways I was still really immature 'cause I wasn't used to things here, but it was a type of maturity that was different from their's and it just struck them. I was used to putting people at ease. When you go to school overseas everyone leaves and you get a totally new population. You're an old-timer if you're there 3 years to see the complete change of personnel and you get used to anticipating what people are going to have problems with. That's why I enjoy teaching so much 'cause I can remember what I had problems with and I never realized it. I learned it on my own.

Case Study Number 5 -- George, Business (Transition Score: 16)

George was overseas approximately nine years. He entered college in 1976 and is a college senior. His father works for General Motors overseas and his mother is a housewife. George mentions that his father's involvement overseas affected him somewhat in terms of the types of American communities he lived in and the relationships with General Motors families. He also notes the travel aspect to living overseas and the fact that he enjoyed that opportunity very much.

George shares the experience of leaving high school and re-entering the United States as follows:

I wasn't planning on going to college though my parents had talked about it. I hadn't found a job and I was looking in the area of construction. I wanted to wait around overseas because I didn't want to go to college. I always thought that it was going to come, the end of our overseas experience, and we'd have to come back. While we were in South Africa I didn't feel that way but once we went to Iran I did. When we got back after nine years it was hard to adjust. It was a much bigger culture shock to come back to the states than it was to go from South Africa to Iran.

His impressions of the overseas environment are very positive. He

enjoyed the travel, sports and the high school experience. He very much wants to return overseas but mentions that a return to South Africa would be difficult for him. He states:

I'd like to go back to South Africa but it would be more difficult in the light of my current political awareness. When I was there I was aware of different things. Apartheid was taught in my history book. They teach a lot about nationalism, the Dutch versus the British. The Dutch were strong on apartheid. The British accepted apartheid but were friendlier to blacks. Division among whites seemed to be the issue.

George continues to share impressions of the college environment as he recalls them:

Upon entering college I had trouble getting back into the American style of life - doing bongos, jive talking. I had never played basketball. Overseas I played mostly soccer, rugby and swimming. The first year I just wanted to leave. I had played a lot of soccer in Iran.

The whole general malaise I felt bothered me. I just don't fit in. I had one good friend who lived in my dorm. I had the expectation that it would be great back in the states. I expected some difficulties but not as many as I had. I couldn't get along with people that lived on my floor. That was a problem. They were all jocks and into football. I lived there a year and then moved off campus. It was much better.

George perceives himself as a mobile person, a traveller, and does not identify at all with being in school. He had troubles with the social ambiance though he notes that his studies were easy for him. Although he enjoyed his time overseas, he feels re-entry and entry to college were not experiences he enjoyed or opportunities for growth. He says:

I experienced a lot of alienation. I was alienated by attitudes people had about things that were different, the group mentality, expressions and ways of doing things. I was only seventeen when I returned and just waking up to a lot of things. It was a stage in my life that was passing. Moving all the time you don't have a firm base to set growth in or to look back on. You don't have future goals or an idea for a set job. I did have an interest in the political

aspects of things. I just read a lot.

Alienation and feeling alienated were important aspects of re-entry and college entry emphasized by George.

Case Study Number 6 -- Thomas, Business (Transition Score: 15)

Thomas was overseas approximately seven years before he entered college in 1979. He is a college freshman. His father worked for DuPont and his mother began a small home business in interior design and crewel. Thomas notes that his parents belonged to the business community and that had a big effect on his life. He felt that being part of the business community was far superior to being part of the military community in Germany. He states:

From my point of view the military were the main cause for any bad feelings Germans had for Americans. I found I didn't like the military. There were stories in the newspaper about them, stories on the radio; for example, two American G.I.'s shot someone in a pub; they have pulled Germans out of a car on a Friday night and beat them up. It didn't happen very often but enough to have an effect.

Thomas liked his experience overseas very much. "I liked my experiences," he states, "as a younger adult you do not have as many restrictions and rules as young adults seem to have in the states. I could do pretty much whatever I pleased."

Upon entering the college environment, Thomas was first of all impressed with the bigness of the place. Secondly, he notes the friendliness of the people in Michigan. He shares the fact that he had a "wait and see attitude". According to Thomas, "I'm not that open a kind of person. I usually wait for things to happen to me."

Thomas felt more comfortable in Europe than he does in the states. He notes:

I feel that my morals are different in some ways - not many ways - but they have a practice here of walking down the hall with no clothes on to get to the bathroom. Maybe it's just false modesty on my part but I don't like it. Also the drinking pattern here upsets me. People seem to drink just to get zonked out of their minds. Those who don't drink have a self-righteous attitude. The water here also bothers me. It's really lousy. Physically, I'm out of shape because it's hard to get involved in sports here. People here also are very narrow in their thinking. Those are some of the areas with which I'm uncomfortable here.

In communicating his perceptions of himself, Thomas sees himself as a free person, an open person and as a result he finds university rules oppressive. He thinks his peers are immature in their social behavior and that he is more mature and sophisticated than they are. He has difficulty "getting used to college life, living in the dorms and American culture." According to Thomas:

I don't know if I'll finish school here. I feel very rigid. It's like 1984 and big brother is always watching you. I feel it's very tough to find a place to be myself. That's one of the problems of college. I find I can't find enough people that I like that much; even to find a roommate to move off campus with seems impossible. I'm very difficult to live with if you're not a very, very good friend.

Thomas expressed strong feelings of rebellion. He responded to a request from his R.A. to turn his music down one evening by going outside and stealing license plates from cars. He was caught by the police and is now on a special program to make up for that offense. He is on probation.

Thomas remains angry about what he calls the puritannical ways of the United States and articulates a great deal of dissonance in his new environment.

Analysis of Case Studies of Adaptive Transactions

In the introduction to this chapter, a series of demonstrated diverse patterns of socialization are noted as a result of the overview

of interviews of third culture experienced youth. Literature on the complicated identity formation and the content of the adolescent experience within the third culture environment set these youth apart from the peers they join in the college transition process. Multicultural environments during the adolescent developmental period complicate the identity formation and a sense of ambivalence results. Valuing processes, expectations based on the environment previously experienced, the effect of sponsorship in shaping behavior, mobility and change variables impact both the sense of self expressed and the perception of ideal environment and real environment shared by these youth.

In analyzing the transactions noted in these case studies and relating them to the interview experiences shared in Chapter III, certain commonalities emerge. An analysis of each transaction through a presentation of a Transition Assessment Scale for each of the six in-depth interviews may assist in defining a possible adaptation process experienced by third culture experienced youth.

Transition Assessment Scale information is presented for each case study subject in each transaction category.

Area I: Activating Commitment

TRANSITION ASSESSMENT SCALE

Elizabeth
Participant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | |
|----------------------------|---|
| Risking
Self | ☐ (1) Shows reluctance to use or risk personal capacities.
☒ (2) Demonstrates intentions and periodic willingness to risk personal capacities
☐ (3) Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☐ (1) Seems to shift responsibility to others to take the lead.
☒ (2) Is taking on a sense of ownership for dealing with transition.
☐ (3) Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☐ (1) Seeks continuing reassurance that things will be O.K.
☒ (2) Demonstrates some responses that reflect self-directedness.
☐ (3) Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

Elizabeth indicates that she set her mind on adjusting and adapting in the United States. She indicates that she knew she had to be open to the changes and the people but there were some areas that she did not like and wasn't sure about. She owns the fact that she needs to deal with the transition.

Elizabeth indicates a degree of self-directedness in getting involved with pursuits: residence hall involvement, swimming and sometimes seeks reassurance from others that she is all right. There is a tentativeness about her commitment as she reflects on it and she qualifies even strong statements about commitment. She notes that even though she assumes responsibility she still feels dependent on parents.

TRANSITION ASSESSMENT SCALE

Geoff

Participant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | | |
|----------------------------|---|---|
| Risking
Self | ☐ (1) | Shows reluctance to use or risk personal capacities. |
| | ☒ (2) | Demonstrates intentions and periodic willingness to risk personal capacities. |
| | ☐ (3) | Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☐ (1) | Seems to shift responsibility to others to take the lead. |
| | ☒ (2) | Is taking on a sense of ownership for dealing with transition. |
| | ☐ (3) | Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☐ (1) | Seeks continuing reassurance that things will be O.K. |
| | ☐ (2) | Demonstrates some responses that reflect self-directedness. |
| | ☒ (3) | Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

Geoff indicates a willingness to activate commitment in the United States as a contrast to his behavior in Taiwan. He feels he needs to be open so he can learn and demonstrates intention to do so. He articulates the realization that without an appreciation and openness to new environments a person loses out on valuable experience.

He indicates that he is active in exploring the environment, seeks information from others and attempts to test his ingenuity in a range of behaviors from feeling real different at the outset to becoming an R.A. and assisting others in their transitions.

TRANSITION ASSESSMENT SCALE

Hans
Participant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | |
|----------------------------|--|
| Risking
Self | ☐ (1) Shows reluctance to use or risk personal capacities.
☒ (2) Demonstrates intentions and periodic willingness to risk personal capacities.
☐ (3) Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☐ (1) Seems to shift responsibility to others to take the lead.
☒ (2) Is taking on a sense of ownership for dealing with transition.
☐ (3) Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☐ (1) Seeks continuing reassurance that things will be O.K.
☒ (2) Demonstrates some responses that reflect self-directedness.
☐ (3) Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

Hans demonstrates a willingness to risk personal capacities in adapting to his new environment by changing his expectations in order to activate his commitment. This involved leaving his wrestling team, changing from the science area to the business area, and trying to adjust to a "whole race of teenagers."

He takes on some sense of ownership for the difficulties involved in the experience by noting that he feels stressed as a result of culture shock and experiences difficulty in organizing things. He admits his roommmate problem was partially a result of his own frustrations.

He owns the fact that he expresses himself differently; seeks excellence in academic area by limiting commitments and tries to find a career area that is more realistic for him than medicine.

TRANSITION ASSESSMENT SCALE

BonnieParticipant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | |
|----------------------------|--|
| Risking
Self | ☐ (1) Shows reluctance to use or risk personal capacities.
☒ (2) Demonstrates intentions and periodic willingness to risk personal capacities.
☐ (3) Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☐ (1) Seems to shift responsibility to others to take the lead.
☒ (2) Is taking on a sense of ownership for dealing with transition.
☐ (3) Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☐ (1) Seeks continuing reassurance that things will be O.K.
☐ (2) Demonstrates some responses that reflect self-directedness.
☒ (3) Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

Bonnie realizes that her overseas environment was a very protected, selective one and senses that she is mature and independent in some ways but naive and dependent in others. She indicates a willingness, after her first term, to manage the transition and define the areas she has trouble with and confront them, e.g. the cheating on exams. She notes that the transition challenged her sense of the real world and forced her to think about it.

TRANSITION ASSESSMENT SCALE

George
 Participant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | |
|----------------------------|--|
| Risking
Self | ☒ (1) Shows reluctance to use or risk personal capacities.

☐ (2) Demonstrates intentions and periodic willingness to risk personal capacities.

☐ (3) Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☒ (1) Seems to shift responsibility to others to take the lead.

☐ (2) Is taking on a sense of ownership for dealing with the transition.

☐ (3) Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☒ (1) Seeks continuing reassurance that things will be O.K.

☐ (2) Demonstrates some responses that reflect self-directedness.

☐ (3) Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

George states that he didn't really want to come to college but that he couldn't find a job in construction. He also admits that though he knew at some point he would have to return to the United States, he wanted to delay that move as long as possible.

TRANSITION ASSESSMENT SCALE

Thomas
Participant's Code Name

ACTIVATING COMMITMENT BEHAVIORS

TASKS

- | | |
|----------------------------|--|
| Risking
Self | ☒ (1) Shows reluctance to use or risk personal capacities.
☐ (2) Demonstrates intentions and periodic willingness to risk personal capacities.
☐ (3) Typically does the things that will help even when risky. |
| Assuming
Responsibility | ☒ (1) Seems to shift responsibility to others to take the lead.
☐ (2) Is taking on a sense of ownership for dealing with transition.
☐ (3) Uses transition as a way of developing self-management skills. |
| Developing
Centeredness | ☒ (1) Seeks continuing reassurance that things will be O.K.
☐ (2) Demonstrates some responses that reflect self-directedness.
☐ (3) Uses transition experiences to test personal ingenuity. |

Supporting Evidence:

Thomas experiences the United States college environment as oppressive. He finds too many rules. He is not actively committed to making it work for himself.

Area II: Developing Support

TRANSITION ASSESSMENT SCALE

Elizabeth
Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|---|--|
| Recognizing
Resource
Awareness | ☐ (1) | Seems unaware of potentially useful resources. |
| | ☐ (2) | Shows some awareness of useful resources. |
| | ☒ (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | ☐ (1) | Obtains resources by chance more than by design. |
| | ☒ (2) | Obtains resources when needs are pressing. |
| | ☐ (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | ☐ (1) | No meaningful contacts with compatriots in transition. |
| | ☐ (2) | Shares experiences accidentally more than deliberately. |
| | ☒ (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

Elizabeth has a clear picture of useful resources. She seeks and finds friends and mentors in the new situation through the academic area, teaching assistantships, the residence hall staff and friends. She relates two significant experiences that relate to developing support. Her network is very important to her.

Elizabeth articulates the realization that she now has to make choices and that the exercise of choice is new for her. Confronted with many choices, she seeks resources to assist her in prioritizing them. She feels tired and burnt-out from her overextension in the initial period of adaptation, but uses that experience of burn-out as a learning opportunity.

TRANSITION ASSESSMENT SCALE

Geoff
Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|---|--|
| Recognizing
Resource | ☐ (1) | Seems unaware of potentially useful resources. |
| | ☐ (2) | Shows some awareness of useful resources. |
| | ☒ (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | ☐ (1) | Obtains resources by chance more than by design. |
| | ☐ (2) | Obtains resources when needs are pressing. |
| | ☒ (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | ☐ (1) | No meaningful contacts with compatriots in transition. |
| | ☐ (2) | Shares experiences accidentally more than deliberately. |
| | ☒ (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

Geoff systematically explored resources and had a fine support system with his compatriots on his residence hall floor. Though he didn't enter the party environment, he maintained fine contact and learned a great deal about his new environment from his peers.

TRANSITION ASSESSMENT SCALE

Hans
Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|---|--|
| Recognizing
Resource
Awareness | ☐ (1) | Seems unaware of potentially useful resources. |
| | ☒ (2) | Shows some awareness of useful resources. |
| | ☐ (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | ☐ (1) | Obtains resources by chance more than by design. |
| | ☒ (2) | Obtains resources when needs are pressing. |
| | ☐ (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | ☐ (1) | No meaningful contacts with compatriots in transition. |
| | ☐ (2) | Shares experiences accidentally more than deliberately. |
| | ☒ (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

Hans used his overseas familial support through phone and letters to assist him. He also sought out friends and through that process made contact with two other third culture students that were alumni from his overseas school. He cultivated relationships with them, found a living option near them and according to him everything seemed to change as a result. The importance of overseas network is critical to him. He reached out for that support only in a pressing need resulting from an aggressive incident with roommates. Although he cultivated relationships they were cultivated only with third culture compatriots.

TRANSITION ASSESSMENT SCALE

Bonnie
 Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|---|--|
| Recognizing
Resource
Awareness | ☐ (1) | Seems unaware of potentially useful resources. |
| | ☒ (2) | Shows some awareness of useful resources. |
| | ☐ (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | ☐ (1) | Obtains resources by chance more than by design. |
| | ☐ (2) | Obtains resources when needs are pressing. |
| | ☒ (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | ☐ (1) | No meaningful contacts with compatriots in transition. |
| | ☐ (2) | Shares experiences accidentally more than deliberately. |
| | ☒ (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

Bonnie sought family support and support from friends. She found a place as a "big sister" on the floor, a role she later became dissatisfied with, and sought out a teaching assistanceship for herself. Her network was importance to her. When she felt that she wanted to change her role, she actively sought university resources to do that.

She cultivated relationships with transition compatriots but was not always pleased with the type of relationships.

TRANSITION ASSESSMENT SCALE

George
Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|-------------------|--|
| Recognizing
Resource
Awareness | <u> X </u> (1) | Seems unaware of potentially useful resources. |
| | <u> </u> (2) | Shows some awareness of useful resources. |
| | <u> </u> (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | <u> X </u> (1) | Obtains resources by chance more than by design. |
| | <u> </u> (2) | Obtains resources when needs are pressing. |
| | <u> </u> (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | <u> X </u> (1) | No meaningful contacts with compatriots in transition. |
| | <u> </u> (2) | Shares experiences accidentally more than deliberately. |
| | <u> </u> (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

George notes that although he had a few friends, he couldn't get along with the people on his floor because they were jocks. He does not like group events and did not seek other resources.

TRANSITION ASSESSMENT SCALE

Thomas
Participant's Code Name

DEVELOPING SUPPORT BEHAVIORS

TASKS

- | | | |
|--------------------------------------|------------------|--|
| Recognizing
Resource
Awareness | <u> X </u> (1) | Seems unaware of potentially useful resources. |
| | <u> </u> (2) | Shows some awareness of useful resources. |
| | <u> </u> (3) | Has a clear picture of a wide range of useful resources. |
| Acquiring
Resource
Acquisition | <u> X </u> (1) | Obtains resources by chance more than by design. |
| | <u> </u> (2) | Obtains resources when needs are pressing. |
| | <u> </u> (3) | Develops systematic strategies for acquiring resources. |
| Finding
Support | <u> X </u> (1) | No meaningful contacts with compatriots in transition. |
| | <u> </u> (2) | Shares experiences accidentally more than deliberately. |
| | <u> </u> (3) | Cultivates relationships with transition "compatriots". |

Supporting Evidence:

Thomas states he is alienated and alone. He has few friends and is concerned that he cannot even find someone to move off campus with though he hates the residence halls. He does not choose to make use of resources but is on probation for a prank and is being required to work with a social worker.

Area III: Adjusting Expectations

TRANSITION ASSESSMENT SCALE

Elizabeth
Participant's Code Name

ADJUSTING EXPECTATION BEHAVIORS

TASKS

- | | | |
|----------------------|---|---|
| Processing
Losses | ☐ (1) | Focuses on personal inconveniences of the transition. |
| | ☒ (2) | Accepts losses as an uncomfortable part of transition. |
| | ☐ (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ☒ (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ☐ (2) | Can acknowledge when expectations need tempering. |
| | ☐ (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ☐ (1) | Distorts realities that conflict with personal desires. |
| | ☒ (2) | Acknowledges personal distortions as they emerge. |
| | ☐ (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

Elizabeth indicates an acceptance of loss as part of the transition but has some rather fixed expectations of how people should react. She attempts to acknowledge differences in the area of values and the drinking and party-ing habits of peers but is not completely successful in accomplishing the task.

Elizabeth tempers expectations in a tentative manner. She indicates some ambivalence in processing her feelings about peers but continues her efforts.

She accepts the reality of materialism but also tries to temper her demands when she finds something she wants being internalized as something she needs.

TRANSITION ASSESSMENT SCALE

Geoff
Participant's Code Name

ADJUSTING EXPECTATIONS BEHAVIORS

TASKS

- | | | |
|----------------------|---|---|
| Processing
Losses | ☐ (1) | Focuses on personal inconveniences of the transition. |
| | ☐ (2) | Accepts losses as an uncomfortable part of transition. |
| | ☒ (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ☐ (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ☐ (2) | Can acknowledge when expectations need tempering. |
| | ☒ (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ☐ (1) | Distorts realities that conflict with personal desires. |
| | ☐ (2) | Acknowledges personal distortions as they emerge. |
| | ☒ (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

Geoff admits honestly what he does not have in entering the new environment and seeks to attain that. He indicates a pride in facing realities that will make him more than just a passport-American. He uses previous experience as a learning base.

He notes that the media is a shaper of behavior and exposes himself to it in a limited manner. He tempers demands and demonstrates a sense of humor when the residence hall men on his floor attempt to educate him.

He attains the status of R.A. by being open and facing the realities of his own adaptation and processing it fully.

TRANSITION ASSESSMENT SCALE

Hans
Participant's Code Name

ADJUSTING EXPECTATIONS BEHAVIORS

TASKS

- | | | |
|----------------------|---|---|
| Processing
Losses | ☐ (1) | Focuses on personal inconveniences of the transition. |
| | ☒ (2) | Accepts losses as an uncomfortable part of transition. |
| | ☐ (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ☒ (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ☐ (2) | Can acknowledge when expectations need tempering. |
| | ☐ (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ☒ (1) | Distorts realities that conflict with personal desires. |
| | ☐ (2) | Acknowledges personal distortions as they emerge. |
| | ☐ (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

Hans experiences difficulties in adjusting expectations and expressed negative judgments on his peer group. He labels them all as immature and feels that anyone has a right to expect them to be mature and not go wild because they are away from home. He distorts realities by generalizing about persons he meets with the exception of third culture support group from his previous environment. According to Hans, professors don't care, students are immature and he alone has "more culture, different norms and patterns." Though he adjusts his goal he does not appear to evaluate the fact that he originally chose sciences as a result of a class with a teacher that he feels was "fantastic". He begins to temper his demands on teachers by acknowledging the difficulty they have in teaching large numbers of students.

TRANSITION ASSESSMENT SCALE

Bonnie
Participant's Code Name

ADJUSTING EXPECTATIONS BEHAVIORS

TASKS

- | | | |
|----------------------|---|---|
| Processing
Losses | ☐ (1) | Focuses on personal inconveniences of the transition. |
| | ☒ (2) | Accepts losses as an uncomfortable part of transition. |
| | ☐ (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ☐ (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ☒ (2) | Can acknowledge when expectations need tempering. |
| | ☐ (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ☐ (1) | Distorts realities that conflict with personal desires. |
| | ☐ (2) | Acknowledges personal distortions as they emerge. |
| | ☒ (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

Bonnie acknowledges the differences in environment and the losses in transition. She retains her memories of Japan. She demonstrates pride in seeking her reality as a physician's assistant and tempers her expectations in terms of the amount of time she would need to put in to be a medical doctor. She felt more worldminded but less experienced in social patterns. Though she judges peers, she still indicates efforts to relate.

TRANSITION ASSESSMENT SCALE

George
Participant's Code Name

ADJUSTING EXPECTATIONS BEHAVIORS

TASKS

- | | | |
|----------------------|---|---|
| Processing
Losses | ☐ (1) | Focuses on personal inconveniences of the transition. |
| | ☒ (2) | Accepts losses as an uncomfortable part of transition. |
| | ☐ (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | ☒ (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | ☐ (2) | Can acknowledge when expectations need tempering. |
| | ☐ (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | ☒ (1) | Distorts realities that conflict with personal desires. |
| | ☐ (2) | Acknowledges personal distortions as they emerge. |
| | ☐ (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

George accepts the loss of his overseas environment at one level but he resents it because he feels he did not choose it. This is a dynamic process of acceptance-rejection for him.

He still feels he has a right to expect people to understand and help him and distorts some realities, e.g. judging peers, group events and activities when they conflict with his personal orientation.

TRANSITION ASSESSMENT SCALE

Thomas
 Participant's Code Name

ADJUSTING EXPECTATIONS BEHAVIORS

TASKS

- | | | |
|----------------------|------------------|---|
| Processing
Losses | <u> X </u> (1) | Focuses on personal inconveniences of the transition. |
| | <u> </u> (2) | Accepts losses as an uncomfortable part of transition. |
| | <u> </u> (3) | Admits losses honestly, then seeks acceptable alternatives. |
| Tempering
Demands | <u> X </u> (1) | Expresses expectations as "anyone has a <u>right</u> " to expect. |
| | <u> </u> (2) | Can acknowledge when expectations need tempering. |
| | <u> </u> (3) | Translates "shoulds" into preferences. |
| Accepting
Reality | <u> X </u> (1) | Distorts realities that conflict with personal desires. |
| | <u> </u> (2) | Acknowledges personal distortions as they emerge. |
| | <u> </u> (3) | Shows pride in facing reality regardless of discomfort. |

Supporting Evidence:

Thomas states a great many "shoulds" for others in his environment. He states that getting used to the United States, the dorms and college life are very difficult for him. His problems with it have been distorted for him into the idea that college rules are exceedingly oppressive.

He finds the water dries his skin, the food is lousy. He is physically out of shape because it is difficult to get involved with sports in the United States.

Area IV: Prioritizing Goals

TRANSITION ASSESSMENT SCALE

Elizabeth
Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|---|
| Finding
Direction | ☐ (1) Manifests lack of effort to manage transition.
☒ (2) Seeks to manage but with hazy or scattered efforts.
☐ (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ☐ (1) Shows limited awareness of alternative choices.
☐ (2) Sees alternatives, but has difficulty in choosing.
☒ (3) Sees alternatives, weighs outcomes, makes decisions. |
| Establishing
Perspective | ☐ (1) Chooses immediate comfort when faced with sacrifice.
☒ (2) Tolerates loss of comfort for longer range purposes.
☐ (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

Elizabeth seeks to manage by calling on her resources and talking with mentors about problems she encounters. She expresses a willingness to accept inconveniences for the purpose of completing her degree but also indicated the differences she is not willing to accept.

She establishes perspective on the situation of her illness by realizing that change of food is a factor as well as change and fear of the total new environment.

She realizes that part of the communications gap is her use of British words for American situations and resists the impulse to totally fix blame on others.

TRANSITION ASSESSMENT SCALE

Geoff
 Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|---|
| Finding
Direction | ☐ (1) Manifests lack of effort to manage transition.
☐ (2) Seeks to manage but with hazy or scattered efforts.
☒ (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ☐ (1) Shows limited awareness of alternative choices.
☐ (2) Sees alternatives but has difficulty in choosing.
☒ (3) Sees alternatives, weighs outcomes, makes decisions. |
| Establishing
Perspective | ☐ (1) Chooses immediate comfort when faced with sacrifice.
☐ (2) Tolerates loss of comfort for longer range purposes.
☒ (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

Geoff combines his experiences and integrates them with his sense of self. He focuses on his sense of commitment to the environment that he learned from his parents and compares where he is now with where he was when he began. He reviews the changes and reflects on them.

He establishes the priority of learning from his environment and attempts to understand the behavior of his peers. Although he grieves a more creative use of leisure time, he shares with his floor mates in events planned. His goal is to adapt though he articulates problems doing that.

He tolerates the cold climate because he wishes to complete the program at school though cold really upsets him.

TRANSITION ASSESSMENT SCALE

Hans
Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|---|
| Finding
Direction | ☐ (1) Manifest lack of effort to manage transition.
☐ (2) Seeks to manage but with hazy or scattered efforts.
☒ (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ☐ (1) Shows limited awareness of alternative choices.
☐ (2) Sees alternatives, but has difficulty in choosing.
☒ (3) Sees alternatives, weighs outcomes, makes decisions. |
| Establishing
Perspective | ☐ (1) Chooses immediate comfort when faced with sacrifice.
☐ (2) Tolerates loss of comfort for longer range purposes.
☒ (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

After expressing series of difficulties and problems, Hans focuses his energy on academics and evaluates a business option, experiences it and finds it boring. He accepts the need to continue his search. He talks to advisors, surveys people and enters the field of packaging in which he seems quite satisfied. He sees adaptation as something you need to go through on your own though it is very difficult. He continues to struggle with the environment and desires to adapt.

TRANSITION ASSESSMENT SCALE

Bonnie
Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|---|
| Finding
Direction | ☐ (1) Manifests lack of effort to manage transition.
☐ (2) Seeks to manage but with hazy or scattered efforts.
☒ (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ☐ (1) Shows limited awareness of alternative choices.
☐ (2) Sees alternatives but has difficulty in choosing.
☒ (3) Sees alternatives, weighs outcomes, makes decisions. |
| Establishing
Perspective | ☐ (1) Chooses immediate comfort with faced with sacrifice.
☐ (2) Tolerates loss of comfort for longer range purposes.
☒ (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

Bonnie discusses her selection of a career as a Physician's Assistant and indicates an ability in prioritizing goals. She integrates the "maturity" she feels from her overseas experience into her life pattern of teaching and assisting others. At the same point, she indicates a need to develop maturity in some other areas. She demonstrates perspective in seeing how becoming a P.A. will provide less of an obstacle in her planning for a family in the future.

TRANSITION ASSESSMENT SCALE

George
Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|---|
| Finding
Direction | ☒ (1) Manifests lack of effort to manage transition.
☐ (2) Seeks to manage but with hazy or scattered efforts.
☐ (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | ☒ (1) Shows limited awareness of alternative choices.
☐ (2) Sees alternatives but has difficulty in choosing.
☐ (3) Sees alternatives, weights outcomes, makes decisions. |
| Establishing
Perspective | ☒ (1) Chooses immediate comfort when faced with sacrifice.
☐ (2) Tolerates loss of comfort for longer range purposes.
☐ (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

"I never had real specific goals for myself. I developed an interest in politics but I'm very disillusioned", states George.

TRANSITION ASSESSMENT SCALE

Thomas
Participant's Code Name

PRIORITIZING GOALS BEHAVIORS

TASKS

- | | |
|-----------------------------|--|
| Finding
Direction | <u> X </u> (1) Manifests lack of effort to manage transition. |
| | <u> </u> (2) Seeks to manage but with hazy or scattered efforts. |
| | <u> </u> (3) Focuses energy toward clearly established intentions. |
| Establishing
Priorities | <u> X </u> (1) Shows limited awareness of alternative choices. |
| | <u> </u> (2) Sees alternatives but has difficulty in choosing. |
| | <u> </u> (3) Sees alternatives, weights outcomes, makes decisions. |
| Establishing
Perspective | <u> X </u> (1) Chooses immediate comfort when faced with sacrifice. |
| | <u> </u> (2) Tolerates loss of comfort for longer range purposes. |
| | <u> </u> (3) Focuses on larger purposes and integrates them into life pattern. |

Supporting Evidence:

Thomas articulates that he doesn't know what the word "goals" means. After some explanation on the part of the interviewer, he listed a set of worries and said he wished to do well in sports.

Area V: Transposing Identity

TRANSITION ASSESSMENT SCALE

Elizabeth
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|---|---|
| Modifying
Roles | ☐ (1) | Continues role patterns regardless of transition requirements. |
| | ☒ (2) | Recognizes when roles may need modification and adjusts. |
| | ☐ (3) | Explores new role patterns that could enhance growth. |
| Accepting
Change | ☐ (1) | Interprets change requirements as threat to self-hood. |
| | ☒ (2) | Accepts change as sometimes uncomfortable but necessary. |
| | ☐ (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | ☒ (1) | Rejects change when belief system is threatened. |
| | ☐ (2) | Explores personal beliefs when absolutely necessary. |
| | ☐ (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

Elizabeth notes that change in role is necessary while in the new environment though it may be uncomfortable; however, when her belief system is threatened she seems to reject change. She makes judgments on peers and on the environment without fully examining her value system in relation to that of others.

Elizabeth expresses dissonance in terms of modifying her role and accepting changes brought about by recent affirmative action attempts. They affect her brother adversely, therefore she expresses negative feeling toward these societal changes in a strong manner. She rejects the change because it is personally difficult.

Elizabeth wishes to return overseas.

TRANSITION ASSESSMENT SCALE

Geoff
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|---|---|
| Modifying
Roles | ☐ (1) | Continues role patterns regardless of transition requirements. |
| | ☐ (2) | Recognizes when roles may need modification and adjusts. |
| | ☒ (3) | Explores new role patterns that could enhance growth. |
| Accepting
Change | ☐ (1) | Interprets change requirements as threat to self-hood. |
| | ☐ (2) | Accepts change as sometimes uncomfortable but necessary. |
| | ☒ (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | ☐ (1) | Rejects change when belief system is threatened. |
| | ☐ (2) | Explores personal beliefs when absolutely necessary. |
| | ☒ (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

In becoming an R.A., Geoff demonstrates the exploration of new patterns, the change in self to someone who is now a resource in the environment and one who can deal not only with his own behavior but assist in the transition of others.

Geoff wishes eventually to return overseas.

TRANSITION ASSESSMENT SCALE

Hans
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|---|---|
| Modifying
Roles | ☐ (1) | Continues role patterns regardless of transition requirements. |
| | ☒ (2) | Recognizes when roles may need modification and adjusts. |
| | ☐ (3) | Explores new role patterns that could enhance growth. |
| Accepting
Change | ☐ (1) | Interprets change requirements as threat to self-hood. |
| | ☒ (2) | Accepts change as sometimes uncomfortable but necessary. |
| | ☐ (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | ☐ (1) | Rejects change when belief system is threatened. |
| | ☒ (2) | Explores personal beliefs when absolutely necessary. |
| | ☐ (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

In reviewing his adaptation process, Hans expresses a better understanding of the United States and though he knows all the ins and outs of London feels that he has made a transition to the states. He is more comfortable here now and looks forward to the return of his parents. He indicates that he knows what's "normal" here now.

Hans indicates he may return overseas.

TRANSITION ASSESSMENT SCALE

Bonnie
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|---|---|
| Modifying
Roles | ☐ (1) | Continues role patterns regardless of transition requirements. |
| | ☒ (2) | Recognizes when roles may need modification and adjusts. |
| | ☐ (3) | Explores new role patterns that could enhance growth. |
| Accepting
Change | ☐ (1) | Interprets change requirements as threat to self-hood. |
| | ☒ (2) | Accepts change as sometimes uncomfortable but necessary. |
| | ☐ (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | ☐ (1) | Rejects change when belief system is threatened. |
| | ☐ (2) | Explores personal beliefs when absolutely necessary. |
| | ☒ (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

Bonnie realizes that she needs to become more self-sufficient in terms of driving in her new environment. She accepts the fact that public transport is lacking though she mourns it. She examines beliefs on cooperation and competition, maturity and immaturity and her role at the present time.

Bonnie wishes to return overseas.

TRANSITION ASSESSMENT SCALE

George
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|------------------|---|
| Modifying
Roles | <u> X </u> (1) | Continues role patterns regardless of transition requirements. |
| | <u> </u> (2) | Recognizes when roles may need modification and adjusts. |
| | <u> </u> (3) | Explores new role patterns that could enhance growth identity. |
| Accepting
Change | <u> X </u> (1) | Interprets change requirements as threat to self-hood. |
| | <u> </u> (2) | Accepts change as sometimes uncomfortable but necessary. |
| | <u> </u> (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | <u> X </u> (1) | Rejects change when belief system is threatened. |
| | <u> </u> (2) | Explores personal beliefs when absolutely necessary. |
| | <u> </u> (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

Although George does not experience difficulty in academics, he doesn't reflect a consciousness of being a college student nor wanting to be. He wishes to return overseas but articulates difficulty with returning to South Africa because of his heightened political consciousness. At the same time, he sees a return to Iran as impossible at this time.

TRANSITION ASSESSMENT SCALE

Thomas
Participant's Code Name

TRANSPOSING IDENTITY BEHAVIORS

TASKS

- | | | |
|---------------------|------------------|---|
| Modifying
Roles | <u> X </u> (1) | Continues role patterns regardless of transition requirements. |
| | <u> </u> (2) | Recognizes when roles may need modification and adjusts. |
| | <u> </u> (3) | Explores new role patterns that could enhance growth identity. |
| Accepting
Change | <u> X </u> (1) | Interprets change requirements as threat to self-hood. |
| | <u> </u> (2) | Accepts change as sometimes uncomfortable but necessary. |
| | <u> </u> (3) | Approaches change as a chance to make new discoveries about self. |
| Testing
Beliefs | <u> X </u> (1) | Rejects change when belief system is threatened. |
| | <u> </u> (2) | Explores personal beliefs when absolutely necessary. |
| | <u> </u> (3) | Examines beliefs in the face of new evidence. |

Supporting Evidence:

Thomas indicates no transposing of identity either to the role of student, nor to the role of United States citizen. He is very critical of the environment at college and those criticisms are broad and general.

Although the third culture subjects indicate preferences, awareness of tasks and behaviors that support the adaptive transactions noted in the investigations of the adaptation of United States college entrance students, there are many diversities in the way they view the environment and present themselves and perceptions of that environment. The United States student entering college makes a transition into the college environment fully realizing it is only a small piece of United States experience even though it is a sub-culture characterized by different norms and patterns. For the third culture student the college environment is identical with the United States environment and is rarely perceived as atypical of that environment. In the light of the tightly-knit family structure overseas and the communication of values from parents to children in the "environmental bubble" which surrounds the third culture family, third culture experienced youth assume their United States college peers at the college level will have values, experiences, and modes of behavior congruent with the patterns of American students overseas. They are shocked to realize this is not correct and defend themselves from the peer patterns presented by United States college students by making judgments on those peers on the basis of overseas ideas of maturity, and appropriate standards of behavior overseas. Third culture experienced youth coming to college find themselves in an environment amazingly open and free and are confronted by choices to which they are not accustomed.

In his study on The Tourist: A New Theory of the Leisure Class, Dean Mac Cannell (1976) states:

My analysis of sightseeing is based on social structural differentiation. Differentiation is roughly the same as societal 'development' or 'modernization'. By 'differentiation' I mean to designate the totality of differences between social classes,

life styles, racial and ethnic groups, age grades (youth, the aged), political and professional groups and the mythic representation of the past to the present. Differentiation is a systemic variable: it is not confined to a specific institution or society, nor does it originate in one institution of place and spread to others. It operates independently and simultaneously throughout society. In highly differentiated societies such as those found in Western Europe and North America, social life constantly subdivides and reorganizes itself in ever-increasing complexity. The class structure moves from simple duality (owners vs. workers) to upper-upper/middle-upper/lower-upper/upper-middle/middle-middle/lower-middle/upper-lower/middle-lower/lower-lower. Sexual differentiation progresses beyond its typically peasant biologically based binary opposition into publicly discriminated third, fourth, fifth and sixth sexes. Differentiation is the origin of alternatives and the feeling of freedom in modern society. It is also the primary ground of contradiction, conflict, violence, fragmentation, discontinuity and alienation that such evident features of modern life. (1976: 11)

The totality of differences enumerated by Mac Cannell in defining differentiation, i.e., the differences in social classes, life-styles, racial and ethnic groups, age grades (youth, aged), political and professional groups, have special significance in reviewing the population of third-culture experienced youth. In terms of the "environmental bubble" in which they are enculturated overseas, they live in a differentiation with differentiations. The differentiated environment which is the third culture grows out of the modern differentiations within many technologically-oriented countries and represents the most advanced form of differentiation in terms of the knowledge bases of its members, the enhanced socio-economic level of life supporting their representative sponsorship roles, the mobile, affluent socially marginal life-styles they possess, the limited age groups involved in that culture and the political and professional groupings to which they belong.

The reports of the subjects interviewed for the purpose of this dissertation reflect a level of internalized definitions of self that

seem essentially differentiated. They have not only had different experiences. They are made different by these experiences. According to Downie (1976), these students manifest their social identity upon return in a special manner and become socially marginal due to the necessity of setting aside their cultural identity in order to participate in the social life of college.

It appears that these students have become structurally differentiated through the multi-cultural milieus their mobile life styles have spanned. They are drawn by their parents' tour of duty as Mac Cannell's tourists are drawn into a relationship with modern social reality, a museumized experience, exotic and exciting in its differences, stimulating a growth and development both unique and unusual. As Mac Cannell's tourists report experiences of shame not because he/she is a tourist but because he/she is not a tourist enough, not fully able to see everything in the way it "ought" to be seen because of the transiency and superficiality of the touring experience, so third culture youth seem to experience a sense of shame not on being different but on not being different enough. As Mac Cannell states: "The touristic critique of tourism is based on a desire to go beyond the other 'mere' tourists to a profound appreciation of society and culture, and it is by no means limited to intellectual statements. All tourists desire this deeper involvement with society and culture to some degree; it is a basic component of their motivation to travel." (1976: 10)

The third culture experienced youth have more fully adapted and transposed their identity to the third culture than to any national culture, including their own, that they have transited. In the

interviews of the twenty-one students, all except one planned to rejoin third culture involvements once studies were completed. That one had an alcoholic parent overseas and that factor complicated the overseas experience adversely for her. The return to the United States for many is merely one more move so that one can prepare for other moves abroad. The credentialling process is central to the candidacy for being an adult member of this third culture. For those whose parents have returned to the United States, the process is a bit more difficult to initiate. Networks are critical and in developing support for the adaptation experiences on return, letters and visits with third culture friends and acquaintances are many. It seems critical for these students that a third culture identity be maintained.

It would seem that the adaptation process for the third culture students studied in this investigative project follows a structure, a constellation of givens that surround the perceptions of the self and the perceptions of the environment.

In terms of adaptive transactions the third culture student is committed to return overseas. The level of that commitment varies individually yet, for most, it is for a finite time-span coincident with the years of study necessary to acquire the first post-secondary degree. For this group the first transaction to be negotiated is the processing of the fact of return and the simultaneous grieving and excitement generated by that fact internalized in third culture members. The fact of return links with the reality of network so that access to the third culture remains a real alternative for the future. Throughout the adaptation process, the third culture networking both supports the re-entry to the national culture and promises future returns to the

international, interdependent third culture setting. It is in the third culture network that the experience of re-entry may be shared and processed. It must often be set aside to socially interact in the college setting. The part of the self that is most valued by third culture experienced youth cannot be shared fully in their perceptions with those who have not enjoyed an internationally mobile adolescent experience. As a further development once the fact of return and the reality of network are processed, the extension of that network to developing support in the new setting takes on an upward-focus for many third culture persons. The search for a mentor to facilitate the adaptation process, to help with adjusting expectations and prioritizing goals seems critical. Those who find mentors create an opportunity for sharing third culture experiences and their perceived impact which assists them to process losses and to begin to transpose identity. It is in this transaction, transposing identity, that the third culture experienced youth are most clearly differentiated. The totality of experience and enculturation that is the third culture network is intensely valued. The developmental stages experienced overseas prepared the third culture dependent to live as an adult in an adult world but did not prepare the third culture dependent for the adult tasks expected outside of the sponsorship reality. Critical in the development tasks of young adults (those behaviors students need to accomplish while in college) as defined by Miller, Prince and Winston in the United States are the development of autonomy, the development of mature interpersonal relations and the development of purpose. The exercise of choice, the experience of beginning independence in the early adolescent period, the interaction within the peer group in terms of value experiments and social development

prepare the United States college peer for these tasks. The prescriptive environment and planned reality of the third culture overseas environment does not allow the freedom to explore and experiment. Choices are made in the family, supported by the family and frequently directed by the sponsoring organization. This derivative type of reality combined with the mobility pattern and uniqueness of each family's history has a special effect on the third culture dependent. He/she begins to experience the self as observer. Observers learn by watching more than by participant experiencing. A pseudo-sophistication results because the third culture student has observed many diverse cultures, styles, ethnic realities yet has not participated fully in any of them. This "observer" self permits the third culture dependent to know about many things without the conviction of knowing anything well except the personal experience of third culture reality. Though able to adjust to differing environments, observe what is expected and complete tasks thoroughly, the process of adaptation requires a familiarity and valuing of the United States culture pattern that would motivate the third culture student to transpose his/her identity to an American identity. For many of them the third culture identity has a broader base and an advanced level of worldmindedness and deeper understanding of global interdependence. Third culture students do not seem to transpose their identity. It appears that they integrate one more identity observed to their repertoire of patterns involved in their third culture identity. Their sense of home, their re-entry to overseas involvement is inherent in their re-entry to this country for the purpose of a credential, a college degree, that will re-admit them to the third culture and work in that culture based on their own academic knowledge base.

The adaptation of third culture dependent youth becomes a gestalt, a constellation of effect and affect that involve the fact of return, the reality of network, the search for mentors, the process of grieving and setting aside for a time a part of the self, and the integration of a facet of national identity perceived from a third culture frame of reference. Although grieving, developing support, adjusting expectations and prioritizing goals are components of their adaptive transactions, the complexity of their identity formation differentiates the approach to these tasks and the level of internalization of the effect of adaptation in its essential sense. The "fit" between the third culture dependents and the United States environment is not a perfect one. He/she belongs in a special way, adjusts in the superficiality of tasks but remains both a part of and apart from the United States experience. It is in the area of expectations, that the most noteworthy differences emerge. The definitions of maturity, independence, quality of life and attractive career routes grow out of what they have internalized as values for them. They value travelling, mobility, worldmindedness, expertise in the task role area, diversity in setting and interplay of cultures, and structure in terms of organization of the daily tasks and expectations. The third culture youth have idealized their third culture experience and fantasized about its significance and importance to them during their developmental years. The absence of rootedness in one host setting allows them to manifest different aspects of the self in each place and allows the development of different cultural approaches and diverse appreciations and understandings.

The two adapters that experienced the most difficulty in coping with transition behaviors articulated negative feelings on return and a lack

of acceptance of the fact of return and the entrance to college. They did not reach out for support or try to find mentors. They articulated a feeling of alienation, a lack of connectedness and general hostility to the new environment. Neither actively sought to change these feelings but placed blame on Americans, on American culture, on specific events that they perceived as "happening to them". They experienced a lack of control and a powerlessness in the adaptation process.

Summary

The major goal of this investigation of third culture dependents as they re-enter the United States and enter college is to gather information on the process of their adaptation. Studies investigating the adaptation of United States youth to the college environment indicated five major adaptive transactions: affirming commitment, developing support, adjusting expectations, prioritizing goals and transposing identity.

Case studies of six third culture dependents are presented in terms of their general third culture background, perceptions of third culture environment and their United States environment, perceptions of self as reported by them and thoughts about their process of adaptation to discern the patterns of transactions involved for them. A Transition Assessment Scale is presented for each of the interviewees.

From this overview of adaptation transactions, a gestalt seems to emerge for third culture dependents that is different from the gestalt of adaptation of United States peers entering a mid-west college environment as identified by Raines and his colleagues. Although many of the transaction components are similar, the manner and understanding of the components and the implementation of adaptive process is different. The

third culture dependent manifests a structurally differentiated self. The experiences involved in third culture membership effect a change in perception of the self as a believer in a certain sense to no national culture but a part of a technological global culture valuing the interdependence of many nations, cognizant of the problems involved in world affairs and seeing this complexity of self as a bridge between different realities, a mediating, harmonizing alternative self, a part of each cultural reality, yet apart from all cultural realities.

Because of the nature of the third culture environment, the fact of return is shared by all third culture members. Since it is a part of the third culture understanding, college entrance is a point where it can easily be implemented for the third culture dependent.

However, upon return to the United States, a grieving process begins for a lifestyle that was valued, a relationship with parents and family which was close and a connectedness with global reality that gave meaning. Letters, telephone calls, keeping in touch with third culture friends and colleagues becomes a key in developing support in the new environment and holds some promise for a chance to re-enter the third culture environment. The reality of network for these students becomes a critical adaptation component.

Since the third culture reality for these dependent children, hinged on the sponsorship of their respective fathers and the prescribed structure of life overseas, mobility, home leave and day-to-day reality were matters contingent in a special way on adults, these third culture youth maintain an upward-focus toward adults that differs considerably from the peer orientation of the United States students they join in the college transition. They seek credibility from adults and search

for mentors to facilitate their transition. Working as Teachers' Aides, Resident Assistants and at various other group projects they translate this upward-focus in the new environment. The social situation is difficult for them and the peer culture in the United States challenges them in an intense and unique way. Their membership in the adult world overseas is derived from the role of parents, not earned by personal decision making, weighing and making proper choices, exploring independence outside the family. These challenges confront them on re-entry and the problems of dating, social contact and even mobility, which within the section of the United States they find themselves in means driving a car, become agendas that they must manage effectively.

The third culture dependent does not really succeed in transposing identity. Rather, he/she integrates a facet of national identity into a third culture-ness. The subjects interviewed have adjusted to the new environment but they have not fully adapted to it. For them it is less good than the reality they possess as members of the third culture. They take from their United States experience the best it has to offer, but they state that as observers, they do not fully participate. They demonstrate many ambivalent feelings and seek to return at some point to the overseas sector.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The segment of overseas experienced American youth with which this study is concerned are the third culture dependents of Americans overseas who have graduated from overseas American type schools and re-entered the United States as they entered college. The youth chosen for this study are from the overseas sponsorship categories of business and missionary involvement. These youth have spent some time during their adolescent development in cultures and societies other than that of their own nationality. This study focuses on their adaptation process as they re-enter the United States and enter college.

Since World War II increasing numbers of persons have become involved cross-culturally for the purpose of relating segments of society to each other and to provide mediation between cultures. The concept of "third culture" grew out of studies in India and Vietnam of Americans participating in various business, missionary, diplomatic and technical aid programs and the problems and opportunities that arose from this bi-national interaction of persons from Western and Eastern experiences. The third culture is defined as "the complex of patterns learned and shared by communities of men stemming from both a Western and non-Western society who regularly interact as they relate their societies, or sections thereof, in the physical setting of a non-Western

society." (Useem, Useem and Donoghue, 1963). The definition broadened as a result of this study to include those who functioned in representative roles as mediators in the cross-cultural or inter-cultural sense.

Since 1970, more than 230,000 school-age children reside abroad with their families. Researchers have become interested in this population and various studies have examined the experience they share and the effect it has on the persons they are and the selves they project.

Nature and Purpose of the Study

This is an exploratory study to investigate the adaptation process that third culture experienced youth undergo in their transition to college and their re-entry into the United States.

The purpose of this study is to review the process of adaptation through depth interviews conducted with third culture students and to describe, characterize and analyze their perceptions of self and of the environments in which they are involved and discern the adaptation or "fit" between the self and the environment upon re-entry to the United States and entry into college.

Subjects

The students interviewed are limited to twenty-one third culture experienced students of business or missionary sponsorship in their overseas setting who graduated from American type overseas secondary schools and who attended two midwestern universities between 1976 and 1980. The subjects were selected by the

following criteria:

1. Those who lived abroad as dependents of their overseas employed parents. A major delimiting feature of the population of interest is the dependent relationship on a parent employed in a representative role in an overseas setting. The parents of students involved in this study are from the sponsorship categories of business or missionary involvement.

2. Those who lived abroad for not less than one teen year. The population is limited to those students who were socialized in another culture setting during the adolescent developmental stage.

3. Those who graduated from an overseas American type secondary school. Youth who return to the United States during their high school years re-socialize at a different period and different factors would be introduced in investigating high-school re-entry processes.

4. Those who are citizens of the United States. Only American students were involved in this study. Foreign students, third country nationals, or American students that were on overseas study programs but not with parents in a dependent relationship overseas are not included.

5. Those who are enrolled in two midwestern post-secondary institutions in the fall and spring terms of 1980. The subjects studied are enrolled in two mid-western post-secondary institutions. One is a large state university setting; the other a small private college. Both institutions are comprised mainly of residents of the state in which they are located but they do enroll out-of-state and international students. The students of interest in this study

comprise only a small portion of their student bodies.

Subjects

The subjects were obtained through the assistance of the Registrar's offices in both post-secondary institutions.

Twenty-one subjects were interviewed; five were the dependents of Missionaries abroad and sixteen were the dependents of business interests abroad. Of the twenty-one subjects, 8 are male and 13 are female; 19 are Caucasian and 2 are Oriental.

Methodology

A combination of focused interview and episodic life history is employed in pursuing this exploratory study. A questionnaire to supplement the interview experience is also a part of the data collection.

The focused interview is used when examining persons who are known to have experienced a particular event, when the situation has undergone some previous analysis, when interview guidelines and designs are previously developed and when the focus of the interview is on a particular subjective experience in which individuals are involved.

The case study focusing on an episode and placing that episode in a structure of immediate events of interest assists in the exploration and highlighting of a certain process or event in time. In this case the focus is on the adaptation process.

A transition assessment scale is also employed to lend a specificity to certain transactions within a transition process in order to discern how the subject specifically relates an experience.

Schedules

Two schedules are used for the collection of data. The first schedule is a Self-Administered Questionnaire (Appendix A) made up of 17 items giving demographic data and personal historical information. The second part of the Questionnaire (Appendix B), the Internationally Mobile Students Questionnaire elicits information centering on reactions to mobility experiences and problems involved in mobility; perceptions of home and attitudes on various subjects of interest.

The Interview Schedule (Appendix C) is made up of seven question areas reviewing mobility history, pre-college experiences, experiences at re-entry, areas of ease and difficulty in the transition, methods of facilitating the transition, feelings of home and thoughts on adaptation offered by the subjects.

Findings

Investigation of students making the transition from respective American high schools to college in the mid-western setting reveals certain adaptation transactions reported by those students. These adaptive transactions: affirming commitment, developing support, adjusting expectations, prioritizing goals and transposing identity yield some insight into the adaptation to college of students from United States high schools. Third culture students who enter college as they re-enter the United States confront an adaptation process that involves greater complexity. In reviewing the differences involved, questions arise about the nature of the experience of adaptation for the third culture student.

The mobility and return experiences for each of the twenty-one subjects are summarized from the data collected and commonalities reported and discussed as themes. The themes provide insight into the selves projected and the perceptions of environment held by the subjects. Since the nature of adaptation involves the dynamics of interaction between the self and the environment, the subject's perceptions of self and environment are critical to the adaptation process as a whole and the adaptive transactions in which the subjects are involved. The major theme areas involved perceptions of self and perceptions of the environment. In the major theme area of perception of the self, the commonalities that emerged are: perception of the self as unique and different; perception of the self as connected with global reality; perception of the self as enhanced and enriched by overseas experience; perception of the self as superior and elite; perception of the self as mobile: a part of yet apart from; perception of the self as open and enjoying diversity; perception of the self as ambivalent: independent, yet dependent, mature in some ways yet immature in others; knowledgeable in a world sense, naive on return to the country of citizenship.

In the major theme area of the environment, perceptions were offered on the overseas environment and on the U.S. environment. Commonalities of perceptions of the overseas environment centered around intense appreciation of the third culture environment, love of travel, valuing of mobility as a life-style, intense interaction in the family, strong family ties, enjoyment of a small enhanced environment with the benefits of a fine socio-economic standard of living, close personal relationships with teachers and friends,

a deep sense of connectedness with world events and creativity in the use of leisure time.

Perceptions of the United States revealed certain commonalities for the subjects interviewed. They reported shock at the largeness of scale, the importance of media, the dynamics of the peer social scene, the materialism and ethnocentrism of most peers that they encountered, the lack of interest in their personal experiences as students who lived abroad and the overall informality and friendliness of the peer environment as observed by them.

In the investigations of United States college students adapting to the college environment at Michigan State University, Max Raines and his college student personnel team identified the major adaptive transactions within that college transition group as: activating commitment, developing support, adjusting expectations, prioritizing goals and transposing identity. Successful adapters to the college environment were those who processed these identified transactions completely and constructively. A Transition Assessment Scale was devised to assess the degree to which adapters involved themselves in each of these transactions.

The major focus of this dissertation is to explore the transition to college environment as it is made by Third Culture Students and to investigate the transactions they undergo in their adaptation to college life as they re-enter the United States. Through depth interviews, the subjects' perceptions of self, of the environment they had come from and the environment to which they came were recorded. Since the content of the adaptation process involves

the dynamic between the self and the environment, and the fit that results between the self and the environment reflects the level of adaptation, these perceptions form the data analyzed.

In the analysis of that data, third culture students report a set of transactions inclusive of some facets of the transactive elements of their United States peers yet different in certain respects. The fact of their sponsorship status overseas seems to affect both their perceptions of self as well as their expectations on re-entry to the United States, and in this case more specifically, the college environment. Although the essential nature of the adaptive transactions remain the same, the third culture experienced student manages and approaches them in different ways. The respects in which they are different generate a gestalt of adaptive transactions that might be identified thus:

1. The Fact of Return: an approach to activating commitment.

Activating commitment, one of the transactions identified for United States college entry students, begins for the third culture student before college entrance. It may more appropriately be identified for the third culture experienced youth in this study as the fact of return. As the review of the literature manifests, third culture students accept the fact that at some point they will return to the United States and for those who do not do so before college entry, college entry is the point identified. The risk involved is accepted, as is the responsibility to manage the transition and to complete the first four years of post-secondary education. This decision is made by the subjects interviewed as

a natural evolution in their growth and development process and as a fulfillment of parental expectations.

2. Reality of Network: the source of developing support.

In terms of developing support, a second major transaction in the college transition process, third culture students experience some difficulty arising from their expectations and definitions of support, the scope of their need for support as they return and experience cultural marginality, and their perception of self in relation to their United States college peers. Unable to relate easily in the social area, where many of their compatriots in transition build meaningful relationships and become aware of a wide range of resources, they depend upon the support of their third culture network through letter writing, and sharing experiences with other third culture persons; and seek mentor relationships as a means of recognizing and acquiring helpful resources. There is a consciousness of liaisonship manifested by the subjects interviewed. They seek to interface with reality in a "one sense removed" way through others who might facilitate that process. Resources, for them, are not directly sought or confronted but recommended by others or their use is facilitated by others. The subjects perceive themselves as observers and as such, a sense of marginality as well as incomplete participation characterizes their perceptions of the dynamic between the self and the environment. The individual building his/her support network both socially and professionally differs widely in nature from the experience of the third culture student who, through the fact of sponsorship, is accustomed to

finding a support group in each place, in an established, structured manner.

3. Observation to participation/Sponsorship to individual representation/World connectedness to national belonging: the approach to adjusting expectations.

The third culture subjects interviewed expressed expectations in terms of their developmental experience in the overseas situation. The sponsorship institution communicated expectations of them through parents, teachers and the overseas community, and it was critical that their behavior in the third culture represent the highest standards of the sponsoring institution. Because of their unique situation as foreigner and stranger in the host national country, their actions were highly visible and their identity a matter of public interest. Many of the subjects report a perception of self as observer. A quick and easy manner to adjust to differing conditions is to observe how others conduct themselves and to mimic the behavior and avoid mistakes at least in the social, highly visible situations. A sense of uniqueness and specialness results from the differences perceived between the third culture individual and the host culture persons. From that uniqueness and specialness, a certain sense of entitlement arises. The special status overseas and the recognition given through parents, school and the sponsoring institution to third culture students who live up to the high expectations for their behavior creates a sense of entitlement to recognition and special status that internalizes itself and becomes a part of the perception of self as unique and special.

Upon return to the United States, subjects report culture shock. The largeness of scale, materialistic emphases, ethnocentrism of United States peers become part of their reported perceptions as is the marginality they experience when United States peers do not recognize them as special nor value their third culture experience as the third culture person feels it should be valued. This loss of status and loss of high visibility, or opportunities to share an enriched experience, violates the sense of entitlement that grows out of the historical experience they have had and a part of the self needs to be set aside if adaptation to the new environment is to be negotiated. Fully coping in diverse environments is a primary value of the third culture experienced person. The dissonance created by the tasks involved on re-entry, in developing support on the one hand, but not sharing the experience of self in that developing support forces an adjustment in expectations that is immediate. As the peer group develops in the new college environment, the first agenda consists of sharing experiences, talking about home, high school athletics and common events. The third culture persons in sharing their mobile history experiences feel different but no longer benefit from feeling different. Different is no longer special but is a source of separation from others in the new environment. This dissonance needs to be resolved so that the expectations of the environment can be adjusted. The approach to resolution differs from case to case within the subjects interviewed. In the initial stages, most subjects are critical of peers and make judgments about the narrowmindedness of peers who do not value their mobile experience and are perceived

by third culture subjects interviewed as ethnocentric and immature. However, as the experience of re-entry continues, the "observer self" within the third culture subject manifests itself by learning to cope with the new environment, by adjusting expectations through setting aside the third culture sharing with persons for a while, taking a job frequently where work relationships around that job, position or activity present an opportunity for belonging and sharing experience, seeking older persons, mentors or foreign students as others to share with, and focusing on academic tasks, their reason for being in college as a primary thrust. The third culture student, though worldminded, expresses ignorance or naivete in the United States situation and begins to acknowledge that fact and gather information. As he/she decreases the dissonance, a sense of being more comfortable rewards efforts and as information is gathered strategies to confront the loss of status and the largeness and impersonality experienced as culture shock begin to recede. In the area of physical mobility, however, expectations must be processed. Because most subjects overseas have not learned to drive because of age, language or other restrictions, those who view themselves as most mobile find themselves in situations where even limited mobility depends on others, their United States peers. Many subjects mentioned the problem of driving as critical for them.

4. Goal setting and the Perceived Importance of goals: A preliminary step to prioritizing goals.

Prioritizing goals is not a transaction for the third culture subjects interviewed. In terms of their perceptions on the area of goals, responses ranged from not understanding what was meant by goals to subjects stating they had no goals. In fact, for many the goal of graduating

from college is contained in the fact of return and the expectation of parents that graduation would result. Most subjects are academically well prepared and expect to experience success in the academic area. Part of the problem in the area of goals emerges from the third culture environment and the experience of these students in it. The third culture reality is a derivative one for them both in terms of geographic derivation and mobility history as well as sponsorship derivation and the realities and the structures of everyday life overseas. Although involved in an alternative life style abroad, differing from host nationals who are rooted both geographically and culturally in a national sense, there are not many alternatives, options and choices for them in that third culture experience. They do not feel powerful or in control of their situation but realize it is prescribed for them by parents and the sponsoring institution and that their schedule of moves, changes, sites and even most travel or vacations are decided by adults. Subjects report that entrance to college and re-entry to the United States at that point was a parental expectation that they had always known. They do not personally take responsibility for setting it as a goal but do take responsibility for implementation of the college and re-entry goal and strive to be successful in accomplishing it. The third culture student, as an observer of others and an implementor of prescribed goals finds himself/herself challenged by an environment at the college level, as well as the national level, which values persons active in establishing goals at an individual level and working both autonomously and socially to facilitate the realization of set goals. For many subjects interviewed, return to the third culture becomes a goal after the initial experiences with re-entry. It presents itself

as an alternative to the dissonance experienced and as perhaps a more comfortable option. Career decisions and seeking a major seem to be the first experiences third culture students confront in the general area of articulated goals. Although they indicate a commitment to adjust, to learn, to remain involved in an overseas network, they do not consciously see these statements as goals nor strategize concretely to realize progress in these areas.

5. Integrating another facet of experience into the identity area: the approach to transposing identity.

The third culture student is experienced in compartmentalizing the self. Certain aspects of the self and its expression are more appropriate in one context, less appropriate in another. When the third culture experienced youth are negatively reinforced by United States peers in efforts to share their mobility history, they set aside that aspect of identity to facilitate the assumption of a more relevant social identity in the college setting. Although this is difficult and presents challenges, the third culture student accepts it and searches for other means of developing support and adjusting to the situation. The area of transposing identity, recognizing and owning changes in roles and self-definitions, is at the heart of the adaptive process. Adjustment, coping with current reality, completing tasks in many areas, getting along without major external dysfunction, is handled by third culture students who manifest an ability to cope. However, the complexity of the identity of a third culture experienced student presents specific challenges in the area of transposing identity. The changes in roles do not necessarily bring about changes in self-definitions because they are difficult to "own" as part of the

continuing self. For most United States college students, going away to college presents the first extended experience of being away from a geographical home. For most third culture students, going away to college presents the first experience of being in a national home of which they have little concrete knowledge or experience. Compartmentalizing the self, and setting aside experiences in order to find relevance in the new situation creates contradictory feelings about the identity area so that although a part of the self is involved in changing roles, the self-definitions are not clearly articulated nor completely expressed. Inner continuity is maintained often by idealizing the third culture experience, or fantasizing about previous experiences in the overseas situation. Although the third culture subjects interviewed adjusted and coped with the transition to college and to the United States, few of them felt connected to the experience of being American college-students. Though it is partially recognized and owned by them, they demonstrate an orientation to the past and their third culture experience and to the extended future when they will return to the third culture experience; but not an orientation to the present as having any value except insofar as it prepares for a return to the third culture environment and network.

The Adaptation Process: Conclusions

The adaptation process of the twenty-one subjects interviewed centered on the cycle of events, strategies, opportunities and experiences confronted by these third culture experienced youth as they re-entered the United States and entered college and began the adjustment to their new reality. This process of adaptation is part of a continuing adaptation that is the life flow of these persons. Their respective experiences

in the third culture become personal histories containing a mobile, change-oriented, multi-cultural experience during their adolescent years. This experience appears to affect their identity formation (Downie, 1976) and complicates the process of adaptation as they return to their national culture to begin their post-secondary studies. The adaptive transactions, those confrontations in fitting into the new environment, occur in a pattern perceived as an organized whole that is more than the sum of its parts, a gestalt. The complex identities they have formed alter that pattern and the perceptions of self, of the environment overseas and of the United States environment, forming a dynamic in the transition that alters their management of adaptation on return. Their perceptual field upon return, their expectations, the experiences they count in the immediate past shape the manner in which they choose to interact.

The gestalt of the adaptive configuration for these interviewees appears to be:

- I. The fact of return - a decision made by parents and third culture youth that fixes the point of college entrance as a re-entry date, activates commitment toward successfully pursuing the undergraduate degree and choosing a career path.
- II. The principle of network - a base for support established in the third culture network and implemented through letter writing, visits and telephone contact which insures a supportive framework for the transition and at the same time assures the security of third culture contacts for return to the third culture at a later period.

- III. Adjusting expectations in the new environment which involved adjusting perceptions of the self as observer to the self as more active i.e. the self as participator; from the self as world-minded and connected to the world, to a valuing of belonging to a national culture; and from the self as unique, special and entitled by world experience to status, to an individual who builds an identity in the new environment and realizes status as a result of independent work and effort.
- IV. Goal orientation and goal setting in the life course and the new environment - This is a difficult reality for third culture experienced youth who in prescriptive third culture environments were valued in terms of implementing goals set by others. They are not experienced in goal setting in a specific concrete manner though they have transcendent goals in terms of growth and development. They have not had the opportunities to explore choices in the same way their United States peers have; to develop autonomy gradually or to interact with persons of the opposite sex in a large social context.
- V. Integrating the experience of one's national culture into the identity area - Third culture experienced youth developed identity in a multi-cultural context. They have compartmentalized selves and manage their social identity in a different manner from their United States peers. The third culture is derivative in many ways from sponsorship orientation and the valued behaviors,

perspectives, national cultures transited and parental values communicated. It is a culture of liaisons, facilitations and mediations; an environmental bubble, which is a buffered reality on the one hand, and a highly vulnerable reality on the other hand, when international tensions heighten. It is a world of ambivalences, and of ambiguity, of protean change and traditional behavioral expectations.⁶ Identity formed during adolescence in such an environment is complex. The transposing of identity, in terms of recognizing and owning changes in roles and self definitions, presents a more complicated challenge to these youth. Although they own the change in role, it appears their self-definitions remain third cultural. They do not fully adapt to an American identity or sense of self. They indicate a desire to return to third culture experience in all but one case. Although they adjust, handle tasks well, manage external transactions and overt behavior and process the challenges cognitively and effectively, their affective processing of change and their internal transactions (self-talk and covert behavior) remain oriented toward the past, the idealized experience of third culture adolescence.

The tasks of third culture student in the initial phases of adaptation appear to be:

1. Owning part of the decision to return;
2. Approaching the United States as a foreign culture;

3. Negotiating the "observer" perception of self and recognizing the values as well as the limitations on "participation" perceptions of self;
4. Realizing that the experience enjoyed in third culture derived from parent's expertise and sponsorship in the foreign location;
5. Tempering the sense of privilege and entitlement;
6. Appreciating the nature of this transition and how it differs from other mobile experiences;
7. Actively exploring resources in the new setting;
8. Implementing the self-perception of openness to diversity in interactions with United States peers and avoiding judgment;
9. Constructively dealing with the "upward-focus" toward adults shaped in the third-culture reality by seeking mentors that can facilitate adaptive transactions;
10. Processing the losses of status, mobility, and close family ties with counselors in their new setting;
11. Confronting the fantasies and idealized impressions of third culture;
12. Effectively implementing the network principle to constructively develop a support base and to allow the sharing of experiences and differences with those who may appreciate them.

The third culture student manifests a structurally differentiated self. A person who at a critical developmental stage, adolescence, was involved in conscious experiences divergent from the cultural norms within the peer group he/she joins at the college level. These experiences

during adolescence are not perceived by the interviewees as merely a set of enrichment, or enhanced or different experiences. Within the perceptual framework of the students interviewed, these experiences make them different, change the very way they attribute meaning and affect their valuing process orienting them toward a broader, multi-cultural context.

Recommendations

Familiarity with the nature of a transition and the components involved can assist a person in making it properly or at least identifying some resource areas in the new environment that might be helpful. Counselors in American type High Schools overseas might be in a position to begin the process in a special senior seminar with graduating seniors raising consciousness about some of the problems as well as the resources and opportunities that await the re-entering third culture college freshman. One subject interviewed enjoyed such an opportunity in her overseas school and noted it was a tremendous help to her. Transition seminars modeled on the life-lab approach used with college freshmen at Michigan State and modified to apply the experiential exercises to the adaptive transactions of third culture students on re-entry might be constructed. The senior seminar might also include lists of alumni from different schools in the United States and invite people in the overseas community from different universities to speak to students on the resources available when students return. Brochures might be collected so that students might become familiar with the situation of schools and support networks structured around the transition theme so that when and if students return during the high school year they might share some of their experiences and add insight to the process.

A greater consciousness of the reality of third culture and the special needs, opportunities and resources it has to offer a global population seeking more enriched options and alternatives needs to be cultivated. The beginning of that consciousness rests in the self-consciousness of third culture members. The opportunity to offer high school students a Third Culture Transition Seminar would begin this effort toward consciousness in a concrete manner. Overseas associations for American type secondary schools abroad might be alerted to this option and might be willing to use the Seminar approach in developing a network to provide a broader base for research on third culture youth as they pursue adult careers and enter early and middle adult stages. The need for a broader sample to test descriptive exploratory insights offered is necessary. At the annual conference of each of these organizations, a group of scholars might present this option to overseas administrators and educators to ascertain interest and commitment.

If the sending schools, the overseas schools, begin the transition process at the senior high school, it remains for the receiving college to offer at least some initial help to these third culture students. The type of experience that interviewees suggested was a set of informal sessions, of opportunities to talk with others who were re-entering the United States and entering college so that that part of the self set aside to facilitate the social interaction in the peer culture might be expressed within the adapting group. These sessions would not have to be formally structured except in the sense of providing a time and place for these sessions to occur and informing students of the option to attend.

The establishment of a national network for third culture experienced youth and the publication of a newsletter might prove

beneficial. Cooperating with a developing effort within overseas schools to establish alumni groups, it would be an efficient and effective forum for communication, follow-up, and shared insights. This group might be interested in liaison projects with younger students in overseas schools modeled on such organizations as the girl scouts or boy scouts but offering projects in global or international areas for recognition i.e. language badges, desert studies, market explorations, children's literature of a cross-cultural or inter-cultural type and other such informative projects.

In terms of recommendations for further studies, a longitudinal study of re-entering students from the time of the high-school-college transition through the undergraduate college years and choice of the first career might yield important insights. Given more time, would third culture students transpose identity or would they continue to maintain a third culture identity?

In another area, the role of overseas teachers might be explored in terms of the reasons they go abroad, the quality of their experience abroad, and the interaction with third culture students that occurs and is often recounted by the subjects interviewed for this dissertation. How does the role of the overseas teacher affect the third culture student?

At a philosophical level, it might also be interesting to explore the options, opportunities, and/or obstacles which occur as a result of maintaining a third culture identity and how that identity maintenance projects when return to the overseas environment is not an option for students at a later period.

In the highly mobile setting of an interdependent, mega-industrial

reality, the number of persons making transitions of a geographical type each year increases. The concomitant changes that such mobility engenders challenges the self, the need for a concept of home and roots, and strategies for simple adjustment and a deeper level adaptation. Although the twenty-one third culture experienced youth studies here give insights into their experiences only, perhaps some of the themes presented by them are shared by others involved in mobile life-styles to a greater or lesser degree.

The value of the experiences these students have had, the need for cross-cultural mediators and network builders in a growingly complex world necessitates an outreach to them so that persons who intimately understand the importance of linkages and strategies for maintaining, strengthening and implementing those linkages may be encouraged to pursue careers congruent with their talents and knowledge of the world. Observers make good researchers. The honing and sharpening of observation skills as well as the need to develop participation skills in the national culture presupposes an education process aware of the strengths and weaknesses, the possibilities and obstacles that challenge third culture experienced youth. They are human resources that link us with the possibility of a harmonious, multi-cultural, more global future. An understanding of the persons they are, the selves they project, the needs they demonstrate and a processing of those areas carefully and systematically may yield many benefits both to the national cultures with which they identify (at least in terms of passport identification) and the networks and nations they transit.

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APPENDICES

APPENDIX A

STUDY OF INTERNATIONALLY MOBILE STUDENTS

Sponsored by

Institute for International Studies in Education

Michigan State University

*
* PLEASE RETURN IN ENCLOSED ENVELOPE TO: *
* Professor Ruth Hill Useem *
* Michigan State University *
* 513 Erickson Hall *
* East Lansing, Michigan 48823 *
* Telephone: 517+355-6447 *
* 517+355-5522 *
*

Dear Participant:

We are studying persons who, in their teen years, have attended school outside the United States for one year or more. If you have not done so, please check below and return the questionnaire in the enclosed envelope.

1. I have not attended school outside the United States during my teen years for one school year or more.

(Signed) _____

If you have attended school during your teen years (13-19 years) outside the United States for one school year or more, would you take a few minutes of your time to fill out the following questionnaire?

Your name and address have been requested to facilitate mail follow-up studies. Your responses will be used only in group summaries, and will not be identified with you individually. Put your name and social security number (if known) on this page only.

2. Name _____
(Print) Last First Middle or Maiden Name

Social Security Number (optional and if available)

3. _____

This study is part of a long-term study we are doing of American youth who have attended school in places outside the United States. If, in addition to filling out the following questionnaire, you are willing to talk with us further about your experiences, please sign below, and give your local address and telephone number. We will contact you later.

I am willing to be part of a long-term study.

(Signed) _____

4. Local address: _____

5. Permanent address at which you can be reached:

6. Telephone number: Area code: _____ Local number: _____

7. Best times to be contacted:

_____ Sun. _____ Mon. _____ Tues. _____ Wed. _____ Thur. _____ Fri. _____ Sat.

Hours _____ A.M. and/or P.M. (please specify).

Code No. _____

Page two.

1. Your sex: ☐ Male ☐ Female
2. Where were you born? _____
(city) (state) (country)
3. What do you consider your home state? _____
4. Are you a U.S. citizen by birth? ☐ Yes ☐ No
5. Are you a naturalized U.S. citizen? ☐ Yes ☐ No
6. If you are a naturalized U.S. citizen, state country of former citizenship,
age of naturalization: _____
Country of former citizenship Age at naturalization
7. Are you a dual citizen? ☐ Yes ☐ No
8. If you are a dual citizen, state countries of dual citizenship:
_____ and _____
9. What was your father's birthplace? _____
city state country
10. What was your mother's birthplace? _____
city state country
11. Have you had military service? ☐ Yes ☐ No
If yes, give dates of service, branch of service, and nationality of service.
12. _____
(from) (to) (branch of service) (nationality of service)
13. Was any of this service outside the U.S.? ☐ Yes ☐ No
14. Where, outside of the United States, did you serve? _____

Page Two.

Code No. _____

Page Three.

Beginning with the most recent and working backwards, list below all the places you have lived overseas during your teen years. Enter your approximate age, circle the grade or grades, fill in the name of the school or type of education.

	<u>Country Lived In</u>	<u>Age at Time</u>	<u>Circle Grade or Grades</u>	<u>Name of School Attended</u> (if none, indicate if you took correspondence courses, tutored at home, etc.)
	<u>Most recent</u>			
15.	_____ (city, country)	_____ (age)	<u>8th 9th 10th 11th 12th 13</u> (grade)	_____ (name of school)
16.	_____ (city, country)	_____ (age)	<u>8th 9th 10th 11th 12th 13</u> (grade)	_____ (name of school)
17.	_____ (city, country)	_____ (age)	<u>8th 9th 10th 11th 12th 13</u> (grade)	_____ (name of school)
18.	_____ (city, country)	_____ (age)	<u>8th 9th 10th 11th 12th 13</u> (grade)	_____ (name of school)
19.	_____ (city, country)	_____ (age)	<u>8th 9th 10th 11th 12th 13</u> (grade)	_____ (name of school)
20.	Was the "most recent" overseas experience recorded in Item 15 above, in connection with the overseas employment of the head of your family?			
	____ Yes. The head of my family was employed as _____ (occupation)			
	with _____ in _____ (organization) (city) (country)			
	____ No. I was overseas because _____ (state reason or purpose)			
21.	During your <u>first through seventh grades</u> , approximately how many years were you overseas?			
	_____ (years)			
	In what country(ies) _____			

Code No. _____

Page Four.

22. Have you ever attended boarding school in the United States?

_____ Yes _____ No

23. If "yes," circle grade or grades in boarding school in the United States.

1 2 3 4 5 6 7 8 9 10 11 12 13

Where were your parents living at that time?

(city) (state) (country)

24. Have you ever attended boarding school overseas?

_____ Yes _____ No

25. If "yes," circle grade or grades in boarding school overseas.

1 2 3 4 5 6 7 8 9 10 11 12 13

Where were your parents living at that time?

(city) (state) (country)

26. Other than in boarding school, have you lived away from your parents in order to attend school?

_____ Yes _____ No

If "yes," where did you live?

(city) (state) (country)

With whom did you live? _____

What grade or grades did you attend? _____

Where were you parents living?

(city) (state) (country)

27. Describe your present living arrangements, e.g., dormitory, residence hall, private home, private apartment, living with parents, etc.:_____

Page Four.

Code No. _____

Page Five.

28. What is the highest level of formal education obtained by your parents?
(Check one in each column.)

	<u>Father</u>	<u>Mother</u>
Grammar school or less	_____	_____
Some high school	_____	_____
High school graduate	_____	_____
Some college	_____	_____
College degree	_____	_____
Postgraduate degree	_____	_____

29. What is your best estimate of the total income last year of your parental family (not your own family if you are married)? Consider the annual income from all sources before taxes.

_____ Less than 6,000 Dollars
 _____ 6,000 - 9,999 Dollars
 _____ 10,000 - 14,999 Dollars
 _____ 15,000 - 19,999 Dollars
 _____ 20,000 - 29,999 Dollars
 _____ 30,000 - 40,000 Dollars
 _____ 40,000 Dollars or more

30. In what religion were you reared? _____

31. What is your present religious preference? _____

32. How many brothers do you now have living? _____

33. How many sisters do you now have living? _____

34. Are you: _____ an only child?
 _____ the first-born (but not an only child)?
 _____ the second-born?
 _____ the third-born or later?

Page Five.

Code No. _____

Page Six.

35. What is your father's present employment? _____
(name of occupation)
- with _____.
(name of organization)
36. Where is your father living now? _____
(city) (state) (country)
37. What is your mother's present employment? _____
(name of occupation)
- with _____.
(name of organization)
38. Where is your mother living now? _____
(city) (state) (country)
39. What is your parents present marital status?
- _____ Married
- _____ Divorced
- _____ Legally separated
- _____ Other (explain circumstances): _____
- _____
- _____
40. During the period or periods you lived outside the United States, how would you describe your health? (Check one of the blanks below.)
- On the whole, my health overseas was:
- _____ excellent _____ good _____ fair _____ poor
41. Did you have any major illness or accident while living overseas?
- _____ Yes _____ No
- If "yes," specify: _____

THANK YOU FOR YOUR COOPERATION. PLEASE MAIL THE QUESTIONNAIRE IN THE STAMPED ENVELOPE. BE SURE TO SEAL THE ENVELOPE.

APPENDIX B

INTERNATIONALLY MOBILE STUDENTS QUESTIONNAIRE

Institute for International Studies in Education
College of Education
Michigan State University
East Lansing, Michigan 48823

INSTRUCTIONS

In those items with fixed responses, circle the appropriate alternative which best describes your attitude, belief, or situation. If you want to qualify your answer, use the blank page provided at the back for this purpose. Be sure to mention the item you are qualifying.

In some items, a written response is called for. If the provided space is not sufficient, continue on the blank page provided at the back for this purpose. Be sure to mention the item you are continuing.

INTERNATIONALLY MOBILE STUDENTS QUESTIONNAIRE

Institute for International Studies in Education
College of Education
Michigan State University
East Lansing, Michigan 48823

1. Circle your sex: M F
2. Date of birth: _____ Age at last birthday: _____
(month) (day) (year)
3. Circle number of your marital status: 1. single
2. married
3. divorced
4. other (specify) _____
4. College or University where enrolled: _____
5. Circle year in college: 1. freshman
2. sophomore
3. junior
4. senior
5. other (specify) _____
6. Present academic major(s): _____
7. Present academic minor(s): _____
8. Are you gainfully employed? (circle answer) Yes No
If yes, what do you do? _____
If yes, are you employed: (circle number) 1. full-time 2. part-time
9. What is your racial background? (circle number that applies)
1. My parents are of same racial background: (specify) _____
2. My parents are of different racial background.
My father is _____
My mother is _____
10. Citizenship of parents: (circle number and specify if appropriate)
1. both are U.S. citizens
2. father U.S. citizen; mother citizen of _____
3. mother U.S. citizen; father citizen of _____
4. father citizen of _____; mother citizen of _____

Page Two.

11. College students normally encounter problems - some small, some large, some temporary, some long-standing - while they are at college. Below is a list of problems which students mention as giving them some worry or difficulty. To what extent is each of the problems a current source of worry to you?

Circle (NO) if no problem; (SOM) if some problem; (SIG) if significant problem. If the problem is a source of worry to you, also indicate whether it is of recent onset (circle REC) or is a long-standing problem (LNG).

PROBLEM AREA	TO WHAT EXTENT A PROBLEM			HOW LONG A PROBLEM	
	No Problem	Some Problem	Significant Problem	Recent onset	Long-standing problem
Finances.	NO	SOM	SIG	REC	LNG
Handling the content of course work	NO	SOM	SIG	REC	LNG
Meeting members of the opposite sex	NO	SOM	SIG	REC	LNG
Relationships with a particular member of the opposite sex	NO	SOM	SIG	REC	LNG
Deciding on my major field.	NO	SOM	SIG	REC	LNG
Deciding on my future occupation or career.	NO	SOM	SIG	REC	LNG
Relationships with my parents	NO	SOM	SIG	REC	LNG
Relationships with relatives other than parents.	NO	SOM	SIG	REC	LNG
Getting along with my roommate(s)	NO	SOM	SIG	REC	LNG
Trying to "find myself" in the sense of personal meaning and identity.	NO	SOM	SIG	REC	LNG
Finding friends who share my values and background	NO	SOM	SIG	REC	LNG
Relationships with faculty member(s).	NO	SOM	SIG	REC	LNG
Relationship with college administrator(s).	NO	SOM	SIG	REC	LNG
Health.	NO	SOM	SIG	REC	LNG
Other (specify)	NO	SOM	SIG	REC	LNG

USE BLANK PAGE AT BACK FOR ADDITIONAL REMARKS OR QUALIFICATIONS

Page Two.

CODE NO.

Page Three.

12. Circle your average grade in secondary school:

A+ A A- B+ B B- C+ C C- D F

13. Circle where you ranked in your graduating class:

1. upper 10%
2. upper third
3. middle third
4. lower third

14. Circle size of your graduating class:

1. 0-10
2. 11-25
3. 26-75
4. 76-99
5. 100-199
6. 200-299
7. 300 and over

15. What was the size of your class in your last year overseas?

1. 0-10
2. 11-25
3. 26-75
4. 76-99
5. 100 and over

16. Circle your grade point average for last term:

___ Check if no prior college term.

A+ A A- B+ B B- C+ C C- D F

17. How did you feel about last term's grade point average? Circle number that applies. ___ no prior college term

1. very satisfied
2. somewhat satisfied
3. somewhat dissatisfied
4. very dissatisfied

18. How did your parents feel about your last term's grade point average?
Circle letter that applies.

___ no prior college term

1. very satisfied
2. somewhat satisfied
3. somewhat dissatisfied
4. very dissatisfied
5. my parents don't know about my grades
6. my parents don't care about my grades

19. Compared to last college term (or high school if no prior college), do you expect your next grades will be:

1. higher
2. lower
3. about the same
4. don't have any idea

20. If you are failing one or more courses, to what do you attribute this?

21. How important is it to you to get good grades? Circle one.

1. very important
2. fairly important
3. not very important
4. not important

Code No.

Page Five.

22. If the majority of your secondary education was obtained overseas, how well do you feel it prepared you for college academic work? Circle number that applies.

1. did a very good job preparing me for college work
2. did a fairly good job
3. did a poor job
4. did a good job in some areas but poor in others

23. If the majority of your secondary education was obtained in the U.S., how well do you feel it prepared you for college academic work? Circle number that applies.

1. did a very good job preparing me for college work
2. did a fairly good job
3. did a poor job
4. did a good job in some areas but poor in others

24. In what ways do you think the secondary education which you had overseas gave you outstanding or exceptional preparation for college work?

25. In what ways do you think the secondary education which you had overseas was deficient in preparing you for college work?

26. What were the major factors leading you to apply or choosing to enroll at this college?

27. As you see your situation at the present time, how much education do you think your parents (or guardians) expect you to get? Circle number that applies.

1. a year in college
2. two years of college
3. three years of college
4. four years of college (Bachelor's Degree)
5. graduate or professional school

28. As you see your situation at the present time, how much education do you really expect to get? Circle number that applies.

1. less than four years of college
2. Bachelor's Degree (B.A., B.S., etc.)
3. Master's Degree (M.A., M.S., etc.)
4. Ph.D. or Ed.D
5. M.D., D.D.S., D.V.M.
6. L.L.B. or J.D.
7. B.D.
8. other (specify) _____

29. Do you plan to go straight through until you reach the level of education specified above?

1. Yes
2. No

If No, when might you interrupt your studies and for what purpose(s)?

30. Are you considering transferring to another college during your undergraduate work?

1. Yes (If yes, why?) _____
2. No

Code No.

Page Seven.

People attend college for a variety of reasons. Listed below are some of the reasons students give for attending college. We would like to know what are important reasons for your being in college. Circle IMP if the reason is important to you, circle NOT if the reason is not important to you.

	Important	Not Important
I want the prestige attached to a college degree	IMP	NOT
I want to please my parents	IMP	NOT
I want to live up to a family tradition of going to college	IMP	NOT
I enjoy the social part of college life	IMP	NOT
College gives me an opportunity to develop meaning in my life	IMP	NOT
College gives me an opportunity to participate in radical movements	IMP	NOT
It will help me get a position overseas	IMP	NOT
It will help prepare me for a life of service to others	IMP	NOT
I want a student deferment for military service	IMP	NOT
Other (specify) _____	IMP	NOT

Circle YES or NO to the following:

I am the first of my family to attend <u>this</u> college . . .	YES	NO
One or more of my brothers or sisters have attended or are attending <u>this</u> college	YES	NO
One or both of my parents attended <u>this</u> college	YES	NO
One or more of my grandparents attended <u>this</u> college . .	YES	NO

33. Which type of college work do you prefer? Circle number that applies.

1. a predominance of class work, class assignments, and regular examinations
2. a predominance of independent reading, writing, and research

34. Rate yourself on each of the following traits as you really think you are when compared with other students of your own age. We want the most accurate estimate of how you see yourself.

Circle one for each item.

	Highest 10%	Above average	Average	Below average	Lowest 10%
Academic ability	HT	AA	A	BA	LT
Athletic ability	HT	AA	A	BA	LT
Artistic ability	HT	AA	A	BA	LT
Attractive to opposite sex	HT	AA	A	BA	LT
Drive to achieve	HT	AA	A	BA	LT
Leadership ability	HT	AA	A	BA	LT
Mathematical ability	HT	AA	A	BA	LT
Originality	HT	AA	A	BA	LT
Physical appearance	HT	AA	A	BA	LT
Public speaking ability	HT	AA	A	BA	LT
Self-confidence (intellectual)	HT	AA	A	BA	LT
Self-confidence (social)	HT	AA	A	BA	LT
Sensitivity to criticism	HT	AA	A	BA	LT
Well - liked by others	HT	AA	A	BA	LT
Writing ability	HT	AA	A	BA	LT

Use blank page at back for additional remarks or qualifications.

Code No.

Page Nine

5. The following items refer to some general reactions which you might have to a variety of issues.

Please circle whether you agree (A),
are uncertain (U), or disagree (D).

	Agree A	Uncertain U	Disagree D
I am just as comfortable with foreigners as I am with my fellow countrymen.	A	U	D
I talk about different things with people who have had overseas experience than with those who have not.	A	U	D
I doubt that there are any other countries where I could live as happily as in the United States	A	U	D
I feel more comfortable with people who have had overseas experience than with those who have not	A	U	D
I have more positive feelings about being an American when I am overseas than when I am in the U.S.	A	U	D
I am more aware of being an American when I am overseas than when I am in the U.S..	A	U	D
I feel different from people who have not had overseas experience.	A	U	D
I feel like a spectator on American life	A	U	D
I feel I can trust most Americans I meet overseas.	A	U	D
I feel I can trust most Americans I meet in the United States	A	U	D
I feel I can trust most foreigners I meet in their home country.	A	U	D
I feel I can trust most foreigners I meet in the United States	A	U	D
I feel very much a part of American life	A	U	D
I am well informed about national political affairs.	A	U	D
I am well informed about international political affairs	A	U	D
I tend to keep up on affairs in the country (countries) in which I lived overseas	A	U	D
Most people neither understand nor care about what my overseas experience means to me	A	U	D

36. What shocked you upon returning to the U.S.? _____

37. What surprised (but not necessarily shocked) you upon returning to the U.S.? _____

38. What did you do last summer? Briefly indicate.
Worked at _____
Voluntary service as _____
Travelled in or to _____
In school, studied at _____
Other (specify) _____
39. What are your plans for the coming summer? Briefly indicate.
Working at _____
Voluntary service as _____
Travelling in or to _____
In school studying at _____
Other (specify) _____
40. Which political party do you prefer?
1. Republican
2. Democrat
3. Other (specify) _____

CODE NO.

Page Eleven.

1. Below is a general list of things that students sometimes do. Indicate which of these things you did during the past year in school.

If you engaged in an activity frequently, circle "F". If you engaged in an activity one or more times, but not frequently, circle "O" (occasionally). Circle "N" (not at all) if you have not performed the activity during the past year.

Circle one for each item.

	Frequently	Occasionally	Not at all
Read poetry	F	O	N
Voted in a student election	F	O	N
Cut class	F	O	N
Studied in the library.	F	O	N
Participated on the speech or debate team	F	O	N
Acted in plays.	F	O	N
Talked with a faculty member outside of class	F	O	N
Wrote for the school paper or literary magazine	F	O	N
Wrote a short story or poem (not for class)	F	O	N
Checked out a book or journal from the school library	F	O	N
Attended a public recital, concert, or ballet performance	F	O	N
Typed a homework assignment	F	O	N
Cheated on an examination	F	O	N
Turned in a paper or theme late	F	O	N
Asked questions in class.	F	O	N
Attended a lecture on some serious topic.	F	O	N
Participated in pre-professional clubs or clubs in my major field.	F	O	N
Participated in internationally related clubs or organizations	F	O	N
Participated in traditional political organizations (eg. Young Republicans, Young Democrats).	F	O	N
Participated in contemporary political organizations (eg. S.D.S., Students for Civil Rights).	F	O	N

42. Below are a series of statements which may characterize your feelings about college life.

Circle whether you agree (A),
are uncertain (U) or disagree (D).

	Agree	Uncertain	Disagree
This college has high academic standards.	.A	U	D
I am proud to say that I go to this college.	A	U	D
I like the region of the United States in which this college is located.	A	U	D
This college has an excellent program in my field(s) of study.	A	U	D
Most of my professors are good to excellent.	A	U	D
I feel like a "number" at this college.	.A	U	D
I felt "lost" when I first came to this campus.	.A	U	D
I feel an integral part of campus life.	.A	U	D
The intellectual climate is challenging at this college. . .	A	U	D
There are students from a wide variety of backgrounds at this college.	.A	U	D
I get a lot of individual attention from the faculty. . . .	.A	U	D
I have a lot of personal freedom at this college.	.A	U	D
My college work is relevant to my concerns in life.	.A	U	D
Administrators at my college are too rigid in their attitudes toward drinking.	.A	U	D
There is too much student concern with sex on my campus. . .	A	U	D
College students should have more voice in determining the content of courses.	A	U	D
College teachers are afraid to state their positions on current issues in the classroom.	.A	U	D
College students should have more voice in faculty promotion and tenure.	A	U	D
College students should <u>not</u> have hours imposed on them. . .	.A	U	D

Code No.

Page Thirteen

43. How actively did you participate in highschool activities? Circle number that applies.

1. very active
2. moderately active
3. not active

44. Did you participate in a religiously-oriented youth group during your teen years overseas?

1. Yes (describe briefly) _____

2. No

45. Do you generally like or dislike assignments requiring original research?

1. like
2. dislike

46. If you need help in your academic work to whom do you turn for help? (e.g. instructor, counselor, parents, friends, tutor, etc.)

_____ never need academic help

_____ never turn to anyone else, try to solve problem myself

I turn to (specify) _____

47. If you need help on personal problems, (other than academic) to whom do you turn for help? (e.g. instructor, counselor, resident assistant, parents, health center, clergyman, student friends, roommate, "steady", etc.)

_____ never need help

_____ never turn to anyone else, try to solve problems myself

I turn to (specify) _____

Fourteen.

48. Indicate the importance to you personally of each of the following.

Circle E if essential, V if very important,
S if somewhat important, and N if not
important.

	Essential	Very important	Somewhat important	Not important
Becoming accomplished in one of the performing arts (acting, dancing, etc.).	E	V	S	N
Becoming an authority on a special subject.	E	V	S	N
Becoming an expert in finance and commerce.	E	V	S	N
Having administrative responsibility.	E	V	S	N
Being very well-off financially.	E	V	S	N
Helping friends who are in difficulty.	E	V	S	N
Participating in a voluntary service organization <u>domestic</u> (e.g. VISTA, etc.).	E	V	S	N
Participating in a <u>overseas</u> voluntary service organization (e.g. the Peace Corps, I.V.S.).	E	V	S	N
Making a contribution to science.	E	V	S	N
Writing original works (poems, novels, essays).	E	V	S	N
Being free of obligations to others; "doing my own thing".	E	V	S	N
Creating artistic work (painting, sculpture, decorating).	E	V	S	N
Taking responsibility for church-related activities.	E	V	S	N
Being well-liked by others.	E	V	S	N

Page Fourteen.

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Page Fifteen.

49. In what places of the world do you feel most at home? _____

50. Which of the following comes closest to describing your career plans?
Circle number of response which best fits.

1. I know exactly what I am going to do
2. I am fairly certain as to what I want to do
3. I am uncertain as to what I want to do
4. I have no idea what I am going to do

If you answered 1 or 2 in the above question, please answer the following question.

When did you really decide on what you want to do?

1. Before high school
2. During high school
3. After high school but not in college
4. In college

51. In thinking about your occupational future, do you feel that in the long run you will have a preference for:

Circle number that applies.

1. An academic life (Teaching, research, other scholarly work)
2. A business career
3. A professional life (doctor, lawyer, engineer etc.)
4. A career as a trained technician or craftsman
5. A teacher on the elementary or secondary level
6. A life centering upon some aspect of the creative arts
7. A life centering around a home and family.
8. A military service career
9. I have not given sufficient thought to this matter to say

10. Other (Please explain) _____

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Page Sixteen.

52. Do you have any preferences as to where you would like to establish your home? Specify and briefly indicate why: _____

- (To be answered by both men and women.)
53. How many children would you eventually like to have? Circle appropriate number.

0. none
1. one
2. two
3. three
4. four or more

54. Where would you like to have your children spend their teen years? Specify and briefly indicate why: _____

55. Where would you prefer to pursue your occupation? - or - where would you prefer that your husband pursue his occupation?

1. in one area overseas (indicate country or area) _____
2. overseas in a number of countries (indicate general area(s)) _____
3. based in U.S. but with occasional one- or two-year assignments overseas
4. based in U.S. but in a position which includes overseas travel
5. in U.S. only
6. other preference _____

56. Other than for occupational reasons, are there any places in the world, including the U.S., which you would like to visit or travel in? (Indicate area and possible reasons for preference, if any.) _____

Page Sixteen.

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Page Seventeen

57. While growing up, who in your parental family really had the final say about things concerning the children? Circle one number.
1. almost entirely up to father
 2. almost entirely up to mother
 3. usually up to father
 4. usually up to mother
 5. decisions jointly made by mother and father
 6. decisions jointly made by parents and children
 7. other (specify) _____
58. While I was growing up, I would describe my family as: (circle one number)
1. very close
 2. fairly close
 3. not particularly close
 4. not close at all
59. Do you feel that in the last year or so you have been growing closer to your family or further away from it?
1. much closer
 2. slightly closer
 3. slightly away
 4. much further away
60. During the coming year, how often do you plan to see your parents?
1. every day or almost every day
 2. about once a week
 3. during holidays and/or occasional weekends
 4. only during the summer
 5. not at all
61. How dependent or independent of your parents (or guardians, if applicable) do you consider yourself to be at the present time?
1. quite dependent
 2. somewhat dependent
 3. fairly independent
 4. very independent

The following three questions are concerned with how you keep in touch with people you knew when you were overseas. Please do not put down any names but indicate some position (e.g., biology teacher) or relationship to you (e.g., girl friend) or group (e.g., ten classmates) to indicate person or persons. You may not have any to list. If so, check in indicated space.

62. On the left, list by position any former overseas teachers, principal, coach, or other adult with whom you have been in touch DURING THE LAST YEAR.

___ have not kept in touch with any adult (other than family) since leaving overseas area.

___ used to keep in touch with one or more adults but have not been in touch during past year.

Have been in touch during past year with: (e.g., biology teacher, coach, etc.)

Have kept in touch through (e.g., personal letters, visited overseas, visited me here, alumni newsletters, etc.)

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

(Continue on back page if more space is needed.)

63. On the left, list any Americans you knew overseas roughly your age with whom you have been in touch DURING THE LAST YEAR.

___ have not kept in touch with any Americans my age since leaving overseas area.

___ used to keep in touch with one or more, but have not been in touch during the past year

Have been in touch during past year with (e.g., girl friend, boy friend, classmates)

Have kept in touch through (e.g., reunions, visits, telephone, rooming with, etc.)

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

(Continue on back page if more space is needed.)

CODE NO.

Page Nineteen.

4. On the left, list any host nationals or other nationals of any age with whom you have kept in touch DURING THE LAST YEAR.

_____ have not been in touch with any host nationals or other nationals since leaving overseas area.

_____ used to keep in touch with one or more but have not been in touch during the past year.

Have been in touch during past year with: (e.g. French classmate, German landlady, Thai boyfriend)

Have kept in touch through: (e.g. letters, home visits, travelled with, etc.)

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

(Continue on back page if more space is needed.)

5. Do you know of other students at your college who have had overseas experience? (Circle number that applies)

1. I don't know any.
2. Yes, I know one or two.
3. Yes, I know three or more.

6. If you know one or more, how many are close friends of yours? (Circle number)

1. None of them are close friends.
2. One or two are close friends.
3. Three or more are close friends.

7. Of those students with overseas experience at your college, how many did you know overseas. (Circle number)

1. Knew none of them overseas
2. Knew one or two overseas
3. Knew three or more overseas

Page Nineteen.

68. Compare the teenagers you knew overseas with your college classmates on the characteristics listed below. In every group there are exceptions, but in general, which group shows more of the characteristic indicated.

Circle (TO) if you want to choose teenagers overseas, (CC) for college classmates and (S) for about the same.

In general which group would you say were:

	Teenagers overseas	College classmates	About the same
friendlier.	TO	CC	S
more sophisticated.	TO	CC	S
more morally upright.	TO	CC	S
more provincial	TO	CC	S
better informed	TO	CC	S
more conservative	TO	CC	S
more religious.	TO	CC	S
more serious-minded	TO	CC	S
more responsible.	TO	CC	S
financially better off.	TO	CC	S
better dressed.	TO	CC	S
more competitive.	TO	CC	S

CODE NO.

Page Twenty-One.

- Are any of your friends foreign students? Yes No
- If yes, from what country (countries) are they _____
- If yes, is any one of them your best friend? Yes No
- Are any of your friends of a different racial background from yours?
- Yes No
- If yes, of what racial background(s) _____
- If yes, is any one of them your best friend? Yes No
1. (If you are married, omit the following question.)
What is your best guess as to the chances that you will marry while in college? Circle appropriate number.
1. very good chance
 2. some chance
 3. very little chance
 4. no chance
2. Are you engaged or going steady?
1. yes
 2. no
- If yes, is this person:
1. a foreigner
 2. an American with overseas experience
 3. an American with no overseas experience but very interested in going overseas
 4. an American with no overseas experience or interest

73. The following items refer to some general reactions which you might have to a variety of issues.

Please circle whether you agree (A),
are uncertain (U), or disagree (D).

	Agree	Uncertain	Disagree
I often react with intense personal feelings to works of art or music.	A	U	D
I barely have enough money to meet my daily needs . . .	A	U	D
Most of the time, I feel that I am a person of worth . .	A	U	D
Generally speaking, most things have gone my way	A	U	D
In general, I am more comfortable with older people than people my own age	A	U	D
I get more enjoyment out of life than my parents do . .	A	U	D
Generally speaking, I like competitive situations . . .	A	U	D
I consult with close friends when I am faced with an important personal decision	A	U	D
I do not make an important personal decision without consulting with my parents	A	U	D
I think life should be endured without complaint	A	U	D
I feel that it is important to satisfy my parents' wishes	A	U	D
In general, I feel that I have control over my own life.	A	U	D
My parents accept my right to make my own decisions even when they do not fully approve of my choices . .	A	U	D
One should never compromise one's own beliefs	A	U	D
All in all, I am inclined to feel that I am a failure .	A	U	D
I feel I have an adequate personal philosophy of life .	A	U	D

Code No.

Page Twenty-three

- .. At the present time, what family members do you feel very close to?
(Specify by relationship to you, e.g., father, cousin, grandmother,
aunt, etc.) _____

- .. At the present time, what persons (other than family) do you feel
very close to? (Specify - e.g., boyfriend/girlfriend, landlady,
professor, roommate, etc.) _____

- .. As a description of yourself, how accurate is the following statement:
"I am one in a group of close friends, and we do most things together."
Circle number of appropriate response.

1. very accurate
2. fairly accurate
3. not particularly accurate
4. definitely inaccurate

- .. Other than on dates or with your spouse, do you generally pursue leisure
time and recreational activities (movies, exhibits, hobbies, etc.)
with a group of friends, by yourself, or with one friend? Circle
number of appropriate response.

1. almost always with a group of friends
2. usually with a group of friends
3. usually by myself or with one friend
4. almost always by myself or with one friend

- .. Would you say that you often seem to ignore the opinion of others when
trying to accomplish something that is important to you?

1. no, never
2. rarely
3. occasionally
4. yes, quite frequently

- Before you do something, do you try to consider how your friends will
react to it? Circle one number.

1. yes, I always do
2. yes, I usually do
3. sometimes I do
4. no, usually not

Page Twenty-Four.

80. Below is a general list of things that students sometimes do. Indicate which of these things you did during the past year in school.

If you engaged in an activity frequently, circle "F". If you engaged in an activity one or more times, but not frequently, circle "O" (occasionally). Circle "N" (not at all) if you have not performed the activity during the past year.

Circle one for each item.

	Frequently	Occasionally	Not at all
Played games, e.g. bridge, monopoly, cribbage	F	O	N
Spent time in a local grill or snack bar	F	O	N
Watched TV	F	O	N
Gambled with cards or dice	F	O	N
Drove a car	F	O	N
Went to the movies	F	O	N
Listened to pop, rock, or folk music	F	O	N
Went dancing	F	O	N
Smoked cigarettes	F	O	N
Arranged a date for another student	F	O	N
Went to an over-night or week-end party	F	O	N
Drank beer, wine, etc.	F	O	N
Stayed up all night to study	F	O	N
Was in bull sessions	F	O	N
Dated	F	O	N
Overslept and missed a class or appointment	F	O	N
Attended Sunday School	F	O	N
Prayed (not including grace before meals)	F	O	N
Attended church	F	O	N
Participated in non-violent demonstrations	F	O	N
Participated in violent demonstrations	F	O	N
Participated in voluntary service activities during the college year	F	O	N

Page Twenty-Four.

Code No.

Page Twenty-Five.

The following items refer to some general reactions that you might have about a variety of issues.

Please circle whether you agree(A), are uncertain (U) or disagree (D).

	Agree	Uncertain	Disagree
U.S. troops should be withdrawn from Southeast Asia immediately.	A	U	D
U.S. should help Israel maintain itself as a nation.	A	U	D
Most people have false ideas about what it is like to live overseas.	A	U	D
Colleges should accept all students who apply regardless of academic achievement in high school.	A	U	D
I think there are some duties to mankind that are more important than duty to my country.	A	U	D
Outside radical student leaders should not be permitted on our campus.	A	U	D
Our country is probably no better than many others.	A	U	D
A college should place more emphasis upon academic than upon social development.	A	U	D
It would be better to be a citizen of the world than of a particular country.	A	U	D
We should try to solve our own domestic problems before we try to help people in other countries.	A	U	D
College teachers should be rewarded more for <u>teaching</u> than research.	A	U	D
Law enforcement officers should forcibly put down violent protests.	A	U	D
A person in a skilled trade is worth as much to society as one in a profession.	A	U	D
It is inappropriate for college professors to state their position on current issues in the classroom.	A	U	D
Individual liberties and justice under law are not possible in socialist countries.	A	U	D

82. What musical instrument (s) do you play _____

If you have not sung, nor played a musical instrument in the last year, check here _____ and go on to the next question.

83. Below is a list of musical activities in which students sometimes participate. If you engaged in the activity frequently, circle "F". If you engaged in the activity one or more times, but not frequently, circle "O" (occasionally). Circle "N" (not at all) if you have not performed the activity during the past year.

	Frequently F	Occasionally O	Not at all N
Played in a school orchestra or band.	F	O	N
Sang in a school choral group	F	O	N
Sang in a choral group outside of school (church choir, etc.)	F	O	N
Played in a combo	F	O	N
Played in informal jam sessions	F	O	N
Taken vocal or instrumental lessons	F	O	N
Played or sang for pay.	F	O	N
Played or sang classical music.	F	O	N
Played or sang pop, rock or folk music.	F	O	N
Participated in informal group sings.	F	O	N
Practiced alone	F	O	N
Performed solo.	F	O	N

Code No.

Page Twenty-Seven.

- . How much weight have you gained or lost during the last year?
gained _____ pounds
lost _____ pounds

To what do you attribute this weight change? _____

- . Have you been hospitalized during the past year?
1. Yes
2. No

If yes, for approximately how long? _____

For what reason? _____

- . Roughly how many weeks of school have you missed this school year because of illness?
1. less than one week
2. 1-4 weeks
3. more than a month

- . In what ways are you restricted in your activities for reasons of long-standing physical disability or illness?

Is this condition in any way related to your living overseas? If so, indicate in what way. _____

3. How do you usually feel?
1. tired most of the time
2. tired occasionally, but generally active
3. tired seldom, usually active

Page Twenty-Seven.

89. To what degree are you troubled by:

	Serious case	Mild case	Rare occurrence	Never troubled
Acne				
Hives or Excema				
Asthma				
Ulcers				

Below is a list of the health problems which people sometimes have. Indicate the extent to which you have been troubled by each of these problems during the past year.

90. Circle F, if you have been troubled frequently, O if you have been troubled occasionally and N if you have not been troubled.

	Frequently	Occasionally	Never
Had headaches.	F	O	N
Had allergic reactions	F	O	N
Had to rest during the day	F	O	N
Had colds or respiratory infections.	F	O	N
Went to infirmary or health clinic	F	O	N
Incurred small injuries.	F	O	N

Code No.

Page Twenty-Nine.

FOR MALES ONLY:

(Circle Number of appropriate response.)

- | | | |
|---|--------|-------|
| . Have you had or are you now enrolled in basic ROTC? | 1. Yes | 2. No |
| . Are you now in or will you take advanced ROTC? | 1. Yes | 2. No |
| . Are you, or would you consider being, a conscientious objector? | 1. Yes | 2. No |

. How would you describe your concern about military service?

(Circle as many as apply.)

1. If drafted, I would serve
2. If drafted, I would request non-combatant service
3. If drafted, I would refuse to serve
4. If not drafted, I would enlist
5. If not drafted, I would NOT enlist
6. I am in ROTC and will be commissioned as an officer
7. Other (specify): _____

FOR WOMEN ONLY:

Fifteen years from now would you like to be:

(Circle appropriate response.)

1. A housewife with no children
2. A housewife with one or more children
3. An unmarried career woman
4. A married career woman without children
5. A married career woman with children
6. Right now I am not certain

Page Thirty.

Page No.	Item No.	Qualification of answer:

Page Thirty.

APPENDIX: C

INTERVIEW DESIGN

It is the purpose of this 60 minute interview to gather information on your experience from the time of your graduation from your overseas high school in _____ through your adapting to your new college or university experience. I am interested in collecting information on students who lived and went to school overseas while their parents were involved in the missionary or business communities there. Very little information is available on students that have shared in this overseas experience. Will you answer some questions for me at this time? Your name will not be used in any reporting of collective results, however I am willing to give you feedback on the study as a whole after its completion, if you are interested.

Do you have any questions before we begin?

1. How long were you overseas? When did you first go abroad? How do you feel about the experience you had while living overseas?
2. During your high school years what persons were significant to you in making the decision to go to college or university? How did you decide on M.S.U. or Wooster? What did you know about the University/College you chose? How did you get this information?
3. What did your parents do overseas? What was the effect of their involvement on you? On your life? How did you feel about what they were doing? Would you like to be doing something similar to what they were doing?
4. What were some of your experiences in getting ready to go to college? How did you feel about leaving overseas and coming to the U.S.? How did you feel about graduating from High School and coming to the college/university?
5. On entering college/university what were your experiences? What were some of the best happenings? The worst? Who did you first meet? What persons were closest to you? What were your expectations? What was especially supportive of you?
6. How did you interact with your new environment? Did you explore it? To what extent? Did you prefer to actively search for experiences or wait on things/people finding you? What were your classes like? Did you feel well-prepared for them? What differences did you experience between High School and college/university? What sameness? Did you articulate goals for yourself? In what areas?
7. In which environment (overseas or U.S.) do you feel most at home? Why? In what way?

8. Did you experience any illness after changing environment?
9. What areas of student life were easiest for you in transition? What areas were most difficult? What were your key problems?
10. Were there any outreach programs to assist you in the beginning of your adaptation to college life? What were they? What did you think of them? Did you participate in them? Do you think programs are helpful? Which ones would you suggest?
11. Did you return overseas at any point in your adaptation period? Did you call parents overseas? How many times? Did you have family friends to visit in the states? Did you visit them? Did you call them? How did you feel about this network?
12. Are there any key events or happenings that you feel were particularly significant in this adaptation period? Any especially significant persons?
13. Is there anything else you would like to share with me regarding your adaptation period?

TELEPHONE CONTACT SCRIPT: APPENDIX D

Hello,

My name is Kathy Jordan and I'm a Ph.D. student at Michigan State University. I have received permission from the University to call you and ask you if you have a few minutes to help me with a study I am doing on students that graduated from High School overseas.

Do you have a few minutes to talk to me now?

Did you graduate from an Overseas High School?_____

Where was it?_____

How long have you lived Overseas?_____

Were your parents part of the business or missionary community?_____

My study is seeking a sample of students from the business and missionary communities. Would you be able to give me an opportunity to interview you and ask you some questions?

APPENDIX: E

April 8, 1980

To: Dr. Paul Dressel
Chairperson of Committee on Release of Confidential Information

From: Kathy Jordan, Ph.D. Student
Social and Philosophical Foundations of Education

Re: Information 1980 - Faculty Facts Book
P. 27 - Third Culture Students
...42 students here categorized vs. citizens from abroad

As a Ph.D. student at Michigan State University under the Chairmanship of Dr. Ruth Hill Useem, Dept. of Education, 513 Erickson Hall, I have defined a dissertation topic with my committee addressing the adaptation of American children who have spent their teen years abroad as the dependents of Overseas Americans (third culture students) to the U.S. university environment. In identifying this population many sources are being used to help. The fact listed in the Faculty Facts Book indicated that a possible list providing a current universe of these students at MSU might exist.

In pursuing the source, I talked with the Department of Information Service Bob Blanc who referred me to Phyllis Wilkie in 222 Administration Building who kindly shared with me the steps of the process to apply for permission to access this information. Ms. Wilkie directed me to send a memo to you as the Chairperson on Release of Confidential Information and inform you of my need to identify the population and the rationale and design of my study so that you might evaluate my request.

My interest in Third Culture Students grew out of my own involvement in the International Schools from 1970-1977 and my work with Dr. Ruth Useem inspired me to come to MSU in 1977 to pursue a doctorate in the school of education here at MSU.

The actual heart of my study is to administer a questionnaire which was administered here at MSU 10 years ago - "The Study of Internationally Mobile Students" and to ask permission of twenty of these students to interview them on their adaptation to Michigan State University. I have included here the questionnaire and the interview design that I wish to use if the students are willing to be involved in the study. It would be my objective to use a list provided to make a call to them and ask them if they wish to help me or have time to assist in this work. I would also provide for them if they were interested the results of the project.

It is my hypothesis - or at least one of my major hypotheses - that the adaptation studies done on campus by Dr. Ray Jackson, Dr. Max Raines, and Dr. Kenneth Hall may be modified for the third culture student who adapts to the University while also experiencing re-entry to the home country. I think that some of the identified stages of adaptation may be modified or perhaps totally different.

Identifying a population of Third Culture Students at MSU is difficult because they comprise a very small percentage of students at this University. By word of mouth and the informal network I have found approximately five students who are extremely enthusiastic about helping me. Other colleges have provided me with lists of students who would like to be involved but since I have severe budget constraints and time constraints for travel (I have a full time job here at the University), if I could work with a population here it would greatly facilitate my task.

Under no circumstances would the name of the person appear in connection with the interview I have with them. Feedback would be of a general nature in terms of the trends and areas of responses.

If you need more information or would like to make an appointment with me I am available at 132 Gilchrist Hall. My office phone number is 5-8624. My home phone number is 5-0468.

Thank you for reading my request. I hope to hear from you soon.


Kathleen A. Jordan

cc: Dr. Ruth Useem
Ms. Phyllis Wilkie

APPENDIX: F

Example of method of identifying transactions from interview data:

Subject: Henrietta

Question: On entering college/university what were your experiences?

What were some of the best happenings? The worst happenings? Who did you first meet? What persons were closest to you? What were your expectations? What was especially supportive for you?

Answer: I remember feeling very different. The girls on my hall would go to dinner together and the conversations had to do with high school experiences. I felt detached from talking about varsity sports and high school band and basketball. We had those activities too, but it was different. The best happening was being in a different place because I had some bad experiences in the boarding school situation and it was much easier for me living in a dorm. I liked the scheduling and the less structured aspect of three classes a day and going out somewhere to eat but I felt very homesick and uncomfortable being in the United States. I couldn't find ⁽²⁾ enough people who had foreign experience. I associated with some foreign students but that wasn't really the same. I didn't come across too many students like myself and that made it difficult. One or two roommates were close to me. One ⁽²⁾ has become a close friend. I also had four or five other friends. My expectations of the U.S. environment ⁽³⁾ were based on what I had seen the year before when I visited. I expected that

people would not understand me and so I purposefully detached myself. I think I expected the fast pace, big shopping centers, lots of chewing gum, the stereotypical. I expected a very tranquil college environment. I wasn't really sure how to act as a college student in terms of what is done and what isn't. Especially supportive for me were letters ⁽²⁾ from home and at that time family ties, parents' friends in Akron - just the fact that they were there - and international students.

Method Applied: After reading each page of interview data, identifications of areas of adaptive transacting were noted and listed for each student. In this data here, the number (2) noted identifies information on transaction 2: developing support; the number (3) and underlinings identify expectations. This listing and selecting of examples from interviews was applied to 263 pages of transcribed interview information for the 21 subjects.

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