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교육학석사학위논문

Relationship between Cultural Homelessness of  
Third Culture Kids (TCKs) and Their  
Psychological Well-Being:  
Moderating Effect of Emotional Clarity

제3문화아이들의 문화적 소속감의 부재와  
심리적 안녕감의 관계:  
정서인식 명확성의 조절효과를 중심으로

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## **ABSTRACT**

### **Relationship between Cultural Homelessness of Third Culture Kids (TCKs) and their Psychological Well-Being: Moderating Effect of Emotional Clarity**

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The focus of this study is on Korean Third Culture Kids (TCK), a group of ethnic Koreans who internally possess multicultural characteristics due to their cross-cultural experiences. A small but increasing body of research on TCKs conducted in western countries attempted to delineate who TCKs are and what their significant issues in life seem to be. However, despite the growing number of this population in Korea, only a few qualitative studies and no systematic research confirming important factors for this population exist in Korea. Thus, this study sought to investigate into the challenges of Korean TCKs from the framework proposed by Vivero and Jenkins (1999) called “cultural homelessness (CH),” a state of lack of

cultural group, emotional detachment from any cultural group, and a need for a cultural home. Specifically, study empirically examined the relationship between cultural homelessness and psychological well-being of Korean TCKs. Furthermore, to explore the assertion that CH individuals with mental health issues tend to struggle with confused emotional experience (Vivero & Jenkins, 1999), the study set emotional clarity as the moderator variable. A survey with relevant measures was conducted on 174 Korean TCK adolescents.

Results revealed that cultural homelessness was significantly and inversely correlated with psychological well-being as hypothesized, indicating that those with higher CH tend to have decreased psychological well-being. Specifically, CH had significant negative associations with Positive Relations and Environmental Mastery dimensions of the Scales of Psychological Well-Being (SPWB; Ryff & Keyes, 1995). In other words, individuals with high CH tend to have fewer important and trusting relationships with others and have reduced sense of control over daily life situations and responsibilities.

Also, the moderation effect of emotional clarity on the relationship between CH and psychologically well-being was confirmed. More specifically, the significant interaction effect between CH and EC existed in two of the six SPWB dimensions: positive relations with others and personal

growth. First, lower levels of CH corresponded to greater levels of positive relations with others for individuals with higher emotional clarity, but not for those with lower emotional clarity. Second, those with high levels of emotional clarity, regardless of their CH level, actually scored above the sample mean on personal growth. However, TCK adolescents who are unclear about their emotions reported higher desire for personal growth when they score high on cultural homelessness.

Important implications of such findings are as follows. First, Korean TCK adolescents should be helped to enhance their emotional clarity first, prior to dealing with CH issues, since reduced CH alone does not predict psychological well-being. Second, “low EC and high CH” TCK adolescents may give an impression of a highly-motivated, highly-achieving person, but may also be suffering unclear emotions. In sum, the confirmed moderating effect of emotional clarity points to counseling as a helpful intervention for TCKs with difficulties, and calls for culturally competent counseling practitioners. Further implications of these findings, as well as limitations and future directions for research are discussed.

Keywords: Third Culture Kids, emotional clarity, psychological well-being, moderation

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# **CHAPTER I**

## **INTRODUCTION**

### **Statement of Purpose**

Globalization has been dramatically altering once-considered mono-cultural Korean society into an increasingly multicultural one, comprised of inter-racial families, North Korean defectors, immigrant workers, and foreign students. As a result, whether or not the Korean society can handle such rapid increase in diversity has become of great concern, and scholarly research has focused on understanding the acculturation process of such multicultural individuals (Cho & Kim, 2010). However, in addition to these people who are usually visibly different, a group of ethnic Koreans who internally possess multicultural characteristics due to their cross-cultural experiences are also adding to the growing diversity. These individuals, also known as Third Culture Kids (TCK), have spent a significant amount of time living outside their passport culture during their formative years, usually due to their parents' expatriate work (Gilbert, 2008; Pollock & Van Reken, 1999; Useem & Cottrell, 1996) or study abroad. The

TCK population in Korea includes returnee students who had gone abroad for study, and the children of missionaries, diplomats, multinational company employees who have returned to Korea. Every year, an increasing number of students are returning to Korea; in 2009 alone, 23,698 elementary, middle, and high school students have come back to reside in Korea again (Ministry of Education, Science, and Technology, 2010). In addition, many young adult Koreans with foreign college degrees are returning to Korea for post-undergraduate life. In light of this trend, understanding the unique challenges of these often-neglected cross-cultural individuals is becoming an important national agenda.

A small but increasing body of research on TCKs conducted in western countries attempted to delineate who TCKs are and what their significant issues in life seem to be. TCKs are sometimes also described as “cultural chameleons” (McCaig, 1996) or “global nomads” living in a “perpetual liminal” (Gilbert, 2008) and “marginalized” (Schaetti & Ramsey, 1999) state between two or more cultures. TCKs possess a culture that is in-between their passport culture and the culture of their residing countr(ies), and are without a sense of full ownership of any known culture (Gilbert, 2008). Thus, even when TCKs eventually repatriate to their original culture, they must live through a “hidden immigrant” experience (Barringer, 2000), as it becomes clear that their accent, language skills, values, or opinions

make them different and alienated from others. Consequently, TCKs have been shown to struggle with prolonged adolescence, feelings of rootlessness, alienation, inability to make commitments, and unresolved grief (Barringer, 2000) – all of which could pose significant barriers in attaining a sense of psychological well-being in life.

These developmental hazards of TCKs can be understood within a framework proposed by Vivero and Jenkins (1999) called “cultural homelessness (CH),” a state of lack of cultural group, emotional detachment from any cultural group, and a need for a cultural home. Since a cultural home provides the individuals with stable and consistent rules, norms, beliefs, and values that are based on a common history and culture (Vivero & Jenkins, 1999), not having it may bring negative consequences. Clinical literature suggested that CH individuals may experience psychological problems, in particular with their incapability to embrace their uniqueness and to integrate their emotional experience (Vivero & Jenkins, 1999). Moreover, several empirical studies have found that CH was related to lower self-esteem (Hoersting & Jenkins, 2011; Navarrete & Jenkins, 2011). Thus, feeling different and invalidated, TCKs who experience CH tend to have lower self-esteem and even experience a pattern of emotional distress and psychological vulnerability.

Considering this risk for CH and its possible negative effect on the

well-being of TCKs, it seems crucial to find out what could buffer them from harm. In other words, a constructive question would then be, “if TCKs are naturally exposed to the risk of CH due to the uniqueness that makes them who they are, what factors can help alleviate their hardship?” Several researchers in Korea have investigated into the challenges of TCKs from the acculturative stress perspective (Oh et al., 2010; Yoon, 2009; Chae, 2009; Lee & Lee, 2009; Choi, 2009), but acculturation model (Berry, 1990) had been originally developed from a condition where two different cultures (dominant and non-dominant groups) come into contact. This condition does not fit well to the experience of TCKs in Korea who may have a more fundamental problem, namely, a lack of sense of belonging to a culture – CH. Given the possibility that the underlying predicament of TCKs may be their basic risk of not having a cultural home, the current study seeks to investigate into TCKs’ level of CH and how this relates to their psychological well-being. Specifically, the study will investigate the moderating effects of a factor that can be dealt with in counseling interventions: understanding one’s emotional experience shown by emotional clarity.

Vivero and Jenkins (1999) who introduced the conceptual framework of CH argued that CH individuals with mental health issues tend

to struggle with confused emotional experience and have much difficulty articulating or correctly labeling feelings. Unfortunately, adolescent TCKs in Korea report feeling that they need to hide their unique overseas experiences, and keep their uncomfortable thoughts and feelings to themselves in order to fit well in school (Lee & Lee, 2009). As their emotional experiences are frequently invalidated, Korean TCKs may have reduced emotional clarity (EC) – the extent to which people can identify, discriminate between, and understand their feelings (Boden & Berenbaum, 2011). However, a plethora of findings suggest that emotional clarity is a prerequisite for effective emotional regulation (Lee, 2005; Lim & Chang, 2003), and is negatively correlated with depression (Cho & Oh, 2007), psychological maladjustments, and mental illness (Gohm, 2003). Considering this, TCKs' possibly increased emotion clarity may serve as an important moderating factor when CH affects psychological well-being.

In sum, the purpose of this study is to empirically examine 1) the relationship between CH and psychological well-being of Korean TCKs, and 2) the hypothesized moderating effect of emotion clarity. It must be noted that CH is not only associated with negative experiences, but also advantageous aspects of being cross-cultural such as positive feelings about differences, being multilingual, and self-reported cross-cultural competence.

If TCKs themselves can be helped to understand their extraordinary experience and to become mindful of their emotions, they may be able to lead a more satisfactory life and contribute the benefits of their cross-cultural background to their surroundings.

### **Research Question**

Does CH have an effect on Korean TCKs' psychological well-being? If so, can emotion clarity help alleviate TCKs' psychological vulnerability due to CH?

### **Research Hypotheses**

H1: CH and psychological well-being will be negatively correlated while emotional clarity and psychological well-being will be positively correlated.

H2: Emotional clarity will moderate the negative effects of CH on psychological well-being.

## **Definition of Terms**

Korean Third Culture Kids: Ethnically Korean adolescents who have spent at least 2 years outside of their passport country during their formative years, i.e. before reaching the age of 18, with or without their parents.

Cultural Homelessness (CH): It is a condition that may characterize TCKs: feeling of a lack of cultural group membership, emotional detachment from any cultural group, and a need for a cultural home, as proposed by Vivero and Jenkins (1999).

Psychological Well-Being (PWB): Psychological well-being is measured through six dimensions: autonomy, environmental mastery, positive relations with others, personal growth, purpose in life, and self-acceptance (Ryff & Keyes, 1995).

Emotional Clarity (EC): EC refers to the extent to which people can identify, discriminate between, and understand their feelings (Boden & Berenbaum, 2011). It is measured by the Trait-Meta Mood Scale's Clarity of Emotions subscale (Salovey et al., 1995).

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **1. Third-Culture Kids**

Third Culture Kids (TCKs) are individuals who have spent a significant amount of time living outside their passport culture during their formative years, usually due to their parents' expatriate work (Gilbert, 2008; Pollock & Van Reken, 1999; Useem & Cottrell, 1996) or study abroad.

The term TCK was first coined by the Useem couple (1963) when they realized that the American children growing up in India seemed to develop their own subculture (the third culture) that was different from both their home country's culture (the first culture) and their residing country's culture (the second culture). The term became more widely used with the introduction of a book on TCKs by Polluck and Van Reken in 1999, where they updated the definition of TCKs as follows:

A Third Culture Kid (TCK) is a person who has spent a significant part of his or developmental years outside the parents' culture. The TCK builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK's life experience, the sense of belonging is in relationship to others of a similar background (Polluck & Van Reken, 1999; p. 19).

Two significant influences on these individuals' lives emphasized by Pollock and Van Reken (2001) were (1) actual cross-cultural living (moving

back and forth between their ‘home’ and ‘host’ cultures) and (2) high mobility (either the TCKs themselves or those around them are constantly coming or going). As TCKs need to adjust to different cultures repeatedly during their psychosocial developmental years, they may come to experience unique dilemma in forming of their cultural identity. In particular, they are not well rooted in one culture, but feel rootlessness among many cultures (Useem & Cottrell, 1996). Through their transnational moves, they must leave once-close relationships; they often feel serious loneliness and isolation in new environments. Also, they report going through reverse culture shock when they come back to their motherland after living overseas for a significant amount of time. Although feeling foreign and experiencing reduced sense of belonging in foreign countries can be considered somewhat normal, sense of isolation in motherland induces greater confusion (Fail et al., 2004). In order to adjust to the motherland, TCKs tend to hide their cross-cultural experiences.

### **1-1. TCKs in Korea**

The TCK population in Korea includes returnee students who had gone abroad for study, and the children of missionaries, diplomats, multinational company employees who have returned to Korea. Every year,

an increasing number of students are returning to Korea; in 2009 alone, 23,698 elementary, middle, and high school students have come back to reside in Korea again (Ministry of Education, Science, and Technology, 2010). In addition, many young adult Koreans with foreign college degrees are returning to Korea for post-undergraduate life. Unfortunately, these individuals with cross-cultural background must live against various biases and misunderstandings in Korea, a traditionally mono-cultural nation. In Japan, another nation in which conformity is regarded as an important value, TCKs have been viewed negatively due to their unconventional values, attitudes, and behaviors (Brislin, 2000). According to Chung & Pardeck (1997), Koreans tend to be intolerant toward other cultural groups and make them feel isolated. In fact, statistics show that about 20% of returnee students do not adjust well to school or social life in Korea (National Institute for International Education Development, 2007), and about 10% of Korean returnee students fail to readjust to school and leave the country again (Korea Youth Counseling Institute, 2006).

Studies on returnee students in Korea have been helpful in understanding their repatriation experience. Choi (2009) reported that returnee students indicated higher levels of re-aculturative stress (stress in adjusting back in Korea) as opposed to the level of acculturative stress (stress in adjusting abroad). In a qualitative study on returnee students with

maladjustment issues, Lee & Lee (2009) reported that these students were having interpersonal relationship issues along with stressful academic burden. The returnee students were shocked by violent peer relationships in Korean schools and also had to face prejudices against student who had studied abroad. Some also reported confusion over their cultural identity where they felt lost among different cultures they had significant contact with. However, in order to fit in, these students struggled to hide their unique overseas experiences, and kept their uncomfortable thoughts and feelings to themselves.

In such way, returnee students in Korea might build feelings of invalidation and loneliness even when they may look as if they are well-functioning on the outside. A study on acculturation and psychological adjustment of returnee college students revealed that although the returnees reported as having well adjusted in college, they showed a higher level of loneliness compared to Korean students with no prior cross-cultural experiences (Oh et al., 2010).

## **1-2. Strengths of TCKs**

If TCKs are helped to deal with their fundamental issues and become better adjusted in Korea, they may be able to lead a more satisfactory life and contribute the benefits of their cross-cultural background to their

surroundings. Their cross-cultural experiences have nurtured their high cultural sensitivity and adaptability (LaFromboise et al., 1993; Pollock & Van Reken, 1999; Useem & Cottrell, 1996), tolerant attitude toward diversity (Gerner et al., 1992), feeling at home with others (Greenholtz & Kim, 2009), and a ready understanding of cultural rules (Navarrete, 1999; Pollock & Van Reken, 1999). They are more often bi- or multi-lingual (Navarrete & Jenkins, 2010; Pollock & Van Reken, 1999), adopt other cultural frames of reference readily and report being adept at cross-cultural code-switching (Navarrete, 1999; Vivero & Jenkins, 1999).

## **2. Cultural Homelessness**

Many researches in Korea have studied this population within the acculturation framework (Chae, 2009), but most have recognized the need to look at TCKs' cultural identity differently and suggested that future researchers investigate further into TCKs' unique cultural identity (Oh et al., 2010; Lee, 2011). People who have experienced a mobile expatriate lifestyle during their childhood often report a feeling of confusion over their identity as individuals with basic questions such as "Where am I from?" and "Where do I belong?" unresolved (Grimshaw & Sears, 2008). The complex nature of TCKs' cross-cultural experiences may cause them feel they relate to many

cultures, but lack a sense of belonging to any specific culture. For some TCKs, a sense of belonging is more relationship-based rather than geography-based, as they experience a common bond with other TCKs like themselves (Pollock & Van Reken, 2001).

This cultural uncertainty can be understood as Cultural Homelessness, a framework proposed by Vivero and Jenkins (1999) that describes the conditions that may characterize TCKs: feeling of a lack of cultural group membership, emotional detachment from any cultural group, and a need for a cultural home. Though CH individuals may pursue membership in specific groups and may reach adequate levels of acculturation, they may still be unable to self-identify with or attach emotionally to any one cultural group. Alternatively, CH individuals may be able to identify only partially with more than one group, but feel actively rejected by all of them (Vivero & Jenkins, 1999). In addition, CH individuals typically report early immersion in more than one culture, being chronically subjected to contradictory demands from those cultures, and feeling lack of support for reconciling these contradictions (Vivero & Jenkins, 1999).

### **3. Psychological Well-Being**

Researchers have conceptualized well-being in variety of ways, and from the philosophical stance the concept of well-being is largely classified into hedonic and eudaimonic (Ryan & Deci, 2001). In the hedonic view, well-being primarily means personal pleasure and happiness. Following this view, subjective well-being measures in widespread use are the Satisfaction With Life Scale (Diener et al., 1985) and the Positive and Negative Affect Schedule (PANAS; Watson, Clark, & Tellegen, 1988). However, in the eudaimonic perspective, well-being goes beyond personal happiness (Lent, 2004). Eudaimonic view focuses on aspects of positive functioning around components such as meaning, purpose, growth, and self-actualization. Arguing that some people report extreme happiness but may not be functioning well in life, Ryff (1989) proposed an alternative definition of well-being, characterized by a life well-lived around six ideals: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth.

Through previous qualitative studies, TCKs have been shown to struggle with prolonged adolescence, feelings of rootlessness, alienation, inability to make commitments, and unresolved grief (Barringer, 2000) – all of which could pose significant barriers in attaining a sense of well-being in life. However, little research is done to systematically explore the well-

being of TCKs. Previously two studies have found that TCKs who are culturally homeless tend to have lower self esteem (Navarrete & Jenkins, 2011; Hoersting & Jenkins, 2011). To expand on this, the current study explored broader aspects of psychological well-being that could have more direct clinical implications.

#### **4. Emotional Clarity**

Emotional clarity refers to the extent to which people can identify, discriminate between, and understand their feelings (Boden & Berenbaum, 2011). Recently, few studies sought to classify emotional clarity into two distinct types: source awareness and type awareness. Source awareness is related to knowing the causes of the emotions where as type awareness is the ability to identify and distinguish the types of emotion (Boden & Berenbaum, 2011). According to such distinction, emotional clarity measured by the subscale of Trait Meta Mood Scale in this study measures type awareness.

Vivero and Jenkins (1999) who introduced the conceptual framework of CH argued that CH individuals with mental health issues tend to struggle with confused emotional experience and have much difficulty articulating or correctly labeling feelings. Unfortunately, adolescent TCKs in Korea report feeling that they need to hide their unique overseas

experiences, and keep their uncomfortable thoughts and feelings to themselves in order to fit well in school (Lee & Lee, 2009). As their emotional experiences are frequently invalidated, Korean TCKs may have reduced emotion clarity – the ability to understand and manage one’s own distinct emotions (Salovey & Grewal, 2005). However, a plethora of findings suggest that emotion clarity is a prerequisite for effective emotional regulation (Lee, 2005; Lim & Chang, 2003), and is negatively correlated with depression (Cho, 2004), psychological maladjustments, and mental illness (Gohm, 2003). Considering this, TCKs’ possibly reduced emotion clarity may serve as an important moderating factor when CH affects psychological well-being.

## CHAPTER III

### METHOD

#### 1. Participants

A total of 174 Korean TCK adolescents (116, 66.7% female; 58, 33.3% male) participated in the survey. Participants ranged in age from 10 to 24 years ( $M = 17.15$ ,  $SD = 3.20$ ). The mean age reported for the first cross-cultural move was 7.27 ( $SD = 5.44$ ). The mean time spent abroad was 6.94 years ( $SD = 3.57$ ). The majority of participants spoke at least two languages ( $M = 2.05$ ,  $SD = 0.50$ ), had lived at least in one other country ( $M = 1.37$ ,  $SD = 0.70$ ), and had one citizenship ( $M = 1.11$ ,  $SD = 0.31$ ). Most had lived away from Korea with family (73%), while the rest lived abroad alone at some point in time (27%).

#### 2. Measures

<Table III-1> List of measures used in the study

Measures	Subscales	Reliability	# of Items
<b>Demographic Questionnaire</b>	Basics + years abroad, years since return, current school, etc.	N/A	12
<b>Cultural Homelessness Criteria (CH; Navarrete &amp; Jenkins, 2010)</b>	Lack of cultural group membership and attachment, lack of a cultural home, need for a cultural home	.83~.85	14
<b>The Scale of Psychological Well-Being (SPWB; Ryff &amp; Keyes, 1995)</b>	Autonomy, environmental mastery, positive relations with others, personal growth, purpose in life, and self-acceptance	.73~.81	28
<b>Clarity of Emotions (Salovey et al., 1995)</b>	A subscale of Trait-Meta Mood Scale (TTMS)	.76~.84	11

### **2-1. Demographic Questionnaire**

Participants provided information about their gender, age, school & grade, countries of birth and citizenship, and languages fluently spoken. In addition, to check whether they fit the study's operational definition of TCK, the participants were asked whether they had lived outside of Korea for more than two years. They were also asked to report the various countries they had resided in, along with the duration (YYYY-YYYY) and nature (alone or with family?) of the residence. To indirectly estimate their current level of satisfaction for living in Korea, they were asked whether they plan to work and live in Korea in the future. Finally, participants were given an option to leave their email addresses for further questions related to their cross-cultural experience.

### **2-2. Cultural Homelessness Criteria (CH Criteria; Navarrete & Jenkins, 2010)**

The CH Criteria is a self-report index that is comprised of 14 items, measuring three specific domains of cultural belonging: struggles to determine cultural group membership, lack of emotional attachment to any particular cultural group, and feelings of not belonging to any group (Navarrete, 1999). The three criteria are *Lack of Cultural Group*

*Membership and Attachment, Lack of a Cultural Home, and Need for a Cultural Home.* Sample items for Criterion I, *Lack of Cultural Group Membership and Attachment*, included “When I think which cultural group I mostly act or think like, I cannot find one,” and “No one cultural group label accurately describes me.” Sample items for Criterion II, *Lack of a Cultural Home*, are “I struggle to determine where I belong culturally,” and “I don’t feel culturally ‘at home’ anywhere I go.” The third criterion, *Need for a Cultural Home*, was comprised of one item, “Finding a cultural home is important to me.”

Ratings ranged from 1 (*strongly disagree*) to 5 (*strongly agree*). Hoersting and Jenkins (2011) reported a Cronbach’s alpha of .83 for Criterion I, .85 for Criterion II. The single-item Criterion III was correlated with Criterion I and Criterion II at  $-.07$  ( $p=ns$ ) and  $.10$  ( $p<.05$ ), respectively. As CH criteria are conceptualized as an index, not a scale, high inter-criterion correlations are not necessarily expected nor required (Streiner, 2003). Each criterion is central to the theory. For the sample of the current study, Criterion I had a Cronbach’s alpha of .74, and Criterion II had .65. For the entire scale, our sample had a coefficient alpha of .73.

Previous literatures suggested two ways for scoring CH: a presence-absence categorization and a continuous mean score. Using the categorical

approach, a score of 3 or above on all three criteria equated with the presence of CH. For calculating a continuous CH score, the mean of the scores of all three criteria was found. Thus, it can be said that less variance is lost when using a continuous score than the categorical approach. Since regression procedures that retain the continuous nature of the variable are preferred over using cut points (Frazier et al., 2004), the current study used the continuous CH score for regression analyses of interaction effect.

### **2-3. Clarity of Emotions (a subscale of Trait-Meta Mood Scale; TTMS)**

The Trait-Meta Mood Scale (TTMS)'s Clarity of Emotions subscale (Salovey et al., 1995) consists of 11 items (e.g., "I am usually very clear about my feelings" and "I almost always exactly know how I am feeling"). Responses are made on a 5-point scale indicating amount of agreement. In Korea, Cronbach's alpha of this scale was reported to be .76 in an adolescent sample (Kim & Kwon, 2008), .84 in a college student sample (Lee & Hyun, 2008). Our sample had a coefficient alpha of .82.

### **2-4. The Scale of Psychological Well-Being (SPWB; Ryff & Keyes, 1995)**

The SPWB assesses six dimensions of psychological well-being: autonomy, environmental mastery, positive relations with others, personal

growth, purpose in life, and self-acceptance. In the present study, the 28-item scale was used in line with Lyu & Lee (2007)'s factorial analyses done on Korean adolescents. Participants responded using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), giving a potential range of 28-140. Sixteen items are reverse scored. For the current study, Cronbach's alphas for the overall sample were .75 for autonomy, .78 for positive relations with others, .71 for environmental mastery, .60 for personal growth, .40 for purpose in life, and .84 for self-acceptance. Cronbach's alpha for the full SPWB was acceptable ( $\alpha = .89$ ).

### **3. Procedure**

For the recruitment of study participants, e-mails and calls were used to contact various schools with TCK students. The study was described as an investigation of the effect of students' cross-cultural experience on their psychological well-being. One international school and two Korean schools had agreed to formally distribute the surveys to their students. Adolescent students who had received parental consent to participate completed the hard-copy surveys. Testing took approximately 15 minutes.

Due to the difficulties of collecting data on-site, snowball sampling through e-mail surveys were utilized. In the Demographic Questionnaire

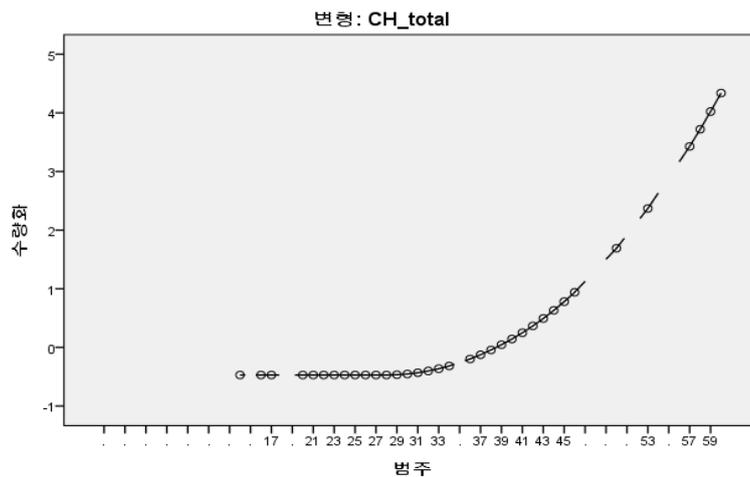
section of the survey, participants were asked whether they could be contacted for further questions, and if so, to leave their e-mail addresses. Such information was used to send out e-mails asking initial participants to invite their friends and acquaintances to participate via electronic survey in a Word document format. Surveys were returned to the researcher through e-mail attachments. This inconsistent method of data collection is mentioned later as a limitation of the study. A total of 174 completed surveys were received, of which 85 were hard copies and 89 were e-mail versions.

#### **4. Data Analysis**

Despite the advantage of retaining all 174 set of data to ensure larger sample size, several important exclusion criteria were enforced. First, 22 younger students below Grade 7 were excluded from data analysis all together. Because concepts such as culture and emotion were too abstract and difficult for these young kids to grasp, their answers were deemed unreliable. As a result of this first exclusion, a total of 151 cases remained. With this sample, Pearson product-moment correlation analysis was conducted to examine the relationships among predictors and outcome variables.

Second, participants who scored low on the CH Criteria (total CH

score  $\leq 31$ ) were excluded from the moderation analyses. This is because emotional confusion is a potential risk of high CH, not low CH, according to the theory of cultural homelessness. With this understanding of the underlying relationships between the variables of interest based on literature review, a categorical regression was run to see the threshold point where CH starts to have an effect on psychological well-being. SPWB, defined as a numeric scale, was inserted as the dependent variable, where as CH and EC were entered as independent variables.



<Figure III-1> Determining the threshold for the CH effect on PWB

The resulting graph revealed that CH begins affecting PWB when the CH score hits above 31. In sum, once case selection of “Grade > 6 & CH total score > 31” was enforced, a total of 80 cases were retained for moderation analyses. The General Linear Model (GLM) multivariate multiple

regression was first used to investigate the possible interaction between CH and EC on SPWB. Then, additional hierarchical multiple regressions were run on the specific dimensions that were shown to be influenced by CH x EC interaction.

## **CHAPTER IV**

### **RESULTS**

#### **1. Preliminary Analysis**

Correlations, means, standard deviations, and internal consistencies for all study measures are presented in Table IV-2. As the table shows, cultural homelessness was significantly and inversely correlated with psychological well-being as hypothesized, indicating that those with higher CH tend to have decreased psychological well-being. Specifically, CH had significant negative association with Positive Relations and Environmental Mastery dimensions of SPWB, indicating that individuals with high CH tend to have fewer important and trusting relationships with others and have reduced sense of control over daily life situations and responsibilities.

Emotional clarity was indeed correlated with psychological well-being, indicating that people with higher emotional clarity tend to have greater levels of psychological well-being. All of the six dimensions of SPSWB were associated with EC, except for Personal Growth.

Finally, cultural homelessness was not significantly associated with emotional clarity. Such result suggests that the two predictor variables are qualitatively different from each other.

<Table IV-2> Correlations among measures of Cultural Homelessness, Emotional Clarity, and Psychological Well-Being

Measure	1	2	3	4	5	6	7	8	9
1. CH	-								
2. EC	-.10	-							
3. SPWB (total)	-.20*	.50**	-						
4. Self-Acceptance	-.08	.42**	.80**	-					
5. Positive Relations	-.33**	.36**	.79**	.56**	-				
6. Autonomy	.01	.41**	.65**	.37**	.27**	-			
7. Environ Mastery	-.26**	.38**	.61**	.45**	.35**	.40**	-		
8. Purpose in Life	-.11	.20*	.44**	.20*	.31**	.09	.19*	-	
9. Personal Growth	.01	.08	.52**	.33**	.32**	.28**	.06	.30**	-
M	32.62	37.75	94.67	20.23	25.66	18.17	8.94	10.63	11.03
SD	9.96	5.72	12.81	4.13	4.68	4.00	2.15	1.98	2.00
$\alpha$	.73	.82	.89						

Note.  $N = 151$ .

\*  $p < .05$ . \*\*  $p < .01$ .

## 2. Moderator Analysis

First, because regression analyses can be adversely affected by normality distribution, data were checked for regression assumptions of normality, linearity, and homoscedasticity (Cohen, Cohen, West, & Aiken, 2003, pp. 117-141). Six separate regressions for each of the six dimensions of SPWB were conducted, which indicated that there was no violation of the assumption of linearity or residual homoscedasticity. Shapiro-Wilk's test is often used when estimating departures from normality in small samples. Given small sample size of current study, the Shapiro-Wilk test was used to test for normality. Results indicated that all six dimensions of SPWB were normally distributed ( $p < .05$ ).

In order to test the moderating effect of emotional clarity on the relationship between cultural homelessness and psychological well-being, the General Linear Model (GLM) procedures were performed. GLM allows linear combinations of multiple dependent variables (multivariate statistics), and when extended to regression, it estimates a single regression model with more than one dependent variable. Since Ryff's Scale of Psychological Well-Being (the current study's dependent variable) consists of six distinct dimensions (autonomy, environmental mastery, positive relations with others, personal growth, purpose in life, and self-acceptance), the correlations among these dimensions were first considered. If the correlations are not very high, each dimension can be considered as a separate outcome variable that contributes to estimating the larger concept – psychological well-being. As seen in Table IV-3, correlations among six dimensions of psychological well-being were moderately correlated (.20~.56). In such case, GLM attempts to determine a formula that can describe how elements in a vector of variables respond simultaneously to changes in others. In other words, GLM take into account not only the relationships of the predictor variables with responses on the dependent variables, but also the relationships among the multiple dependent variables. By doing so, GLM also gives insight into which dimensions of the response

variables are, and are not, related to the predictor variables, independent of the dependent variable interrelationships.

<Table IV-3> Correlations among six dimensions of SPWB

Dimension	1	2	3	4	5	6
1. Self-Acceptance	–					
2. Positive Relations with Others	.56**	–				
3. Autonomy	.37**	.27**	–			
4. Environmental Mastery	.45**	.35**	.39**	–		
5. Purpose of Life	.20*	.31**	.08	.20*	–	
6. Personal Growth	.33**	.32**	.26**	.06	.30**	–

Note.  $N = 151$ .

\* $p < .05$ . \*\* $p < .01$ .

To reduce the problem of multicollinearity, the predictor (CH) and moderator (EC) variables were standardized before the interaction term was computed (Frazier et al., 2004). In conducting a multivariate general linear model analysis, all of the six SPWB dimensions were entered in as dependent variables (DVs). Then, CH and EC, as well as the CH x EC moderator variable were entered as covariates.

<Table IV-4> Multivariate Tests

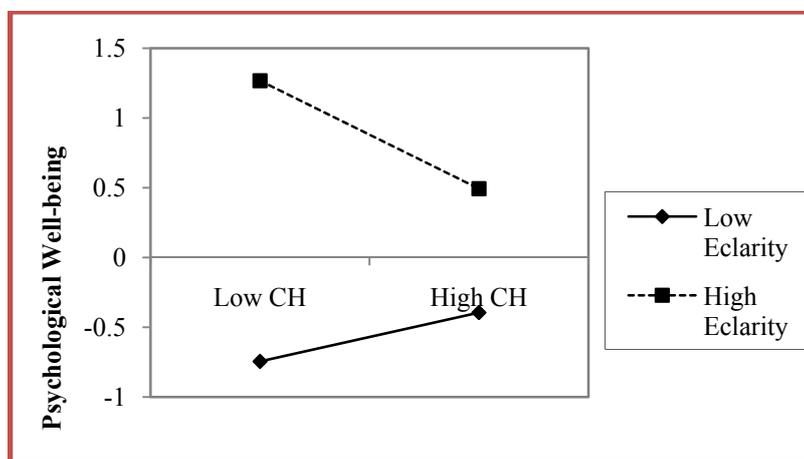
Effect	Wilks' Lambda	F	Hypothesis df	Error df	Sig.	Partial $\eta^2$
CH	.792	3.101	6.00	71.00	.009**	.208
EC	.649	6.389	6.00	71.00	.000***	.351
CH x EC	.837	2.305	6.00	71.00	.043*	.163

Note.  $N = 80$ .

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

As can be seen, CH and EC were both significantly related to the six dimensions of SPWB (at levels of  $p < .01$  and  $p < .001$  respectively). More importantly, the predicted interaction effect of CH x EC was

significant, Wilks' Lambda = .837,  $F(6,71) = 2.305$ ,  $p = 0.043$ ,  $\eta_p^2 = .163$ . Unfortunately, a shortcoming of GLM multivariate regression analysis is that the regression coefficient values are not available. Thus, in order to plot the results to visualize the nature of the interaction effect, additional principal component analysis was conducted to extract one principal component score for PWB. Then, univariate regression was run, with the principal factor score of PWB as the outcome variable. In Step 1 of the regression, CH and EC were entered as the independent variables. In the second step, the interaction term was entered. Since these additional steps with the principal factor score were taken to plot the rough tendencies of interaction effect (Figure IV-2), exact beta values are not reported.



<Figure IV-2> Roughly estimated interaction effect plotted

The univariate tests of between-subjects effects revealed that the significant interaction effect existed specifically in two of the six

dimensions: Positive Relations with Others (Wilks' Lambda = 7.026,  $F(1,76) = 9.192$ ,  $p = .003$ ,  $\eta_p^2 = .108$ ) and Personal Growth (Wilks' Lambda = 6.769,  $F(1,76) = 7.113$ ,  $p = .009$ ,  $\eta_p^2 = .086$ ).

To further explore the significant interactions, two parallel hierarchical multiple regression analyses were conducted, one with PR as the outcome variable and the other with PG as the outcome variable. Within each regression, in Step 1, CH and EC were entered as the independent variables. In the second step, the interaction term was entered. Table IV-5 provides a summary of the hierarchical regression analyses for the variables predicting positive relations with others and personal growth.

<Table IV-5> Summary of Hierarchical Regression analyses for the variables predicting PR and PG

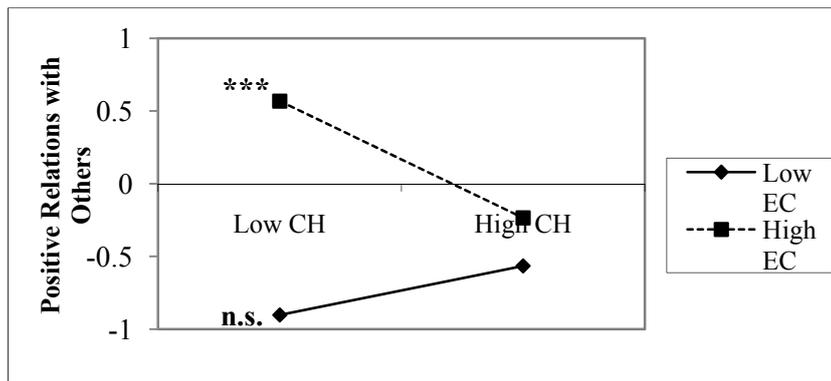
Positive Relations with Others					Personal Growth				
Variable	<i>B</i>	<i>SE B</i>	$\beta$	$\Delta R^2$	Variable	<i>B</i>	<i>SE B</i>	$\beta$	$\Delta R^2$
<b>Step 1</b>					<b>Step 1</b>				
CH	-.252	.140	-.175	.204***	CH	.255	.157	.174	.057
EC	.742	.141	.704***		EC	.472	.158	.443**	
<b>Step 2</b>					<b>Step 2</b>				
CH x EC	-.419	.138	-.407**	.086**	CH x EC	-.411	.154	-.395**	.081**

\*\*  $p < .01$ . \*\*\*  $p < .001$ .

For positive relations with others, the main effects of CH and EC together accounted for 20.4% of the variance,  $\Delta F(2,77) = 9.867$ ,  $p < .001$ . The interaction effect accounted for an additional 8.6% of variance in positive relations with others,  $\Delta F(1,76) = 9.192$ ,  $p = .003$ . Considering that interaction effects in the social science literature typically account for

approximately 1%-3% of the variance (Champoux & Peters, 1987; Chaplin, 1991), the percentage here seems quite significant. In sum, CH x EC interaction significantly contributed to the variance of positive relations with others ( $B = -.419, \beta = -.407, p = .003$ ).

These results were plotted on a graph to better illustrate the nature of the interaction between the CH and EC. Specifically, Figure IV-3 shows the relation between CH and PR when levels of EC (i.e., the moderator) were one standard deviation below and one standard deviation above the mean for that variable.

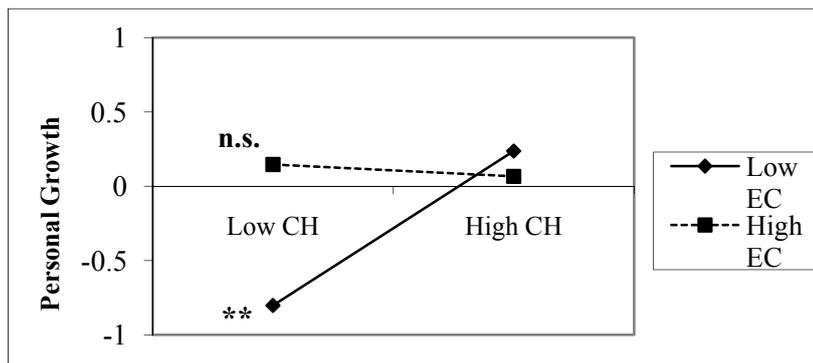


<Figure IV-3> The interaction effects of cultural homelessness and emotional clarity on positive relations with others, with emotional clarity as a moderator. n.s. = nonsignificant. \*\*\*  $p < .001$ .

The statistical significance of each of these two slopes was tested; the slopes represent the simple effect of CH at two levels of EC (Cohen et al., 2003; Frazier et al., 2004). The simple slope was significant at the higher levels of EC ( $p < .001$ ), but not at the higher levels of EC ( $p = .41$ ). These

results indicate that lower levels of CH corresponded to greater levels of positive relations with others for individuals with higher emotional clarity, but not for those with lower emotional clarity.

For personal growth, the main effects of CH and EC were not significant. However, interaction effect accounted for 8.1% of variance in personal growth,  $\Delta F(1,76) = 7.113, p < .01$ . This significant change in  $R^2$  for the interaction term provided support for the moderating effects for personal growth. Figure IV-4 depicts the nature of the moderating effect of EC in the relationship between CH and PG. Simple slope analysis revealed that the slope was significant at the lower levels of EC ( $p < .01$ ), but not at the higher levels of EC ( $p = .464$ ). These findings suggest that individuals who had low levels of emotional clarity and high cultural homelessness reported higher desire for personal growth.



<Figure IV-4> The interaction effects of cultural homelessness and emotional clarity on personal growth, with emotional clarity as a moderator. n.s. = nonsignificant. \*\*  $p < .01$ .

## **CHAPTER V**

### **DISCUSSION**

The current investigation explored the relationships among emotion clarity (EC), cultural homelessness (CH), and psychological well-being (PWB) in TCK adolescents. The study had several significant results.

First, this study confirmed the hypothesized negative association between CH and PWB, indicating that individuals with higher CH tend to experience lower levels of PWB. Specifically, CH had significant negative association with Positive Relations and Environmental Mastery dimensions of SPWB, indicating that individuals with high CH tend to have fewer important and trusting relationships with others and have reduced sense of control over daily life situations and responsibilities. Such finding supports and extends the budding literature that has demonstrated the negative impact of CH on self-esteem (Hoersting & Jenkins, 2011; Navarrete & Jenkins, 2011), an aspect of mental health. As Ryff (1989) argued, satisfaction and affect-based measures of well-being neglect other important aspects of positive functioning. Thus, the current study's use of a more multi-dimensional measure is significant in that it obtained a more explicit understanding of which domains of psychological well-being CH impacts,

and how. As expected, emotional clarity was highly correlated with psychological well-being; this finding is consistent with results of many other studies (Extremera & Fernandez-Berrocal, 2005; Samantha, 2007). All of the six dimensions of SPWB were associated with EC, except for Personal Growth. Finally, cultural homelessness was not significantly associated with emotional clarity. Such result suggests that the two predictor variables are qualitatively different from each other.

The second objective of this study was to examine the moderation effect of emotional clarity on the negative relationship between cultural homelessness (CH) and psychological well-being. The study's hypothesis was supported in that emotional clarity emerged as the factor that interacted with CH to determine the overall level of psychological well-being. More specifically, the significant interaction effect existed specifically in two of the six SPWB dimensions: positive relations with others and personal growth. First, lower levels of CH corresponded to greater levels of positive relations with others for individuals with higher emotional clarity, but not for those with lower emotional clarity. Instead, individuals who are unclear about their emotional experience tend to have less than satisfactory relationships with others regardless of their level of cultural homelessness. On the contrary, individuals who are clearer about their emotions will have

more satisfying relationships with others when they are low on the level of cultural homelessness. This finding suggests that resolving the issues of cultural homelessness is simply not enough to reach the optimal level of well-being. TCK adolescents who are culturally homeless should be helped to enhance their emotional clarity first, prior to dealing with CH issues, since reduced CH alone does not predict satisfying social relationships.

Another finding from moderation analyses highlighted an interesting phenomenon. Those with high levels of emotional clarity, regardless of their CH level, actually scored above the sample mean on personal growth. On the contrary, TCK adolescents who are unclear about their emotions reported higher desire for personal growth when they score high on cultural homelessness. The fact that high CH individuals with low understanding of their emotions tend to consider personal growth important to them may be due to their cognitive effort to make their culturally homeless state more meaningful. Unclear emotional experiences when accumulated may leave a person in a pervasive, unhappy mood. Negative moods are more likely to need explanation than good moods, making them susceptible to attribution manipulations (Shwarz & Clore, 2001). An example of a PG item reads “I think it is important to have new experiences that challenge how you think about yourself and the world.” By agreeing to

this statement, high CH people may cognitively self-validate their TCK experience. As a result, they may be able to hide their emotional confusion and give others the impression that they are passionate for self-growth. In counseling, it would be important for therapists to be more culturally competent in knowing this effect of high CH and low EC; these clients may appear high-functioning and adept at cognitive processing but in reality may also be suffering from sad moods and unclear emotions.

#### *Clinical Implications*

Clinical implications of this study are noteworthy. As cultural homelessness signifies an absence of stable and consistent rules, norms, beliefs, and values that are based on a common history and culture (Vivero & Jenkins, 1999), CH individuals may experience an additional challenge in feeling validated for their emotional states and behaviors. With the absence of such natural systems of validation, CH individuals can find themselves in states of confusion, unable to correctly integrate and articulate their feelings and experiences. In turn, CH individuals may struggle with achieving emotion regulation (Lee, 2005; Lim & Chang, 2003) as well as an overall sense of well-being (Gohm, 2003). These general trends have been documented by the results of the current study, and the clinical implications of these findings are of consequence.

As clients, CH individuals are not likely to seek counseling with the stated interest in working on their cultural homelessness symptoms. More often, they will refer to identity confusion, social isolation, sadness, a vague sense of loss, shame, self-blame, and a treatment-resistant depression (Vivero & Jenkins, 1999). As the clients will not be ones to make explicit connections between their present emotional difficulties to their unique cross-cultural life experiences, culturally competent practitioners will need to pay careful attention during the intake process to gather, explore, and make sense of the information on the clients' various cultural transitions. In doing so, clinicians will be able to avoid misdiagnosing cultural homelessness as a characterological mood or personality disorder (Vivero & Jenkins, 1999), while enhancing the therapeutic alliance by exercising cultural sensitivity and awareness. Indeed, counseling may well be the first time for many CH clients to encounter a truly empathically curious listener who is not turned off or overwhelmed by the seeming difference in the cultural upbringing.

### *Limitations*

There are several limitations to this study. First, the sample size of the study was limited by accessibility of the population and restricted recruitment methods, given that TCKs are a relatively invisible group who

are not readily identifiable. As the phone call methods to local international schools was not met with much success in recruiting participants, the study subsequently relied upon word-of-mouth snowball sampling among high school and college students living either in Korea or the United States. In future studies, recruitment efforts and incentives may be improved to increase the participation rate in local schools and abroad, random selection from all years of college would increase the representativeness of the study sample. It must be noted that the current study found significant results despite the small sample size; with a larger sample size, it can be expected that the effect sizes would increase.

Second, a number of participants of this study took the Korean version of the survey. Because many of the TCKs are from non-English-speaking countries, they chose to take the survey in Korean. Unfortunately, the Cultural Homelessness Criteria measure had not been used in the Korean language before. Although the researcher had gone through a thorough process of translation/back-translation of the items, the Korean version has yet to go through validation.

#### *Future Directions*

For future studies, systematic differences between CH and non-CH individuals should be examined. Although the study was significant in that it

suggests emotional clarity as an important co-predictor of psychological well-being of culturally homeless adolescents, the question of what makes some CH and some not remains unresolved. Qualitative research exploring the process, mechanisms, and contextual factors seems to be an important next step.

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APPENDIX A  
PARENTAL CONSENT LETTER

## Appendix A: Parental Consent Letter

### **Hello.**

**My name is JeeEun Karin Nam.** I am a graduate student at Seoul National University and I am conducting a survey as part of my Master's thesis.

In short, my study seeks to examine the effect of adolescent's cross-cultural experience on their psychological well-being. Please refer to the following pages for more information about my study and the survey.

I would like to have your child participate. **The survey will take about 15-20 minutes.**

I assure you that all information gathered through the survey will be used for research use only.

**I need your permission for your child to participate.** Please read and sign the consent letter on the next page. Please return the signed letter and the completed survey to YISS as soon as you can.

**It is my sincere hope that this research will advance our understanding of youths who have lived across different cultures.** Being understood and having at least some parts of the society validate who you are is a human right. By accomplishing the larger purposes of the study, it is hoped that this rapidly growing population of cross-cultural youths will have more equitable access to satisfying lives.

**Thank you so much for your help in advance.**

Sincerely,  
*JeeEun Karin Nam*



서울대학교  
SEOUL NATIONAL UNIVERSITY

APPENDIX B  
PARENTAL CONSENT FORM

## Appendix A: Parental Consent Form



서울대학교  
SEOUL NATIONAL UNIVERSITY

JeeEun Karin Nam  
Department of Education  
Seoul National University  
Phone: 010-6737-0633  
E-mail: [karin.nam@gmail.com](mailto:karin.nam@gmail.com)

### **INFORMED PARENTAL CONSENT TO PARTICIPATE IN RESEARCH**

November 12, 2012

#### **Dear Parent:**

Your child is being asked to participate in a research study. This form provides you with information about the study. Please read the information below and ask questions about anything you don't understand before deciding whether or not your child will take part. Your child's participation is entirely voluntary and you can deny his/her participating without penalty or loss of benefits to which you are otherwise entitled.

**Title of Research Study:** Effect of Cross-Cultural Experience on Psychological Well-Being

**Principal Investigator:** JeeEun Karin Nam, B.A., Master's Candidate

**Phone number:** 010-6737-0633

**Faculty sponsor:** Dongil Kim, Ph.D.

The purpose of this study is to examine the relationship between the adolescent students' cross-cultural experience and their psychological well-being.

If you agree to be in this study, we will ask your child to complete a 70-item survey.

Total estimated time to participate in the study is 15-20 minutes.

**Risks of being in the study:**

- No greater than everyday life, but your child may feel uncomfortable answering some of the questions.

**Benefits of being in the study:**

- There is no direct benefit to your child by participating in this study. Your child's school, however, will receive information regarding the overall results of this study for possible use in improving the quality of your child's school and life experience. Your child's school will not have access to identifying information regarding your child.

**Compensation:**

- All children who return this signed consent form, regardless of your permission to participate or not, will receive a pen with a logo of Seoul National University.

**Confidentiality and Privacy Protections:**

- All information gathered through the survey will be used for research use only.
- Any reports that result from this project will use information that has been aggregated or averaged across all those who participate.
- The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. Again, the data will contain no identifying information that could associate your child with it, or with your child's participation in any study.

The records of this study will be stored securely and kept confidential. Authorized persons from the Seoul National University and members of the Institutional Review Board have the legal right to review the research records and will protect the confidentiality of those records to the extent permitted by law. All publications will exclude any information that will make it possible to identify your child as a subject.

**Contacts and Questions:**

If you have questions, want additional information, or wish to withdraw your

child's participation, please contact the researcher at 010-6737-0633  
or [karin.nam@gmail.com](mailto:karin.nam@gmail.com).

You are making a decision about allowing your child to participate in this study.  
Your signature below indicates that you have read the information provided  
above and have decided to allow him or her to participate in the study.

**My child may participate in the study.**      \_\_\_\_\_ Yes  
\_\_\_\_\_ No

\_\_\_\_\_  
**Printed Name of Your Child**

\_\_\_\_\_  
**Signature of Parent or Legal Guardian**

\_\_\_\_\_  
**Date**

APPENDIX C  
STUDENT SURVEY (KOREAN)

♡안녕하세요.

바쁘신 가운데 본 연구에 참여해주셔서 진심으로 감사 드립니다. 이 설문지는 다양한 문화에서 살아온 경험이 생활에 미치는 영향에 대해 알아보기 위한 것입니다. 이 자료의 모든 결과는 철저히 비밀이 보장되며, 연구 이외의 목적으로는 사용되지 않을 것을 약속 드립니다.

설문의 내용을 잘 읽고 한 문항도 빠짐없이 실제로 자신이 어떻게 생각하고, 느끼고, 행동하는지를 대답해 주시면 감사하겠습니다. 본 연구에 협조해주셔서 다시 한 번 감사 드립니다.

2012년 11월

연구자: 남지은 (서울대학교 대학원 교육학과 석사과정)

지도교수: 김동일(서울대학교 교육학과)

연락처: 010-6737-0633 / karin.nam@gmail.com

## 『인적 사항』

<b>이름(선택):</b>		
성별: 남 <input type="checkbox"/> 여 <input type="checkbox"/>		
학교명:		
학년:		
(학생이 아니라면 현재 하고 있는 일: _____ )		
출생연도:		
출생국가:		
국적:		
18세 이전에 해외에서 2년 이상 살았던 경험이 있나요? 네 <input type="checkbox"/> 아니오 <input type="checkbox"/>		
해외 어느 나라에서 얼마나 살았나요?		
국가	기간 (연도-연도)	혼자 혹은 가족과 함께?
모국어(native language):		
모국어 외에 유창하게 할 수 있는 다른 언어가 있다면 적어주세요:		
앞으로 계속 한국에서 살고 싶으신가요? 네 <input type="checkbox"/> 아니오 <input type="checkbox"/>		
추가 질문을 위해 E-mail 주소를 남겨주세요(선택):		

다음 각 문항들을 주의 깊게 읽고, 얼마나 동의하는지 “○” 표시를 해 주세요.

매우 그렇지 않다 1	그렇지 않다 2	보통이다 3	그렇다 4	매우 그렇다 5
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『검사 1.』

#	문항 내용	매우 그렇 지 않다	그렇 지 않다	보통 이다	그렇 다	매우 그렇 다
1	나는 어느 민족이나 문화에도 가깝다고 느끼지 못한다.	1	2	3	4	5
2	내 행동이나 생각이 어떤 민족 혹은 문화에 속하는 지 모르겠다.	1	2	3	4	5
3	나와 잘 맞거나 비슷하다고 느껴지는 민족은 없다.	1	2	3	4	5
4	가끔 내가 어디 출신인지 또는 어느 민족인지 질문을 받는다.	1	2	3	4	5
5	나는 어디를 가도 문화적으로 편안함을 느끼지 못한다.	1	2	3	4	5
6	민족성이나 문화적 배경이 나와 비슷한 사람을 찾기가 어렵다.	1	2	3	4	5
7	나를 정확하게 설명해 줄 수 있는 민족은 없다.	1	2	3	4	5
8	나는 어느 민족 또는 문화에도 속하지 않는다고 느낀다.	1	2	3	4	5
9	나는 나의 문화적 배경 때문에 모두로부터 차별대우를 받는다고 느낀다.	1	2	3	4	5
10	나는 내가 어떤 민족 또는 문화에 속하는 지를 찾기 위해 애쓰고 있다.	1	2	3	4	5
11	나는 두 개 이상의 문화적 가치관을 가지고 있고, 이것들은 서로 충돌될 때가 많다.	1	2	3	4	5
12	어느 집단도 내가 문화적으로 어떤 사람인지 나타내지 못한다.	1	2	3	4	5
13	나는 어딜 가도 문화적으로 소수자(minority)이다.	1	2	3	4	5
14	내가 문화적으로 편안하게 속할 수 있는 집단을 찾는 것이 나에게 중요하다.	1	2	3	4	5

## 『검사 2.』

다른 나라에서 살면서 다양한 문화를 경험한 사람들을 설명하는 여러 단어들  
이 있습니다. 나와 같이 다른 나라에서 살았던 사람들을 묶어서 하나의 집단  
이라고 생각한다면, 그 집단을 가장 잘 설명하는 이름이 있나요? (정답은 없습  
니다. 떠오르는 수식어나 단어를 적어주세요.)

없다→ 아래의 7개 문항들에 응답하지 않아도 됩니다. 다음 부분(Part 3)으로 넘어가 주세요.

있다 → 그렇다면 그 집단의 이름은 무엇인가요? \_\_\_\_\_

#	문항 내용	매우 그렇 지 않다	그렇 지 않다	보통 이다	그렇 다	매우 그렇 다
1	나의 다문화적인 배경과 이것이 나에게 무엇을 의미하는 지 잘 이해하고 있다.	1	2	3	4	5
2	내가 위에 적은 집단의 일원인 것이 행복하다.	1	2	3	4	5
3	내가 위에 적은 집단에 대해 강한 소속감을 느낀다.	1	2	3	4	5
4	내가 위에 적은 집단에 속한다는 것이 무엇을 의미하는 지 잘 이해하고 있다.	1	2	3	4	5
5	내가 위에 적은 집단에 대해 자랑스러워한다.	1	2	3	4	5
6	내가 위에 적은 집단에 대한 강한 애착을 가지고 있다.	1	2	3	4	5
7	나의 문화적 배경이나 민족성에 대해 만족한다.	1	2	3	4	5

**검사 3으로 넘어가 주세요.**

### 『검사 3.』

#	문항 내용	매우 그렇 지 않다	그렇 지 않다	보통 이다	그렇 다	매우 그렇 다
1	나는 대부분 내가 어떤 감정을 느끼는 지를 안다.	1	2	3	4	5
2	나는 보통 내 느낌들에 대해 매우 명확하다.	1	2	3	4	5
3	나는 내가 어떤 감정을 느끼는지에 대해 혼란스럽지 않다.	1	2	3	4	5
4	나의 믿음과 생각은 어떻게 느끼느냐에 따라 늘 변한다.	1	2	3	4	5
5	나는 대체로 나의 느낌을 안다.	1	2	3	4	5
6	나는 결코 내가 어떻게 느끼고 있는지를 알 수 없다.	1	2	3	4	5
7	나는 주로 내가 어떻게 느끼는지에 대해 혼란스럽다.	1	2	3	4	5
8	나는 거의 늘 내가 어떻게 느끼고 있는지를 정확히 안다.	1	2	3	4	5
9	나는 내 느낌을 이해할 수가 없다.	1	2	3	4	5
10	때때로 나는 나의 느낌이 무엇인지를 알 수 없다.	1	2	3	4	5
11	나는 내 감정을 편안하게 받아들인다.	1	2	3	4	5

### 『검사 4.』

#	문항 내용	매우 그렇 지 않다	그렇 지 않다	보통 이다	그렇 다	매우 그렇 다
1	나는 자기 주장이 강한 사람에게 영향을 받는 편이다.	1	2	3	4	5
2	친구들과 친밀한 관계를 유지하는 것이 어렵고 힘들다.	1	2	3	4	5
3	그저 하루하루를 살아가고 있을 뿐, 장래에 대해서는 별로 생각하지 않는다.	1	2	3	4	5
4	지난 시간들을 돌이켜 볼 때 현재의 결과에 만족한다.	1	2	3	4	5
5	매일매일 해야 하는 일들이 힘들다.	1	2	3	4	5
6	나는 내 인생의 목표를 가지고 살아간다.	1	2	3	4	5
7	나는 내 성격의 대부분이 마음에 든다.	1	2	3	4	5
8	내 인생을 크게 발전시키거나 바꾸겠다는 생각은 오래 전에 버렸다.	1	2	3	4	5
9	다른 사람들과 다정하고 신뢰깊은 관계를 별로 경험하지 못했다.	1	2	3	4	5

10	대다수의 사람들과 의견이 다를 경우에도, 내 의견을 분명히 말하는 편이다.	1	2	3	4	5
11	지금의 생활을 바꿔야 할 새로운 상황에 처하는 것을 싫어한다.	1	2	3	4	5
12	나 자신에 대해 자부심과 자신감을 갖고 있다.	1	2	3	4	5
13	나의 고민을 털어놓을 가까운 친구가 별로 없어 가끔 외로움을 느낀다.	1	2	3	4	5
14	가족이나 친구들과 친밀한 대화를 나누는 것을 즐긴다.	1	2	3	4	5
15	내가 해야 할 일들이 힘겹게 느껴질 때가 있다.	1	2	3	4	5
16	정말 필요할 때 내 말에 귀를 기울여 줄 사람은 많지 않다.	1	2	3	4	5
17	과거에 실수를 저지르기도 했지만, 전체적으로는 모든 일이 매우 잘 되었다고 생각한다.	1	2	3	4	5
18	대부분의 사람들이 나보다 친구를 더 많이 갖고 있는 것 같다.	1	2	3	4	5
19	친구들과 서로 의견이 다른 문제에 대해서 나의 의견을 내세우지 못한다.	1	2	3	4	5
20	친구와 가족이 반대하는 경우에는 나의 결정을 쉽게 바꾸는 편이다.	1	2	3	4	5
21	나는 내 친구들을 믿을 수 있고, 그들도 나를 믿을 수 있다고 생각한다.	1	2	3	4	5
22	과거를 돌이켜 보면 좋았던 때도 있었고 힘들었던 때도 있었지만 대체로 만족한다.	1	2	3	4	5
23	생활을 만족스럽게 꾸려 나가는 것이 쉽지 않다.	1	2	3	4	5
24	내 자신을 친구나 다른 아는 사람들과 비교할 때면 내 자신에 대해 흐뭇하게 느껴진다.	1	2	3	4	5
25	다른 사람들이 나를 어떻게 생각할지에 대해 염려하는 편이다.	1	2	3	4	5
26	나는 미래보다는 주로 현재만을 생각한다.	1	2	3	4	5
27	나 자신과 생활에 자극을 줄 만한 새로운 경험을 하는 것이 중요하다고 생각한다.	1	2	3	4	5
28	나는 무슨 일을 결정할 때 다른 사람들의 영향을 받지 않는 편이다.	1	2	3	4	5

**성실하게 응답해 주셔서 감사합니다.**

APPENDIX D  
STUDENT SURVEY (ENGLISH)

♡Dear Student,

I am a graduate student in Educational Counseling at Seoul National University. I am conducting a study to examine the relationship between cross-cultural experience and psychological well-being. Your participation will involve 15 to 20 minutes of your time to fill out this survey.

**Thank you for participating!**

Sincerely,

JeeEun Karin Nam

November 2012

『Background Information』

Name(optional):		
Gender: Male <input type="checkbox"/> Female <input type="checkbox"/>		
Name of your school:		
Grade:		
Birth Year:		
Country of Birth:		
Country of Citizenship:		
Before the age of 18, have you lived outside of Korea for more than two years? Yes <input type="checkbox"/> No <input type="checkbox"/>		
How many different places have you lived outside of Korea?		
Country	Duration (YYYY-YYYY)	Alone or with Family?
Native language:		
What other languages do you speak fluently?		
Do you plan to work and live in Korea in the future? Yes <input type="checkbox"/> No <input type="checkbox"/>		
May I contact you in the future in case of further questions about your experience? If yes, please leave me your email address for future reference: E-mail:		

**Directions:** Using the numbers given below, please indicate how much you agree or disagree with each statement.

『PART 1.』

#	Item	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	I don't feel emotionally attached to any ethnic or cultural group.	1	2	3	4	5
2	When I think which ethnic or cultural group I mostly act or think like, I cannot find one.	1	2	3	4	5
3	There is no ethnic group with which I can identify.	1	2	3	4	5
4	I am often asked about my ethnicity or where I am from.	1	2	3	4	5
5	I don't feel culturally "at home" anywhere I go.	1	2	3	4	5
6	It is difficult for me to find others like me ethnically or culturally.	1	2	3	4	5
7	No one ethnic group label accurately describes me.	1	2	3	4	5
8	I feel that I don't belong to any ethnic or cultural group.	1	2	3	4	5
9	I have felt discriminated against by all groups because of my ethnicity.	1	2	3	4	5
10	I struggle to determine where I belong ethnically or culturally.	1	2	3	4	5
11	I have more than one set of cultural values and these contradict each other.	1	2	3	4	5
12	There is no group anywhere that represents who I am ethnically.	1	2	3	4	5
13	I am an ethnic or cultural minority everywhere I go.	1	2	3	4	5
14	Finding a cultural home is important to me.	1	2	3	4	5

『PART 2.』

**Gate Question:**

There might be several ways to describe people who have had a variety of cross-cultural experiences. Is there a particular label that you feel best describes a group that encompasses your cross-cultural experience?

**No** → You may skip the 7 items below. Please move on to Part 3.

**Yes** → If so, what is that? \_\_\_\_\_

#	Item	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	I have a clear sense of my culturally mobile background and what it means for me.	1	2	3	4	5
2	I am happy that I am a member of the group I named above.	1	2	3	4	5
3	I have a strong sense of belonging to the group I named above.	1	2	3	4	5
4	I understand pretty well what my membership in this group means to me	1	2	3	4	5
5	I have a lot of pride in the group I named above.	1	2	3	4	5
6	I feel a strong attachment towards the group I named above.	1	2	3	4	5
7	I feel good about my cultural or ethnic background.	1	2	3	4	5

**PLEASE MOVE ON TO PART 3.**

『PART 3.』

#	Item	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	I am often aware of my feelings on a matter.	1	2	3	4	5
2	I am usually very clear about my feelings.	1	2	3	4	5
3	I am rarely confused about what my feelings are.	1	2	3	4	5
4	My belief and opinions always seem to change depending on how I feel.	1	2	3	4	5
5	I usually know my feelings about a matter.	1	2	3	4	5
6	I can never tell how I feel.	1	2	3	4	5
7	I am usually confused about how I feel.	1	2	3	4	5
8	I almost always know exactly how I am feeling.	1	2	3	4	5
9	I can't make sense out of my feelings.	1	2	3	4	5
10	Sometimes I can't tell what my feelings are.	1	2	3	4	5
11	I feel at ease about my emotions.	1	2	3	4	5

PLEASE MOVE ON TO PART 4.

『PART 4.』

#	Item	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	I tend to be influenced by people with strong opinions.	1	2	3	4	5
2	Maintaining close relationships has been difficult and frustrating for me.	1	2	3	4	5
3	I live life one day at a time and don't really think about the future.	1	2	3	4	5
4	When I look at the story of my life, I am pleased with how things have turned out.	1	2	3	4	5
5	The demands of everyday life often get me down.	1	2	3	4	5
6	Some people wander aimlessly through life, but I am not one of them.	1	2	3	4	5
7	I like most aspects of my personality.	1	2	3	4	5
8	I gave up trying to make a big improvements or changes in my life a long time ago.	1	2	3	4	5
9	I have not experienced many warm and trusting relationships with others.	1	2	3	4	5
10	I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.	1	2	3	4	5
11	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.	1	2	3	4	5
12	In general, I feel confident and positive about myself.	1	2	3	4	5
13	I often feel lonely because I have few close friends with whom to share my concerns.	1	2	3	4	5
14	I enjoy personal and mutual conversations with family members or friends.	1	2	3	4	5
15	I often feel overwhelmed by my responsibilities.	1	2	3	4	5

<b>16</b>	I don't have many people who want to listen when I need to talk.	1	2	3	4	5
<b>17</b>	I made some mistakes in the past, but I feel that all in all everything has worked out for the best.	1	2	3	4	5
<b>18</b>	It seems to me that most other people have more friends than I do.	1	2	3	4	5
<b>19</b>	It's difficult for me to voice my own opinions on controversial matters.	1	2	3	4	5
<b>20</b>	I often change my mind about decisions if my friends or family disagree.	1	2	3	4	5
<b>21</b>	I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5
<b>22</b>	The past had its ups and downs, but in general, I wouldn't want to change it.	1	2	3	4	5
<b>23</b>	I have difficulty arranging my life in a way that is satisfying to me.	1	2	3	4	5
<b>24</b>	When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5
<b>25</b>	I tend to worry about what other people think of me.	1	2	3	4	5
<b>26</b>	I tend to focus on the present than the future.	1	2	3	4	5
<b>27</b>	I think it is important to have new experiences that challenge how you think about yourself and the world.	1	2	3	4	5
<b>28</b>	My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5

**THANK YOU FOR  
PARTICIPATING!**

## 국문초록

세계화가 빠르게 진행됨에 따라 현재 한국사회에서도 인종적, 문화적 다양성이 증가하고 있다. 이런 다양성을 야기하는 사람들 중에는 국제결혼 이민자, 탈북자(새터민), 혹은 이주 노동자와 같이 성인 시기에 어떠한 의도를 가지고 우리나라로 들어오는 외국인들뿐만 아니라, 어린 시절에 부모님을 따라 혹은 부모님의 결정에 따라 성장기의 상당기간을 보내다가 한국으로 돌아오는 사람들이 있다. 사회과학자 Useem(1963)은 인도에서 생활하는 미국인 아이들을 관찰하던 중 그들이 고국(제1문화: 미국)과도 다르고 체류국(제2문화: 인도)과도 다른 새로운 생활 형태를 만들어내 나름의 중간문화(제3문화: 문화들 간의 문화)를 만들어가고 있다는 사실을 발견하고, 그들을 제3문화 아이들(third culture kids; 이하 TCK)라고 칭하였다.

외관상으로는 역동적이고 멋진 삶을 살았을 것으로 보이는 TCK들이지만, 이들에게는 특유의 어려움이 있다. 가장 특징적인 것은, 심리사회적 발달이 이루어지는 시기에 그들은 새로운 문화로의 적응과정을 반복적으로 거치면서 문화정체성 형성에 독특한 갈등을 경험할 가능성이 있다는 것이다. 이들은 특정 문화에 뿌리를 내리지 못하고 다른 여러 문화 사이에 떠 있는 느낌을 받는다고 보고하는데 (Useem & Cottrell, 1996), 이런 상태를 문화적 소속감의 부재(cultural

homelessness)로 이해할 수 있다. 즉, 문화적으로 어느 특정 집단에도 소속감을 느끼지 못하고 정서적으로 분리되어 있기 때문에 그들은 문화적 고향(home)을 필요로 한다(Vivero & Jenkins, 1999). 하지만 문화적 소속감의 부재라는 위험을 안고 있는 TCK들의 어려움에 대한 연구가 국내에서는 거의 없는 실정이다.

따라서 본 연구는 한국 TCK들의 문화적 소속감의 부재와 그들의 심리적 안녕감 간의 관계를 탐색하고자 하였다. 또한 많은 경우 문화적 소속감을 가지고 있지 않은 TCK들이 정신건강 문제를 보일 때 혼란스러운 정서 상태를 호소한다는 선행연구를 바탕으로, 본 연구에서는 정서인식 명확성을 조절변인으로 설정하여 그 효과를 검증하였다.

서울 소재의 국제학교와 귀국반을 운영하고 있는 일반학교에 재학중인 174명의 TCK 청소년들이 설문조사에 참여하였으며, 그 결과는 다음과 같다. 첫째, 문화적 소속감의 부재는 심리적 안녕감과 부적 상관이 있는 것으로 나타났다. 즉, 문화적 소속감의 부재가 심할수록 심리적 안녕감은 낮았다. 구체적으로, 심리적 안녕감의 6차원 중 긍정적 대인관계와 환경에 대한 통제력에서 통계적으로 유의한 부적관계가 있는 것으로 밝혀졌다. 이는 문화적 소속감의 부재가 심한 TCK일수록 신뢰로운 관계를 적게 맺고 있고, 일상생활에서 통제감이 적을 가능성이 높다는 것을 의미한다. 둘째, 문화적 소속감의 부재가 심리적 안녕감에 영향을 미칠 때 정서인식 명확성이 조절효과를 보이는 것이 확인되었다.

심리적 안녕감의 6차원 중 긍정적 대인관계와 개인적 성장 영역에서 정서인식 명확성의 수준이 문화적 소속감의 부재와 심리적 안녕감 간의 관계를 조절하는 것으로 나타났다. 정서인식 명확성이 높은 개인들은 문화적 소속감의 부재 정도가 낮을 때 긍정적인 대인관계 수준이 높았으나, 정서인식 명확성이 낮은 TCK들은 문화적 소속감의 부재의 수준과 상관없이 긍정적인 대인관계 수준이 낮은 것으로 나타났다. 이 결과는 TCK 청소년들의 심리적 안녕감을 향상시키기 위해서는 이들의 문화적 소속감의 문제만 다루어서는 부족하다는 것을 의미한다. 문화적 소속감의 부재로 힘들어하는 TCK 청소년들은 우선 상담과 같은 개입을 통해 이들의 정서경험이 더욱 명확해질 수 있도록 도와주어야 할 것이다.

또한, 정서인식의 명확성이 높은 TCK들은 문화적 소속감의 부재 수준과 상관없이 심리적 안녕감 척도의 개인적 성장 영역 점수가 전체 표본집단의 평균점수를 넘었지만, 정서인식의 명확성이 낮은 TCK 청소년들은 문화적 소속감의 부재가 심각할수록 개인적 성장에 대한 더욱 강한 욕구를 보고하였다. 즉, 정서인식의 명확성이 낮으면서 문화적 소속감의 부재가 심각한 TCK 청소년들은 표면상 매우 진취적이고 열정이 넘치는 모습을 보일 수 있으나 내면의 정서경험은 명확하지 않을 수 있다. 다른 결과들과 종합해 볼 때, 이런 아이들은 심리적 안녕감의 다른 영역에서 어려움을 겪고 있을 수 있으므로 상담자들은 이러한 양상의 가능성을 염두에 두고 있어야 할 것이다.

본 연구를 통해 검증된 문화적 소속감의 부재와 심리적 안녕감

간의 관계에서 나타나는 정서인식의 명확성의 조절효과는 TCK 청소년들에게 정서를 다루어 줄 수 있는 상담이 효과적인 개입방안이 될 것이라는 것을 보여준다. 또한, 이들을 효과적으로 돕기 위해서는 TCK들의 특성을 잘 이해하고 있는 상담자들이 필요하다. 특히 TCK들을 만나는 상담자들은 문화적 소속감의 부재와 정서인식의 명확성 간의 상호작용 효과를 고려할 수 있는 문화적 역량이 요구된다.

주요어: 제3문화 아이들, 정서인식의 명확성, 심리적 안녕감, 조절효과

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