

Facilitation for third-culture children in primary school: With the teachers views´and perspectives´

A qualitative study in Norway

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Master`s Thesis

Master in Community development and social innovation

Word count: 23131

13.06.2022

## Preface

The journey has been filled with challenges, conversations, participants, and literature that have altered my perspective of the world. However, if you want to succeed and are determined, nothing is impossible. First and foremost, I want to thank everyone who has supported and encouraged me to do my best and not give up.

I could not have completed this master's thesis without the assistance, guidance, and motivation of my supervisor, Gerd Marie Ådna, so my deepest gratitude goes to her. Gerd Marie's expertise, insights, and comments have been extremely valuable to my research. I would also like to thank VID specialized University in Stavanger for their cooperation and support throughout this master's thesis.

A huge gratitude to the research participants for taking part in the interview and discussions and making this study possible. I would also like to thank my friends Karina Emilie Båkind Johansen and Matilde Neverlien for supporting me not only for our master degree but also for our bachelor's degree. During our five year at VID, we have supported, motivated, and challenged each other. . I could not have done this without them.

Last but not least, I want to express my gratitude to my friends, especially my family. My family has seen me face challenges and manage to keep on the hard work. My friends and family have always been there for me, both on good and bad days, and have always supported and motivated me.

Everyone I have mentioned here has played a significant role in my completion of this master's thesis, and I consider myself extremely fortunate to have such wonderful supportive people in my life.

12.06.2022



## **Abstract**

The study aims to look at how primary schools make third-culture children feel like they belong rather than longing to belong, as well as how teachers assist in integrating their views and perspectives. We live in a multicultural society in a rapidly changing world as a result of globalization and immigration. There are always more multicultural children in a classroom. It is therefore critical that teachers understand how to implement their education and knowledge to assist multicultural children, particularly TCKs, in feeling integrated into society. Norway has educated citizens who are aware of different cultures and backgrounds. Children from three different cultures are referred to as third-culture kids. There are three types of cultures: host culture, home culture, and a mix of the two.

TCKs struggle with issues such as identity, where home is, and where do I fit in, as well as language barriers, different cultures, and norms. TCKs, on the other hand, have a unique perspective on the world and different cultures. People are not judged based on their background. TCKs have a variety of assets that can be used in the classroom to benefit other students. These are just a few of the advantages that TCKs have. The relationship between TCKs and teachers is critical; it is the key to successful integration and giving TCKs a sense of belonging.

The assignment delves into topics like integrating, globalization, multicultural education, and intercultural education, as well as how these actually impact TCKs' positive integration into their new society. I used qualitative data from four teacher interviews and quantitative data from texts and articles. However, I plan to use the interviews to determine whether or not schools and teachers support TCKs, and then back it up with texts and articles.

It is critical for teachers to gain the necessary knowledge in order to teach TCKs. That is why their education program is critical in providing them with the necessary tools and support to succeed as teachers in multicultural classrooms.

**Key words:** Third-culture kids, integration, multicultural education, multicultural kids, intercultural education.

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## 1.0 Introduction

As the world is in constant change due to migration and immigration, Norway has become more global and multicultural. Norway is a cosmopolitan country, which means that its citizens are educated and aware of various immigrant backgrounds. "Children with immigrants and refugees in Norway have backgrounds from over 200 countries and autonomous regions, as well as many different languages and religions" (Salole, 2020:38). It might be challenging for children from different backgrounds or cultures than the main group to feel included or belong in the new country's majority culture. For third-culture kids, it might be hard to feel included in society due to, for example, language barriers and culture shock. This might hinder the TCKs' ability to integrate and belong, but it is our responsibility as Norwegians to help them feel like they are included and belong in their new society. "Growing up cross-culturally is a special form of cross-cultural experience and is likely to have an impact on a person's perspective on cultural differences and beliefs about diversity" (de Waal et al., 2020:177). Like I have mentioned, learning the language, culture, and common knowledge of the new society might be difficult for third-culture kids who move to Norway for a short or permanent stay. This is because their stay might last for a short period of time or a long period of time. "TCKs thus basically have a kind of guest role in society, and often have a privileged position due to access to material goods and positive discrimination" (Salole, 2020:35). However, for some Third-Culture Kids, this may be a simple procedure because they have already lived in a nation other than their own culture. As a result, the school and teachers must enable third-culture kids to feel a sense of belonging rather than a longing to belong. To begin with, the school and teachers must ensure that the children receive the assistance they require in order to feel like they belong and to be able to integrate with the other students and the new culture. Assimilation is when a monocultural society is maintained and where immigrants go from not being adapted to being adapted into the society. To have a positive impact on assimilation, TCKs must take responsibility and make the right choices in order to follow the curriculum in school and be integrated.

This master's thesis will focus on ways to improve understanding of how schools and educational institutions incorporate third-culture children. As a result, you will have a better knowledge of who and what third-culture kids are.

By looking at it from the teacher's perspective, the purpose of this assignment is to see if schools make third-culture kids feel like they belong rather than long to belong. By using qualitative methods, I intend to conduct interviews with teachers who have had or currently have third-culture kids in their class. By analyzing these data, I will gain the main findings necessary to be able to discuss and analyze them in the light of methods and theories.

### 1.1 Background of the study

The reason for my choice of topic comes primarily from my work experience and my interest in third-culture kids in primary school. I am currently employed as a primary school teacher. I am curious about how the school incorporates third-culture kids, especially as I work in a primary school and plan to take this into consideration for all teachers, regardless of whether there is a third-culture or multicultural kid in the class. "The school shall provide students with historical and cultural insight and anchoring and contribute to each student's being able to safeguard and develop their identity in an inclusive and diverse community" (Utdanningsdirektoratet, n.d). Every teacher is required to follow Udir's curriculum and requirements. I'm particularly fascinated by how teachers connect with and adjust to new kids who arrive in the midst of the school year. They may be from Johannes læringscenter, another nation, or even the local school. Johannes læringscenter is a school that teaches newly arriving refugees and immigrants the Norwegian language before transferring them to the students' school in their community. I'm particularly curious whether there are children arriving in the midst of the school year from other countries owing to language hurdles, cultural shock, and how much Norwegian the child speaks/understands.

In Norway, it is critical that the school has the tools and funds to monitor third-culture students' linguistic and social development. Several of my interviewees mentioned in the interview that there are not enough resources or money to aid these children, and that the teachers who are expected to support them do not have adequate education or resources to do so effectively. In addition, due to sickness or a lack of teachers, teachers are frequently placed in other jobs, such as substituting for a class. As a result, there are already fewer hours each week than are meant to be available for MMO, TFO, and TCKs. They also mention

that they believe it would be better if more hours were spent helping third-culture kids with their coursework and going over the weekly schedule to explain the homework and tasks for the week.

## 1.2 Problem statement

As my research question, i have chosen

*“How do primary schools support third culture kids with belonging or longing to belong, with the teachers’ views and perspectives?”*

And as my sub questions

*“How do teachers feel when helping the third culture kids in their process of belonging rather than longing to belong?”*

*“How do teachers support the identity of their students?”*

*“How does the economy affect the ability to do activities on the weekends and holidays for the third culture kids?”*

With this study topic and its subquestions, I hope to obtain a deeper knowledge of how schools and educational systems integrate third-culture children.

## 1.3 Delimitation and key terms

For a better comprehension of this master's thesis, the following terminology is defined in the context of this assignment: I'll go through some key principles to help you understand the research. Before proceeding with the research, it is necessary to comprehend these principles.



### 1.3.1 Third-culture kids

To acquire a better understanding, it is critical to identify third-culture children. Coauthor Pollock(2021) defines TCKs as:

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

Third-culture kids have something special in common, and they share a relationship that only TCKs can understand and interpret, and that only research may be able to examine and explain.

### 1.3.2 Udir

Udir is an abbreviation for the Directorate of Education. The Education Directorate is in charge of kindergarten, primary school, and high school development. It is also the ministry's administrative body for kindergarten, school, and vocational education, and it is in charge of implementing training policy. It was founded on June 15th, 2004.

(Utdanningsdirektoratet,2021)

### 1.3.3 Minority language

“Is defined by the fact that both the child and the child's guardian have a mother tongue other than Norwegian, Sami, Swedish, Danish and English” (Utdanningsdirektoratet,2016).

#### 1.3.4 Multicultural kids/ children from multicultural homes

This term refers to individuals who have grown up understanding and identifying with two or more languages, as well as those who identify with several languages and utilize them in their everyday lives, even if their linguistic skill in all of them is not as strong.

(Utdanningsdirektoratet,2016).

According to Van Reken, children from multicultural homes are defined as: “Children born to parents from at least two cultures. May or may not be of the same race” (Pollock and Van Reken,2009:31). This will be more presented as a model in point 3.2 later in this thesis.

#### 1.3.5 Stavanger municipalities

In Norway, primary school provides a free, obligatory education for children aged 6 to 16. This also applies to everyone who wishes to reside in Norway; they have the right and the obligation to obtain an education. A child who remains in Norway for more than three months has the right to elementary and lower secondary education. This implies that if a child has been in Norway for three months, he or she is required to complete primary school. This implies that the children must either attend a public or approved private school, or get home tuition. (Utdanning,2022)

#### 1.3.6 Culture

Culture is being defined as “Certain traditions, forms of expression, lifestyles, ways of thinking and behaving shared by people in a society. Cultures are maintained, transferred, changed and developed over time, in encounters with other cultures, and from generation to generation” (Salole,2020:25).

#### 1.3.7 Identity

Identity is being defined as “What characterizes you and makes you who you are. It's about how you perceive yourself. Identity is linked to emotions, belonging and experiences” (Salole,2020:25).

### 1.3.8 TFO

Bilingual vocational training is abbreviated as TFO.

“Bilingual vocational training means that the student receives training in one or more subjects in both their mother tongue and Norwegian. The bilingual vocational training shall ensure academic progression at the same time as the students learn Norwegian” (Utdanningsdirektoratet,2022).

### 1.3.9 MMO

Mother tongue education is abbreviated as MMO.

“Mother tongue instruction for linguistic minorities shall strengthen the pupils' prerequisites for mastering the Norwegian language, and thus also their learning opportunities in subjects” (Utdanningsdirektoratet,2022).

## 1.4 Objectives of the study

The study's aims are twofold: there is a great need for future research on this issue, and it will also assist teachers and systems and explain in gaining more and better understanding. as well as to help teachers and educational institutions obtain a deeper grasp It is critical to determine if schools and educational institutions dedicate adequate time and resources to TCKs who need extra help not just learning the language but also integrating into the new society. I have decided to share some background information on Norway, as well as how migration has influenced diversity and globalization in Norway. By describing this early in my thesis, I intend to clarify why I picked this topic and how I may help TCKs who are traveling and must swiftly adapt to new nations, norms, and societies. As a consequence, to obtain information to support TCKs in a number of ways, such as language acquisition and understanding how society and culture function at school and outside of school. Also mentioned are the Norwegian educational system and after-school activities. Nonetheless, to receive the additional assistance that TCKs require at school and to be able to follow the lesson without falling behind.

The intention of this research is to study how teachers, the educational system, and municipalities work together to make it easier for TCKs to come to Norway while they are young. I would like to assist these elementary school pupils who have recently moved.

## 2.0 Presentation of the context

To have a better understanding of the research topic and work, I will focus on elementary school, multilingual learning, identity, education, and pedagogy. All of these concepts must be specified in order for my theory to be completely understood.

### 2.1 Primary school

Primary school is a free and mandatory education for children aged six to sixteen. This also applies to everyone who wishes to live in Norway; they have both the right and the need to receive an education. When a child stays in Norway for more than three months, he or she has the right to attend elementary and lower secondary education. This means that a child who has resided in Norway for three months is obligated to attend primary school. This demonstrates that the child either attends a public or an approved private school, or that the child is educated at home. The county governor has the authority to exempt children from their educational obligations in rare situations. The municipality is in charge here.

Children who speak a minority language have the same rights as other primary school children, including the right to a free education, adapted education, special education, and, if necessary, transportation to and from school, as well as the right to attend a local school. Children of recent immigrants who are ready to begin primary school in Norway have the right to attend the school closest to their household or in the local community. Immigrant children are allowed to start school at a different school than the local population if they receive a time-limited special education offer or an introductory offer for newly arrived children, like Johannes Læringscenter. It's possible that the training opportunity is elsewhere.

In terms of the amount of children who get basic Norwegian training for linguistic minorities, there are significant variances between towns and counties. Because the proportion of minority language students varies by municipality and county, the municipality will determine to provide adapted education within the conventional Norwegian curriculum to children.

## 2.2 Identity in cultural encounters

School and after-school activities are essential venues for building friendships and establishing identities in social groups since teenagers spend so much of their time at school with other teenagers their age. "A humane society can be defined to, among other things, accommodate human diversity in a respectful way" (Kvello, 2011:185, as cited in Postholm, et al). An inclusive and integrated school, as well as effective integration in school, are considered components of an inclusive and integrating society. Students and TCKs confront a number of difficulties, including a lack of integration and a sense of belonging. If schools strive for this, it will help students and TCKs feel more integrated into society by giving assistance via academic and social activities. According to Kvello, "It requires awareness among teachers how this should be done in ways that do not seem degrading to the students, and with considerations in relation to how strictly one can control the social interaction in the student group by directing" (As cited in Postholm et al. (2011:185). TCKs, on the other hand, struggle with this since they are expected to know their identity and fit flawlessly into the new culture. That is why teachers must adjust and alter their students' tasks.

## 2.3 Intercultural education

Numerous authors have attempted to define the phrase "intercultural education." To completely grasp how to utilize the phrase, it is critical to first comprehend its definition. The phrase is also important in preventing conflict and fostering good connections across many cultures. In this section, I utilized Kirsti Häkkinen's edited book "*Innovative Approaches to Intercultural Education.*" Armoogum Parsuramen and Kaija Matinkheikki-Kokko wrote the chapters I intend to utilize in this section. I want to obtain a better grasp of the phrase

"intercultural education" by reading this book. According to Parsuramen, intercultural education must strive towards three objectives. First, "The enable children and young people to reaffirm and further enhance their own cultural identity"; second, "To encourage them to learn about, appreciate and respect persons who possess another cultural identity and lifestyle" and lastly, "To foster intercultural participation and sharing" (Parsuramen, 1999:37, cited in Häkkinen). The influence of globalization and technology on communities has created a new dilemma, increasing the demand for intercultural education. It is equally critical to recognize that intercultural learning means gaining the knowledge and values required to tolerate and cherish diverse cultures.

In Häkkinen's book, Kaja Matinheikki-Kokko includes a chapter titled "Developing Cultural Competence in Teacher Training," which is important to my research. Teachers have three views on intercultural competency: individual, professional, and public. Individual perspectives on intercultural learning include the effects of educational policies on learning competency and the teacher's viewpoint on intercultural learning. The consequences of educational policy on learning competency are included in the public viewpoint. It is also important to remember that the intercultural education of instructors is impacted by their own education. The term "cultural competency" has several interpretations and can be applied in a range of contexts. "As you already have notice, the competence required in intercultural education has been defined in different terms, such as intercultural/cross-cultural/ Multicultural competence, efficacy or expertise; And cultural sensitivity, responsiveness or awareness" (Kokko, 1999:43, as cited in Häkkinen). It is your responsibility as a teacher to master the many terminologies in order to make the classrooms appear safe for all students, regardless of nationality or background. "Competence is influenced partly by the competence a teacher brings into the job, and partly by the characteristics actually required by intercultural teaching" (Kokko, 1999:43, as cited in Häkkinen). Teachers and the educational system must acknowledge the significance of a staff member's competency. An interactive idea of competence is made up of three components: knowing, understanding, and skillful action. These three are unique and must be considered in teacher education.

As an outcome of my interviews and data collection, I can see how education is very important for teachers and how the educational system helps to gain more knowledge to not only change the situation now but also in the future due to globalization and the fact that there will always be people from different backgrounds and nationalities in schools. We must ensure that the educational system is open to change as society and the workplace become more globalized. It is critical for the teacher to do what is best for the students and recognize that they have a significant role in how children think when they first arrive in a new nation.

“Hence, as we prepare to enter the third millennium one of the most important challenges facing us is ‘Learning to Live Together’” (Häkkinen, 1999:37).

#### 2.4 Multicultural pedagogics

In this section, I will look at multicultural pedagogy in schools and how vital it is for not only kids but also instructors to understand multicultural pedagogy in a multicultural school setting. “The terms multicultural and multicultural are often used interchangeably and indicate that several cultures live side by side in the society in question” (Westrheim ,2013:121, as cited in Postholm, et al). First, I'll go over some background information on Norwegian culture and multiculturalism to help comprehend how far Norway and its schools have come. However, there is still much work to be done, yet there has been a significant development in multicultural schools and pedagogy among instructors. To obtain a better understanding of this section, it is necessary to first comprehend what multicultural pedagogy is. Westrheim(2013:122) describes it thus way: “Multicultural pedagogy is then about supporting students in developing a positive self-image by building on the knowledge, stories and cultures that minority students bring to school”. This will be elaborated upon further below.

Huge changes occurred in Norwegian society during WWII, changing our attitude and living situations. These changes occurred not just in our personal lives, but also at work and in the workplace. To begin with, the development of change in the mass media and cultural

sectors, such as television and the internet, Many individuals moved to Scandinavia and Europe in the 1600s and 1700s, resulting in adoption into Norwegian society. However, in the previous 50 years, there has been immigration, but this has been due to refugees, asylum seekers, and migrant laborers. "Multicultural Norway is also intercultural, i.e. culture and identity also change as a result of communication and interaction between different groups" (Westrheim, 2013:107, as cited in Postholm et al). In that regard, we may add that Norway has long been a multicultural nation, and there are numerous ways to be a Norwegian. However, there are still schools in Norway with no minority students and schools with more than one-third of the students coming from a minority background. "What we can most likely say is that in a few years' time, most schools in Norway will have multicultural experiences" (Westrheim, 2013:133, as cited in Postholm, et al). This is a tremendous opportunity for the advancement of language and multiculturalism, as well as their experience, knowledge, and competence.

When it comes to pedagogy in multicultural classrooms, we must remember that every standardized test in reading, science, and math does not take into account the multicultural realities of the schools and education system. "Standardized tests have been used to a great extent without taking into account the culture-specific or contextual conditions of the students" (Westrheim, 2013:122). Westrheim further says that standardized examinations are not designed for students from underrepresented groups and are not culturally sensitive to these students.

First and foremost, is it critical to comprehend each kid as an individual who has experienced similar life experiences but may react differently? That is why multicultural education is such a vital part of a teacher's training. As teachers, we must observe and comprehend our kids. They have personal tales and experiences that should be central to the teaching and learning process. "In other words, a multicultural pedagogy must open up for different ways of interpreting, understanding and changing the world" (Westrheim, 2013:122). As instructors, we must see each student as unique. Students must feel included in the teaching process alongside the teacher. However, it is equally critical that students develop a sense of teamwork and question themselves, "Do I have a say in this together with the instructor, or is it the teacher who chooses everything?"



James A. Banks is a leading critical researcher in multicultural education in the United States. He contends that in order for multicultural pedagogy to be successful, school administration must adhere to five characteristics. The first one says “Multicultural themes and perspectives must apply to all subjects and contexts and not as many teachers believe, that multicultural education is something that only concerns language and the social sciences” According to Banks (as cited in Westrheim, 2013:123) The second one mentioned by Banks is, “To develop knowledge for a multicultural school, the teacher must help students understand how knowledge is affected by historical, political, racial, ethnic and social class positions of different individuals and groups. It is important to ask questions about `Whose knowledge counts?` What knowledge should apply and be held to be true? What knowledge do minorities have with them? How can this knowledge be used?”. The third one is described as “The school must help students reduce prejudice against other students and groups”. The next-to-last “Multicultural pedagogy must be understood as an equality pedagogy that adapts the teaching in such a way that all students: be it minority students or children of parents with a low educational background, are given equal opportunities to do well in school”. Last but not least, “Banks argues, an empowering school culture and an inclusive social practice must be developed” (as cited in Westrheim, 2013:123) If all of these were properly adopted into the school system, the school might become a very good school in terms of multicultural education and pedagogy.

If this is effective and becomes a successful implementation in the classroom, we must continue with the qualitative goals and what gives students a sense of achievement and joy in school. To summarize, schools have a moral and practical obligation to provide circumstances for success in the education system that are as high as the independence of family background and social interactions. It is also critical for teachers to view each child as an individual with unique travel experiences. You may have a wonderful experience transferring schools and classmates as a TCK, but you may find it difficult to adapt to a new society again. This is why multicultural education and pedagogy are so crucial in making the student or TCK, on whom I am focusing, feel included and a part of a class and society.

### 3.0 Theoretical frameworks

This master's thesis investigates a variety of viewpoints on work, diversity, inequality, and multicultural children. The main goal is to present alternative ways and understandings of inequality, oppression, and the role of schools and teachers in order to contextualize the research topic as well as the discussion and analysis sections of the thesis. What do we mean by identity, culture, structure, and a sense of belonging or a desire to belong? by comparing and contrasting various theoretical perspectives, as well as how they build on one another.

In this section, I will go over a few theoretical frameworks that I believe are important for understanding the solution to my research question. I intend to look at a variety of theoretical perspectives to facilitate my research.

#### 3.1 Adaptation

The ability of a person to adjust to a new environment is referred to as "adaptation." It is an adaptation theory that includes the ability to adapt to changes in the environment and adapt over time, and is commonly referred to as "survival theory" or "survival of the fittest." Natural processes or evolution result in adaptations.

Adaptation can refer to either the process of adapting to a new environment via natural selection or to specific entities that are adaptations to a new environment. The cognitive process includes sensory perception, attention, memory, concept development, and language. Adaptation refers to the mental adoption or adaptation process that occurs between an individual and their environment.

For a TCK, it all comes down to adapting to their new environment. TCKs must adjust to their peers' cultures, prior travel experiences, home country culture, and the host country's culture and society. However, the TCK must also adapt to the educational, social, and individual challenges of the adoption process. Self-efficacy is according to Bandura (1987), defined "as the level of confidence that individuals have in their ability to accomplish tasks,

is theorized to affect not only migrants' perceptions of their abilities to perform successfully in a new and unfamiliar culture (cf. Jones 1986), but also their skills at connecting effectively to host culture members (e.g. peers) (cf. Gist/Stevens/Bavetta 1991), in essence, their ability to adapt to a novel socio-cultural milieu (cf. Harrison/Chadwick/Scales 1996)" (as cited in Ittel & Sisler,2012:489). To initiate with, a TCK with a strong personality, independence, confidence, and risk-taking may find it easier to adapt to a new society than a TCK who struggles with confidence, independence, and other social aspects.

TCKs with high-quality family bonds will display significantly greater levels of self efficacy as compared to those without this form of social support and constancy, and TCKs displaying high levels of self-efficacy will report of fewer problems in the process of socio-cultural adaptation to a new culture (Ittel & Sisler, 2012:489).

The teacher must therefore consider how TCKs adapt to new situations. They must participate in diversity and multicultural education. It is critical for a good teacher to assist TCKs in adapting regardless of the students' race, social class, or ethnicity.

We must also consider the fact that TCKs are generally sociable, adaptable, and adaptable individuals. TCKs, like adults, are afraid of being rejected, but their desire to fit in and form new relationships overcomes this fear. However, there are numerous advantages to being a TCK when it comes to adaptation. "After spending a little time observing what is going on, they can easily switch language, style of relating, appearance, and culture practices to take on the characteristics needed to blend better into the current scene" (Pollock & Van Ruth, 2009:100).

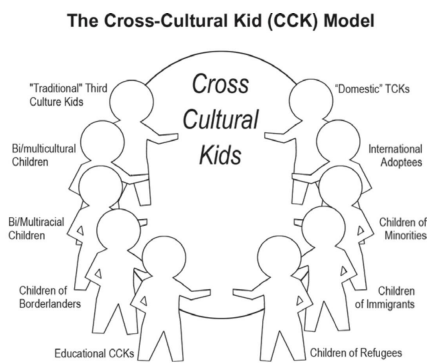
### 3.2 Third-culture kids vs cross-culture kids

First and foremost, when analyzing third-culture kids' terminology, we must also consider and comprehend cross-cultural kids' terminology in order to identify how they differ and/or are similar. Many of these children have shared similar experiences and can relate to and feel a sense of belonging to one another, even if their experiences are not identical. They

have all moved to a new place with different religion and culture, and they have all had to adapt and find their place in society.

The distinction between TCKs and CCKs is that TCKs spent their childhood years abroad due to their parents' employment. TCKs, on the other hand, feel connected to and belong to all of the cultures in which they have lived and find it difficult to find an identity and culture in which they fit. While CCKs are classified as “a cross cultural kid (CCK) is a person who is living or has lived in - or meaningfully interacted with - two or more cultural environments for a significant period of time during childhood (up to age 18)” (Van Reken, 2009:31). TCK, on the other hand, is defined as “Growing up as a TCK will have a range of cross-cultural experience, yet at the same time it in itself says little about what the effects of these experiences are on an individual's skills, thoughts and behavior” (de Waal et al., 2020:178).

**Figure 1**



**Figure 3-1** The Cross-Cultural Kid Model  
(© 2002 Ruth E. Van Reken)

**Figure 2**

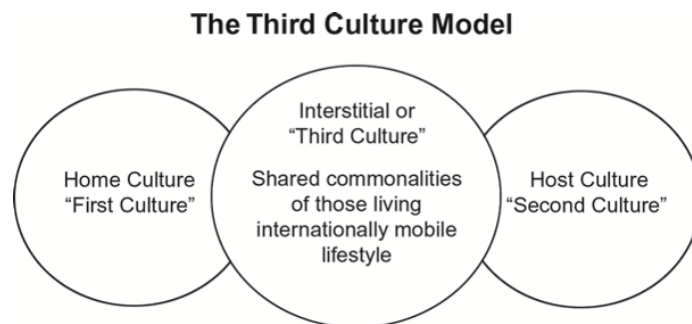


Figure 1: (Van Reken,2002:31, as found in Pollock & Van Reken,2009)

Figure 2: (Van Reken, 1996:15, as found in Pollock & Van Reken,2009)

These models illustrate the three distinct cultures of TCKs and the CCK model. The cross-cultural kid model defines various types of CCK, but there are others who are not included, such as foreign exchange students or children who spend half their time at one parent's house and the other half at the other parent's house. “CCKs are not merely living

side by side with those from other cultures, but are interacting with more than one culture in ways that have meaningful or relational involvement” (Pollock & Van Reken, 2009:32). Looking at these models with an immense perspective, we can see that the layers of cultural mixing and matching are becoming increasingly complicated for many children and families in today's changing world. The three distinct cultures are described in the third cultural model. As the Useems explain, TCKs are on the move because of their parents' jobs, so they must act on behalf of their parents' jobs and understand the rules, values, and goals of the organizational system in which their parents work. Otherwise, the child may jeopardize the parents' careers. “Dr. Useem felt this reality was part of what made the TCK experience distinctive from other ways children might grow up cross-culturally, such as children of immigrants or bicultural parents” (Pollock & Van Reken, 2009:15). We can also see some similarities between CCKs and TCKs, such as a shared knowledge of language learning and a global perspective. Adolescents should also be exposed to a variety of environments, rules, and expectations. They do, however, share the need to defend their affiliation and presence, as well as the difficulties that come with such upbringing. They do, however, differ in some ways. Some people move frequently, while others move infrequently, and the length of their stay can vary. Some CCKs physically switch between their country of origin and culture; others switch mentally between cultures; and, finally, some remember the experience of moving around to a new society; others do not.

This section is based on the revised edition of David C. Pollock and Ruth E. Van Reken's book "Third Culture Kids: Growing Up Among Worlds," with a focus on Chapter 2 titled "Who are 'third culture kids?'" and "Who are the cross-cultural kids?" in Chapter 3.

First and foremost, we must determine why they are referred to as third-culture and cross-cultural children. These third-culture children were raised in the "third world," but there is no connection or interaction between the third world and the third culture. TCKs are people who grew up in various parts of the world. While the CCK are children of minorities, their experiences are similar in terms of cross-cultural living, high mobility, and the struggle with identity and where they belong. It is also mentioned that many CCKs are wondering, "Are we third culture kids or not?"

Although their experiences differ markedly from those of the traditional TCKs first described by Ruth Hill Useem, people who grew up amid this wide variety of cross-culture experiences tell us how much they can relate to the common characteristics for TCKs. They want to know: Am I a TCK or not? (Pollock & Van Reken, 2009:28).

However, because my main focus in this thesis is TCKs, it is critical to gain a deeper understanding of the term's origins and background narrative. In the 1950s, two scientists, Ruth Hill Useem and John Useem, traveled to India to investigate missionaries, foreign service officers, merchants, international assistance workers, educators, and media representatives. The Useems also observed the expatriates and indicated how they had developed a distinct way of life for themselves, one that was neither their home nor the host culture, but one that they all shared while living in a new place and experiencing it together. Third-culture kids have grown up in three cultures: the home culture, the host culture, and the interstitial or third culture, all of which share transnational lifestyles and commonalities.

The three different cultures are defined by Useems as

The home culture from which the adult came as the first culture. They called the host culture where the family lived (in this case, India) the second culture. They then identified the shared lifestyle of the expatriate community as an interstitial culture or "culture between cultures" and named it the third culture (Pollock & Van Reken, 2009:14).

The world has evolved dramatically since the Useems identified third culture kids. "Communities all over the world are becoming more culturally mixed" (Pollock & Van Reken, 2009:15). The children no longer feel obligated or compelled to represent their family abroad, as they did when the Useems conducted their research and developed the term. Another distinction between the 1950s and now is that many people now live "abroad" rather than in small towns, and their children may attend international schools as well as classes in their native language.

TCKs of all stripes and persuasions from countless countries share remarkably important and similar life experience through the very process of living in, and among, different cultures - whether or not they grew up in a specific local expatriate community (Pollock & Van Reken, 2009:16).

Third-culture kids have evolved as an example of a new method of defining culture that is emerging in our postmodern world. A person must spend a significant amount of time overseas, typically one year or more, during the TCK development years, which last from birth to the age of eighteen.

TCKs have a number of positive characteristics that aid in their integration into a new society. The first is that they have a cultural diversity that blends disparities, implying that TCKs are better able to understand and adapt to a multicultural society because they have more understanding and experience. They can also share their story to help others who are in a similar situation. There is also the ability to communicate effectively with people of different cultures. Third-culture kids have advanced linguistic abilities by definition. They must learn not only their parents' native language but also the dialects of their adopted countries. TCKs are also knowledgeable about remote communication and platform management.

### 3.3 Belonging or longing to belong?

Marc Augé, a French anthropologist, discusses how third-culture kids deal with the issue of belonging somewhere. People often ask questions like , "Where are you from?" to get a sense of the person's identity and to get a better sense of who they are and what to expect from them. "Geographical answers make sense to us. However, what people are really asking for is not birth certificate but the metaphorical place one stands at: the place from which one speaks and argues" (Triebel, 2015:87, as cited in Benjamin & Dervin). This assists us in understanding who we are speaking with and in assuming knowledge so that we have an accurate picture of the person.

Because TCKs travel frequently, it may be difficult for them to answer the question "where are you from?" TCKs may feel as if they are presenting themselves as a "valid" person with no place to call home and may struggle to answer the question. The question may also evoke thoughts about "where is home?" "With every transition, TCKs find themselves boarding another plane, wandering through another transit lounge or searching for the Wi-Fi spot that would take them `home` to their facebook newsfeed" (Triebel, 2015:88, as cited in Benjamin & Dervin). This feeling is becoming very relevant and familiar for a TCK, but no one is at home in an airport. An airport is simply a place where you stay for a short period of time. "Many TCKs find places familiar and even strangely reassuring" (Triebel, 2015:88, as cited in Benjamin & Dervin). This, on the other hand, evokes both sadness and excitement. The sadness stems from the fact that no one should feel as if they don't belong anywhere, and it prompts the question, "Are places like airports valid places to belong?" (Triebel, 2015:88 as cited in Benjamin and Dervin) And a sense of anticipation for the future and what will happen next.

The book *Migration, Diversity, and Education: Beyond Third Culture Kids*, edited by Saija Benjamin and Fred Dervin, discusses the French anthropologist Marc Augé and his 1995 discovery of "non-place." "What Augé did was give a name to liminal places, places betwixt and between, designed solely to be passed through and to connect other places of importance" (Triebel, 2015:88, As cited in Benjamin & Dervin). When considering Augé's concept, we must also consider Arnold van Gennep's (1960) concept of liminality, which was further developed by Victor Turner (1990). "Liminality describes the psychological, neurological, or metaphysical state of in-betweenness" (Triebel, 2015:89, as cited in Benjamin & Dervin). This means that a person abandons their identity in order to settle into a newly adopted identity. The person in the liminal state has no connection to anywhere and feels neither here nor there. TCKs will find this relevant and relatable. The distinction between these two ideas is that "Non-place in that it is a concrete place that can be shared and experienced with others" While "Liminality is usually understood to be temporary, non-place as a place remains that can always be revisited" (Triebel, 2015:89, as cited in Benjamin & Dervin, 2015:89). The concept of non-place is important to TCKs because it emphasizes the problem with the validity of their identity because TCKs are from nowhere. Augé also brings up the anthropological place, which is made up of three terms: identity,



relationship, and history. All three of these terms, however, are relevant and important for TCKs. Identity is being defined as “Simply put, to be born in a place means to belong to this place and to identify with the meaning constructed in this place” (Triebel, 2015:89, as cited in Benjamin & Dervin). This place is assisting us in understanding and teaching us about who we are. The second location is known as "inhabit" and is described as “means to occupy a position relevant to other inhabitants” (Benjamin & Dervin, 2015:90). This is significant for TCKs because it defines their community relationship. The final location is described as "history." “History, real or imagined, establishes identity and relations as permanent and thus valid structures to rely on “(Triebel, 2015:90, as cited in Benjamin & Dervin, 2015:90). This place can assist TCKs in finding and recognizing themselves.

Because, according to Augé, all of these locations are relevant to a TCK. “ A person’s motherland or hometown continues to be of particular significance to the acculturated person, no matter where they might be” (Triebel, 2015:90, as cited in Benjamin & Dervin). Augé also discusses globalization and three factors, as well as how they affect everyone, not just TCKs.

(A) the sense of the vastness of the universe reduced our earth to an infinitesimal point; (B) rapid means of transportation are giving us access to places all over the world; (C) The media’s 24-hour news cycle presents us with instant vision of events taking place on the other side of the globe. The place I find myself has become more and more relative to other places both near and far (Triebel, 2015:91, Benjamin & Dervin).

When we look at how the Useems defined the term TCK and how it was more relevant for expats, we must remember that it was not as easy to travel or communicate with your family when the Useems defined the term. It is now possible to travel and communicate with family members who live on the other side of the world.

But in today's highly mobility world, immigrant children go back and forth, often with great regularity, between their country of origin and their understanding of how we

define and describe the many “new normals” we are seeing in our changing world (Pollock & Van Reken, 2009:30).

This is something we must consider in light of globalization and how the world has changed.

In this section, I will look at Augé's take on anthropological place and non-place. “Augé's distinction between anthropological place and non-place lets us see in a new light the classic yet also dated distinction between an essentialist home (first) culture, host (second) culture and third culture “(Triebel, 2015:95, as cited in Benjamin & Dervin). Home and host country fit nicely into the anthropological locations of culture in terms of identity, relations, and history, according to the Augé concept of anthropological places. TCKs, on the other hand, are classified as non-place in the Augé concept. It is also stated that in order for a TCK to be accepted as a “valid” person, they must learn and adapt to the language, identity, history, and community. As a TCK, they must endure a great deal, including both winning and losing. However, for the TCK, the loss of identity and home is on a deeper level. “When moving from one place to another certain things have to be given up or cannot even be claimed to be possessed in the first place” (Triebel, 2015:96, as cited in Benjamin & Dervin). It is critical to allow TCKs to mourn and acknowledge their losses, the most important of which is losing oneself. “When identity, community and personal history are out of synch with the place one is occupying or moving through, place simply stops to matter” (Triebel, 2015:97, as cited in Benjamin & Dervin). Many TCKs identify as being between identities and how they position themselves between them.

To summarize, many TCKs do not have a place to call home or feel at home, and many struggle to find their identity. However, it is critical to help TCKs integrate into their new community and environment in order for them to feel a sense of belonging. In the absence of a more globalized, transcultural, and increasingly interconnected world, we must consider non-place and powerful anthropological places. It is possible that the TCKs have made a special place for themselves. TCKs are unique in that their third culture is as important to them as the first two. The third culture is a combination of all of them.

### 3.4 Identity

The children's sense of not belonging to either culture, as well as "living between two cultures," can be a source of strength and pride, but it can also be difficult and exhausting at times. Many TCKs also struggle with religion and ancestral cultural knowledge. TCKs may find it difficult to express their religious views and traditions in Norway because the country is a multicultural society that continues to embrace new cultures, especially if their friends do not attend church or other religious congregations on weekends. "All children, including TCKs, face a myriad of development tasks as they grow up from helpless infants into healthy adults" (Pollock & Van Reken, 2009:41 ). As a result, identity issues may arise because TCKs are unsure of where they belong, but they want to please their parents by attending church and relating to their religious and cultural values, while also wanting to fit in with their friends and hang out with them in their spare time. However, it's possible that this isn't the main issue for TCKs. They also face the challenge of not feeling at home in their home country; for example, when visiting family at home, they may not feel at home here. The TCKs may not feel like their other children who have grown up in their homeland, however they might have a strong ethnic tie to the homeland.

Children learn the ways of the community, culture, religion, and family from the day they are born. Another factor is how the parents perceive these things, which is transmitted to the child. "As children grow, extended family members reinforce the concept of how life is approached and lived" (Pollock & Van Reken, 2009:42). Another aspect of a TCK child is his or her personal identity and how it develops. "Among them is the need to develop a strong sense of personal identity as well as group identity, answering the questions *who am I and where do I belong?*" (Pollock & Van Reken, 2009:41). It is not only about personal identity, but also about group identity; where do TCKs fit in?

Belonging and identity are inextricably linked. It all comes down to how you see yourself and how others see you. This changes and evolves over time. As previously stated, identity is linked to feelings, experiences, and belongingness. When one moves, flees, or loses, one's identity is put to the test. Different languages, different cultures, and different behaviors and values in different places can make it difficult for a TCK to determine their identity.

"Recognition - to be seen and heard - is a keyword in order to achieve constructive marginality and a secure identity," we must add (Salole, 2018:252). Being heard and seen, as well as having a voice, can be aided by recognition. They may grow up in a community with immigrants from the same origin country, but in a foreign country as a TCK. This has the potential to make or break the TCK's integration into the new society. It may also assist them in determining who they are.

Culture balance is also an important knowledge that must be addressed when discussing TCKs. Culture balance is defined as "that almost unconscious knowledge of how things are and work in a particular community" (Pollock & Van Reken, 2009:44). Culture balance is important for a TCK because if the child has spent enough time in a culture to adapt to it. This will also help with the TCK's identity, as they will not have to worry about how to dress, act, or understand how the culture works. This can also help with stability. However, many TCKs feel out of cultural balance.

Perhaps ironically: the struggle many TCKs face in trying to find a sense of culture balance and identity is not because they learn culture differently from the way others do. In fact, the real challenge comes *because* they learn culture as everyone does - by 'catching it' from their environment rather than by reading a book or getting a master degree in cultural anthropology (Pollock & Van Reken, 2009:46).

We must also consider that the lives of TCKs differ from those of other children who grew up in a traditional environment, as TCKs move from place to place with their parents. A normal child's identity is easy to find if they have not moved, but a TCK's identity is difficult to find if they have moved "what was acceptable behavior and thinking in one place is seen as crude or ridiculous in the next" (Pollock & Van Reken, 2009:47). Are TCKs expected to adapt to and maintain every culture they move to, or do they belong to all of them? This is where TCKs struggle to find their identity. In this global lifestyle of a world, where do TCKs fit in?

This demonstrates how many difficulties and priorities TCKs face when relocating to a new country, as well as how important identity is to them.

### 3.5 Teachers roles and attitudes

In this section, I will address teachers' views and differences regarding TCKs, what pedagogy and teacher education are, how they have changed through time, and how to construct a multicultural teacher education. I will begin by presenting and addressing the duties of teachers in a multicultural school, as well as the importance of instructors including all children, regardless of their cultural background. This is why teacher education is crucial, in order for all teachers to get the intercultural education necessary to guarantee that all multicultural students, not only TCKs, feel included and have a feeling of belonging in a classroom. The teachers' tasks also include continuing to observe the children's interactions. It is also vital to recognise and interact if you, as a teacher, see that someone is not included, as well as to develop positive connections with the students, which is beneficial to both the kids' well-being and overall learning.

Teachers are among society's most important occupational groups. The importance of teachers for students' learning and social development is a crucial premise for all of their goals set for the school and the measures implemented (Ekspertgruppa om lærerrollen, 2016:23).

For students, the schools have two key processes: those that equip them with an education for the rest of their life and those that develop each person with competence and skills for the community. Teachers have always made and continue to make a vital contribution to the education, formation, and social development of kids and adolescents. As a consequence of globalization, diversity, technology, social inequalities, and climate change, teachers' expectations are continually evolving. The key relationship of a teacher's position is the social interaction between individuals, including students and students, teachers and students, and other participants in the learning process. The interaction has a tremendous influence not just on teaching but also on learning. It is also critical to consider classroom communication, as well as the relationship and opportunity to establish a secure and joyful learning environment for all children, regardless of background." Thus becoming to master both the relational and the academic precisely the strongest characterizes the teaching work and the role of the teacher" (Ekspertgruppa om lærerrollen, 2016:24).

Before I get any further into how formation began, I choose to discuss the development of multicultural teaching and how formation is perhaps the most important factor in teaching. “The reason is, of course, that teacher-students not only have their own formation processes to relate to; they should also be able to lead, or at least assist, the formation processes of their future students” (Straume, 2011:5). Straume (2011) also references Jonas Gahr Støre, who predicted an increase in multicultural children in the next 15-20 years. (6).

To gain a better understanding of formation it is essential to explore earlier formation in school to obtain a deeper knowledge of formation. It was separated into three divisions beginning in the 1830s: school courses, educational issues, and practical experience. The main subject was Christian knowledge. The training was done on a modest level, with the major purpose and focus being on making the teachers excellent Christian role models for their students. However, in the 1850s, instructors began to organize in order to enhance and strengthen topics other than Christianity. “The teachers were among the first occupational groups to organize, and they held meetings where they discussed pedagogical, cultural and language policy issues” (Straume, 2011:7). By 1890, all method training had been removed from the topics and tied to practical experience, due to the establishment of a new teacher education program in 1889. Finally, from 1850 onwards, the teacher formation initiative was a major success.

Formation as a process is also very important knowledge in my research. “formation was thus, from the beginning, the very guideline for Norwegian teacher education” (Straume, 2011:8). What happened in the 1800s and 1900s with politics and critical ideals, where the teacher's moral and Christian character was supposed to be a role model for the students, is now diminished due to a lack of alternate options. We are currently witnessing the rise of a multicultural, post-traditional society, which sets new demands on formation theories. “Where the classical formation tradition was characterized by acquisition and incorporation into a known culture, the current educational situation is characterized by diversity in cultural background, both among students, in the student body and in local and large communities” (Straume, 2011:8). We no longer decide which cultures are significant in the

single, but rather in the plural. Most forms, on the other hand, have three dimensions. The first is social, which includes socio historical and sociocultural components. "Here is the material for the individual's formation, which is particularly emphasized in classical formation theories" (Straume, 2011:8). The break is recognized as the second dimension, and it is significantly more evident in newer, more crucial forms. This occurs when people encounter something new, which might cause problems with both the old and the new. Furthermore, the educator's approach and intervention, the last dimension is known as the subjective, which suggests that the subject works with themselves and makes it their own in their own unique manner. "These three dimensions appear in the vast majority of formation theories, and form a dynamic whole" (Straume, 2011:8). Teachers may and should relate to students from a variety of backgrounds; they must always correlate to each individual student based on their experiences and backgrounds.

We must also consider the instructors' own education and identity. Individuals will be unable to assist others if a teacher is unwilling to reflect on their own situation. "A teacher who cannot recognize his or her prejudices will also not perceive that he or she perpetuates them, or discriminates against those who think differently" (Straume, 2011:9). It is impossible to create an inclusive teaching community and manage classrooms if teachers do not recognize their own position. Teachers in Norway are required to communicate with students and parents from various backgrounds in an integrated manner. "Something the Norwegian school is committed to through Norway's adherence to the UN Convention on the Rights of the Child" (Straume, 2011:9). The formation features are unmistakable in the purpose part of the Education Act, which provides a concise review of the main aims and content of primary and secondary school education.

According to Fandrem (2011), because immigrant children and students acquire "the Norwegian " as a feature of their identity, it may be useful to highlight circumstances regardless of ethnic background. Particularly throughout adolescence, when equality is a major goal and individuals do not desire to stand out as much. You may wish to highlight resources that the child has shared with others, regardless of race. (Fandrem, 2011:133).

I appreciate the intent, but I am aware that it contradicts Udir's desire to encourage intercultural resources. It is also crucial to remember that teachers should not force TCKs to

forsake their ethnic identity in order to fit in. TCKs, on the other hand, should be proud of their nationality and identity and take advantage of the resources available to them. Our differences are what make us interesting, and in order to live in a multicultural society, we must share our cultural experiences, views, and experiences.

### 3.5.1 What are the assets of being a third-culture kid?

Being a TCK has several benefits, including flexibility, adaptation, acceptance, and awareness of diverse cultures. TCKs have the abilities required to move around to multiple places. TCKs are children who do not perceive disparities in skin color or cultural and religious variances. TCKs take all of the numerous religions and cultures that they see while traveling and learn from them. They are highly adaptable and open-minded.

The third culture is particularly essential in the lives of TCKs, influencing both their parents' culture and the culture in which they were reared. The educational atmosphere is also highly crucial for a TCK. The schools will develop inclusive communities that encourage health, well-being, and a safe environment for all students to study. "A generous and supportive learning environment is the basis for a positive culture where students are encouraged and stimulated to professional and social development" (Utdanningsdirektoratet). It is critical to employ methodical work to build a safe and good school for everyone, regardless of their background. Students must also help to create an inclusive school atmosphere.

### 3.5.2 What does the `Third-culture` mean for a TCK?

Because TCKs have three cultures, I believe it is vital to concentrate on the third. The term `third culture` refers to the mixture that arises between the culture you come from and the culture you live in. The term third-culture kids is synonymous with the word third world, which refers to non-industrialized countries. The third culture that arose from the two prior cultures is referred to as, they described the environment created in this cross-cultural



setting as `complex patterns learned and shared by people with origins in both Western and non-Western societies.

“They described the environment created in this cross-cultural setting as `complex patterns learned and shared by people with origins in both Western and non-Western societies” (Useem, Donaghue og Useem, 1963:170;Van Reken 2010, as cited in Salole, 2018:49).This is how they defined the environment created by the cross-cultural setting.

The researchers discovered that TCKs formed regulations that differed not just from their native traditions (first culture), but also from western traditions (second culture), having characteristics from both communities. It arose as a culture between civilizations and was called "Third Culture," giving rise to the term "Third-culture kids."

“Dr. Useem herself defined the third culture as a generic term to discuss the lifestyle “created,shared and learned” by those who are from one culture and in the process of relating to another one” (Pollock and Van Reken, 2009:16). Dr. Ruth Hill Useem discusses the third culture as a lifestyle and how TCKs share crucial and comparable lifestyle experiences in the process of the global lifestyle with other cultures and countries.

In the next section, I will discuss the data gathering procedures I used to obtain the best possible data for my research.

#### 4.0 Methodology

Methodology is a crucial component in solving problems, gaining knowledge, and ensuring that the information is authentic, reliable, and genuine. There are two sorts of methodology: qualitative and quantitative. The qualitative technique is the most excellent procedure for my master's thesis because it collects personal information from informants in great detail. “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2009:4).

Methodology is classified into two types: quantitative methodology and qualitative methodology. I am going to conduct a mixed methods study, which means I will use both qualitative and quantitative methods because getting enough interviews was challenging due to the situation with Corona. I have decided to supplement my interviews with text and articles. However, the qualitative method is best suited for collecting enough data for my master's thesis. This is because it is more relevant and goes into greater detail when it comes to personal information provided by informants. I intend to use qualitative methods with interviews to determine whether or not the schools have adequate resources and whether or not they use them to assist TCKs. I also intend to use qualitative methods with interviews to determine how teachers interact with TCKs and how the teachers feel. Do the teachers find it difficult to assist TCKs because they have already traveled and been through a lot? I also want to know if the teachers did any additional research on behalf of the TCKs prior to their arrival. My research question also points to the subject of multicultural schools and to understanding the experience and if the TCKs feel like they belong rather than longing to belong. To get the best possible answer it is sufficient for me to use both qualitative and quantitative methods.

I conducted interviews in order to obtain credible, trustworthy, and accurate information from the interviewees. I interviewed elementary school teachers who have had or currently have third-culture kids. The four teachers I interviewed worked at different primary schools (grades 1-7) and were interviewed individually. The current grades the teachers work in are 1st grade, 2nd, and the two in 4th grade. These interviews took place in Norwegian. My goal is to obtain a better understanding of how third-culture kids are integrated into the classroom and school. I also emphasize this in my sub question: *“How do teachers feel when helping the third-culture kids in their process of belonging rather than longing to belong”*.

#### 4.1 Mixed methods research

I employed mixed methods research in my study, which implies that the data was collected in a variety of ways. “The term mixed methods research is used as a simple shorthand to stand for research that integrates quantitative and qualitative research within a single project” (Bryman, 2012:628). By using mixed methods I refer to it as combining qualitative and quantitative methods.

In this study, the interviews were used as a qualitative method, while the texts I used to supplement and add to the material from the interviews were used as a quantitative method. When using both methods, I can use both personal information from interviews and numbers as well as data from quantitative methods. This will help me collect additional data to answer my research question. However, I intend to use qualitative methods instead of quantitative methods because I want to focus on the teachers' personal experiences and observations before adding data and numbers to the information. The credibility of the interviews was deemed reliable because various research in the literature review backed up the teachers' claims.

#### 4.2 Qualitative method

Since I am going to use qualitative as my main method it is important to understand the method. In this part I am going to use the book called *Social research methods* by Alan Bryman. He describes qualitative methods as “Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data” (Bryman, 2016:380).

Another reason I chose a qualitative method is the interaction between both the subject and also the researcher. It is imperative to get near to the interviewees in order to witness their interpretations of their experiences, as well as to obtain a deeper understanding of their emotions and body language. This would only work if I conducted in-person interviews. Because there is a lack of non-existent between the topic and the researcher in the quantitative technique, the qualitative method is a more efficient method for my thesis.

Semi structured is how I plan to conduct the interviews with open questions, this allows the interviewees to openly express themselves freely and no misunderstanding will happen. I will also be able to add questions during the interview if needed while doing a semi structured interview.

The goal of this research is to learn about teachers' perspectives and experiences with TCKs, as well as what teachers do to help TCKs gain a sense of belonging rather than longing to belong, through qualitative methods and interviews, as well as text-based and article

support. I can also acknowledge how multicultural education has changed and is changing as a result of globalization by using texts and articles.

#### 4.3 Thematic analysis

Thematic analysis is a fundamental basic type of analysis that is not constrained by any theoretical framework. "Thematic analysis (TA) is a method for identifying, analyzing, and interpreting patterns of meaning ('themes') within qualitative data" (Clarke & Braun, 2017:297). Thematic analysis can be used to analyze events, experiences, meaning production, discourses, or narratives, depending on the methodological and epistemological framework used as a foundation. It is critical to determine what is being said and what it means in terms of the research question when analyzing data such as interviews. We must consider self-awareness, theoretical comprehension, and common sense. It is a descriptive presentation of qualitative data that aims to convey thematic content of the data (typically transcribed interviews) by identifying common themes in the data material. First and foremost, my research questions need to be answered and then analyzed in a thematic analysis. Thematic analysis, on the other hand, is a process for detecting, analyzing, organizing, characterizing, and reporting themes identified in a data collection.

Thematic analysis is a technique or instrument that is not restricted by theoretical commitments, as opposed to methodology, which is a theoretically informed framework for study. Thematic analysis aids in the provision of procedures with codes and topics. "Codes are the smallest units of analysis that capture interesting features of the data (potentially relevant to the research question" (Clarke & Braun, 2017:297). Codes serve as the foundation for themes, or wider patterns of meaning, which are supported by a fundamental organizing notion - a common core idea. "Themes provide a framework for organizing and reporting the researcher's analytic observation" (Clarke & Braun, 2017:297). The primary aim of thematic analysis is to synthesize data content and identify and analyze essential points, although not all of them. Why use thematic analysis, first and foremost for it is flexibility. It is flexible in not only the terms of the research question but the sample size and data collection. "TA can be used to identify patterns within and *across* data in relation to participants' lived experience, views and perspectives, and behavior and practices; 'experiential' research which seeks to understand what participants' think, feel, and do"

(Clarke & Braun, 2017:297). Thematic analysis may be utilized in big interviews with 60 persons or more and case studies with only 1-2 participants to analyze both large and small sets of data. When analyzing large qualitative data sets, thematic analysis is the best way.

To acquire a better grasp of thematic analysis, it is necessary to consider the advantages and disadvantages. Thematic analysis has the benefit of not requiring deep theoretical and technological understanding of qualitative methodologies; yet, it provides an accessible type of analysis, particularly for those who are early in their research. Thematic analysis, with its theoretical freedom, provides a highly flexible technique that can be tailored to the demands of numerous investigations, offering a rich and thorough, yet complex presentation of data. Thematic analysis is highly effective for summarizing essential elements of a large data set since it pushes the researcher to manage the material and helps to generate a clear and organized final report with a properly structured approach.

The absence of considerable literature on theme analysis is one of thematic analysis's disadvantages. This may leave researchers unclear about how to proceed with their study. Along with its flexibility, thematic analysis can lead to inconsistency and lack of coherence when constructing themes from research. These are all downsides of thematic analysis.

When utilizing thematic analysis, however, trustworthiness in qualitative research is extremely crucial and necessary. "Trustworthiness is one way researchers can persuade themselves and readers that their research findings are worthy of attention (Lincoln & Guba, 1985:3 as cited in Nowell et,al., 2017). Credibility, transferability, reliability, and confirmability are all trustworthiness requirements. For researchers concerned about the acceptability and use of their work to a wide variety of stakeholders, trustworthiness criteria are realistic solutions.

Furthermore, thematic analysis was carried out in a trustworthy and complete manner. As the qualitative approach evolves, the study needs support and guidelines for doing reliable qualitative research.

#### 4.4 Data collection methods and tools

The most important thing for the interviewee when conducting interviews is communicative competence, which is also being described as the understanding of what is not said, and what is said. You also need to have enough knowledge about the different cultures. In my case, my focus would be on what background the TCKs have, what culture they have, and how the teachers adjust and adapt to help the TCKs feel like they belong rather than longing to belong. This can be a potential limitation to the study due to the fact that I did not know the background of the TCK children before interviewing the teachers, but I was first and foremost interested in seeing the teachers' attitudes and challenges. However, I can relate to what I read and learned from the interviews because I have lived abroad and struggled to find my place, my identity, and my home because I felt connected to both my host and home cultures.

All my interviews were conducted in Norwegian and translated into English. Since I interviewed teachers from Norway, the language barrier was not a limitation to my study. In order to accomplish the study's objectives, I interviewed four people in a semi-structured interview. Another limitation regarding my research was the limited time to build personal relations and to gain confidence. With the time limit of this research, I was not able to develop and gain deep relationships. I feel that even though the time limit was short, I was still able to gain some relationships and get their information. I also feel like since the interview is about TCKs' belonging or longing to belong and how the teachers look at it, it is not a hard interview to complete since there are not any sad or horrible stories involved.

One interview was conducted at my residence, and the remaining three were conducted at the interviewee's home. I do not, however, believe the setting had a significant impact on the interview. The same thing might happen if it happened in a cafe or a quiet place. The interview locations were appropriate and sufficient for both me as the interviewer and the interviewees.

Each interview lasted between 20 and 30 minutes. As a baseline for the interview, the interview guide was used, but every interview evolved by adding more questions to the interview. The interview guide included:

- Information about the research
- Personal information about each informant (age,gender,profession,how many kids in the class etc.)
- Education and how education affects the TCK's
- How Corona has affected the situation
- Linguistic experience and background
- Also how the school work and adapt with the staff

I recorded all my interviews as I find it easier than writing down the answers. I listened to the interview and transcribed it a few days later. I also had to translate it to use it in my research. Because I conducted the interviews in Norwegian. I feel like recording the interviews instead of taking notes helped me to fully participate in the interview and I could focus on the body language and eye contact. Also, some of the informants spoke very fast, so I am glad I have it recorded. I think taking notes would have had a negative effect on my research because it would be hard to get all the answers and the added questions down and, with some of the informants speaking fast, it would be impossible to write and look at the body language at the same time.

#### 4.5 Interviews

Qualitative interviews aim to find the point of view and interests of the interviewees. "In qualitative interviewing, interviewers can depart significantly from the interview guide" (Bryman, 2012:470). The interviewer can also be flexible with adding or asking new questions to follow up on the interviewees' answers. This can help the interviewer adjust and emphasize during the interview.

Because the information originates from the teachers themselves, the interview was chosen to collect data because it is critical to get in-depth information about how teachers work with

TCKs and make them feel like they belong. In addition, an interview can be viewed as a useful tool for acquiring data for study.

When doing a qualitative interview, there are two major types that need to be taken into consideration. The first one is an unstructured interview "here the researcher uses at most an aide-mémoire as a brief set of prompts to him-or herself to deal with a certain range of topics" (Bryman,2012:471). This means that the interviewer asks one question and then follows up freely with points that seem relevant and interesting to continue the interview. This can also be seen as a conversation. The second type that needs to be taken into consideration is a semi-structured interview. which I am going to use and explain more deeply in point 4.5.1. Which is being defined as "The researcher has a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has a great deal of leeway in how to reply" (Bryman,2012:471). In this type, you can also add more questions to the interview regarding the replays of the interviewees and the questions do not need to be exact like they are on the interview guide. Even though the same questions will be asked in different interviews, the wording of the questions will differ, and also the added questions will differ from interview to interview depending on the answer. However, in these cases, it is important to be flexible. "The emphasis must be on how the interviewee frames and understands issues and events - that is, what the interviewee views as important in explaining and understanding events, patterns, and forms of behavior" (Bryman,2012:471).

Even though I had some challenges with the corona situation, and it made it hard to achieve some of the interviews due to sickness and quarantine, I was still able to do the interviews in person. Some of the advantages of doing in person interviews are that I, as the interviewer, will be able to read the situation, body language, and make eye contact.

#### 4.5.1 Semi-structured interviews / Teachers interviews

The interview approach is classified into three types: structured interviews, semi-structured interviews, and unstructured interviews. The way these differ is in how adaptable they are with respect to following the informants interviewed below. A structured interview will have



present questions where it closely pertains to the questions. A semi-structured interview will have predetermined questions but will allow you to add or track down questions to follow the informants and make them relevant. Unstructured interviews, also known as open interviews, occur when information emerges through observation and questions are asked along the way. Without any form of pre-categorization that may limit the research, one attempts to comprehend the complicated behavior of the individual being investigated.

In qualitative research, the interview is perhaps the most extensively used approach. One of the many reasons interviews are so attractive in a qualitative method is due to the flexibility of interviews. "Interviewing, the transcription of interviews, and the analysis of transcripts are all very time-consuming, but can be more readily accommodated into researchers' personal lives" (Bryman, 2012:469). There are many different types of interviews; my main focus will be on semi-structured interviews. In the social sciences, a semi-structured interview is the most common study approach.

To gain a better understanding of why I chose the qualitative method and the interview as one of the types, I am briefly going to explain the difference between qualitative and quantitative interviewing since they are very different. Qualitative aims to be less structured than quantitative interviewing. "As a result, qualitative interviewing tends to be flexible, responding to the direction in which interviewees take the interview and perhaps adjusting the emphases in the research as a result of significant issues that emerge in the course of interviews" (Bryman, 2012:470). We can also see how the point of view of the interviewee is perceived in qualitative research. Like I have mentioned before, it is often that the interview adds or goes off from the interview guide with added questions. This is highly encouraged and helps to achieve insight into what is relevant and important. "In qualitative interviewing, interviewers can depart significantly from the interview guide. They can ask new questions that follow up interviewees' replies and can vary the order and even the wording of questions." (Bryman, 2016:479).

Now that we have gained some knowledge about why the qualitative method is relevant and sufficient to my thesis, I need to explain semi-structured interviews.

A semi-structured interview is commonly referred to as an interview guide, but the interviewee has a lot of leeway in how the conversation is repeated. During the interview, there is a lot of flexibility and leeway regarding the questions. There may be new questions added to the interview depending on the interview. But it is important that all the questions are asked. "But, by and large, all the questions will be asked and a similar wording will be used from interviewee to interviewee" (Bryman, 2012:471). An interview is an excellent approach since it discloses respondents' experiences, experiences, and stories. In addition to providing insight into how these interact with social situations and are constantly in connection to various settings.

#### 4.5.2 Recruitment of informants

When it comes to recruitment of informants, I had the following request: I wanted to interview teachers who had or had TCKs in their class. My criteria were that the TCKs needed to be from a public primary school, so from first grade to seventh grade. Even though I interviewed some of the teachers who have had TCKs, they were still in that age range. In this research, an information letter was used and sent out to the informants. Thus, since I already knew numerous people who met the requirements, I emailed them the information letter and the interview guide. In the information letter, I mention that it would be possible to do this online if the interviewee wanted, even though I had some struggles with the current situation with the coronavirus. I managed to do all of my interviews in person. Due to sickness and quarantine, it took longer than expected to actually be able to conduct the interviews. I also attached the information letter and the statement of consent attachment 1, together with the interview guide as attachment 2 on the last slide. Since I am not going to interview the TCKs themselves but the teachers, I did not need to do any further research on how the parents needed to sign for them since they would be under the age of 18. After the teachers expressed that they wanted to take part in the research, I also made sure that everything was clear and that they understood the content and purpose of the interviews. It also accounted for how the data material would be processed, in the form of anonymity and how it was perceived at the end of the project. Three of the informants answered right away,

saying they would love to join my research. One of the informants inquired about the definition of a TCK to determine whether or not it was possible to join based on the definition and whether or not there were TCK students in the class. There were also some difficulties with sickness from both my side and the informant's side, which meant that it took a long time before we completed the interview.

#### 4.6 Ethical considerations

Ethical considerations play a big role in the methodology. It is critical for me to learn about the varied cultures of the third-culture kids as I am the interviewer. It is also critical to ask reasonable questions about resources, teaching, what is working and what is not, and what should be improved. In terms of background knowledge and how the third culture kid is adjusting to his or her new surroundings, this can vary from person to person.

The interviewer must adhere to the ethical norms before, during, and after the study process. I also need to explain to the interviewees why I am asking them to participate, what will happen, and why I am conducting this study. Because I am primarily interested in the school, educational system, and staff, it is also vital to be aware of the surroundings.

Anonymity, religion, confidentiality, and personal information are the key ethical issues I must address. Nevertheless, these are only a few of the ethical factors that I believe are the most essential for my task.

Before this research can be carried out in Norway, it must be reported to the NSD, the Norwegian Center for Research Data. As a researcher, I must be aware of ethical considerations. I need to make sure the teachers have all of the knowledge they need to understand what they are taking part in.

## 5.0 Main findings and discussion

In this chapter, I will discuss how I processed the research findings as well as how the analysis was performed. The main findings will be presented, interpreted and discussed towards the research question of my thesis: «*How do primary schools support third-culture kids with belonging or longing to belong, with the teachers' views and perspectives?*». My aim with this research question is to gain knowledge about the teachers' 'views and perspectives on third-culture kids. The main findings will be presented through quotations from the informants, to then be discussed against relevant research and the theoretical basis for the thesis.

A brief overview of four categories and four phenomena, as well as quotes from the four interviews of the teachers, will be provided in the following paragraphs. In this chapter, I present my findings in light of the methods and theories mentioned above, as well as attempt to connect the findings to existing research in this field. Then I will explain and discuss the consequences of this discussion and show how I may compare each informant to the others and see how they, according to my analysis, might be interpreted and understood. Then, I will back it up with text-based information from different authors like Salole (2018 & 2020), Pollock & Van Reken (2009), and Fandrem (2011).

### 5.1 Economy

Can the family's economy affect the minority student's schoolwork? Is the economy a barrier or a resource for TCKs? There is a performance gap within the immigrant families, but also between the minority and majority students, where the minority students come out the worst of it. We can also see that the biggest performance gap between minority and majority youth is the family's economic situation. "It may thus appear that the students' social background greatly affects the learning outcome" (Fandrem, 2011:143-144). This is something called the "reproductive hypothesis," which means that the school reproduces

the social differences between parents and children. In other words, the school is not a neutral institution, but is part of the power relations that exist elsewhere in society" (Bourdieu, 1977:144, as cited in Fandrem, 2011). This causes differences because the winners in the school system are the children who grow up with values and resources more like the school does. Immigrant families compared to ethnic Norwegian families feel a huge gap between society and the schools' dominant culture. They do not only have language and cultural differences. Immigrant families usually have lower socio-economic status than ethnic Norwegian families. However, it is essential to know that not all schools are like this. There are differences in schools depending on how many minority and majority students there are and their socio-economic status background, nationality, sex, and place of residence.

Another term that is mentioned is the optimism hypothesis, which means that immigrant groups achieve better results and have a more positive view of school and education on account of their socio-economic background. "This perspective represents a more optimistic view of the opportunities in society for descendants of immigrants" (Fandrem,2011:145). It also shows how minority children's motivation to succeed in school is based on their parents' expectations. For a TCK, this is very relevant, because the parents want to see their children succeed. Many of the parents did not get the opportunity to gain the education they wanted when they were minors. That is why they want this success for their children and push them harder than ethnic Norwegian parents might do.

According to Bakken (2003) "indicates that socio-economic status plays a major role in minority language students' school presentations, i.e. that the reproductive hypothesis is supported, there are also results that largely support the optimism hypothesis" (as cited in Fandrem,2011:145).

As we can see, there are two different terms to help explain the economic situation of an immigrant child and if it has a negative or positive effect on their schoolwork. As a TCK, it might have a negative effect if the family can not afford to let their children go to extra-curriculum activities to become more included in society and to gain a feeling of belongingness. Economics might be a topic that can be hurtful or vulnerable for some TCKs. Informant 4 talks about the economy and how the students talk about what they are going to

do on their vacations or weekends. This is very important to take into consideration as a teacher. This can bring a feeling of belongingness or longing to belong because the TCK will feel excluded because they did not go skiing in the winter break due to economic issues. As a teacher, you need to accept that every family has a different financial status. If a TCK had a pizza party over the holidays, the teacher needs to make sure that this is a positive experience to share with the other students, and not an "I do that every weekend" kind of experience.

Informant 4: *"Economics are also a vulnerable thing for some students, so I tend to keep the list low when I ask what they are going to do during the holidays or weekends, so as not to discriminate financially with the kids."*

When combining economics and theoretical frameworks, we must consider the roles and attitudes of teachers. Informant 4 is doing an excellent job of including everyone, regardless of economic status. This is an excellent example of adaptation and gaining a sense of belonging in the classroom, which will continue to develop in the social environment and after-school activities. TCKs can also be used as assets. On weekends or holidays, they might do something fun from their culture that the others can learn from.

In conclusion, only one of my informants mentioned the economy as a problem in the interviews; the other informants did not mention this at all. The reason might direct us to the fact that the teachers work at different schools with different monetary contexts and milieus for the children. I have experienced and seen that families struggle due to the economy and how that affects the children and their adaptation. They may be bullied because they cannot afford the same clothes as the other students or the fancy or expensive vacations. This is something that needs to be changed in the future - or at least be addressed in teachers' meetings and maybe in parental meetings to make everyone feel like they belong to a society. It should not depend on the family's economy whether their children could not attend extra-curricular activities or not, or even join their friends when they hang out to buy some ice cream.

## 5.2 Teachers understanding of TCK

The teacher is the one who oversees the students' academic as well as social growth. As a result, the administrative, practical, and social educational aspects of the class are also addressed. For TCKs, the relationship between themselves and their teacher is crucial. It is critical that the teacher takes the time to listen and assist the student in learning so that they feel seen and included in the classroom. In both the interviews and the data collection, we discovered that the teacher is a key supporter of the TCKs. Since the world is changing with globalization, more and more multicultural children are coming to Norway.

Students and teachers in Norwegian primary and lower secondary schools represent a diversity of traditions, habits, ways of thinking, ways of learning, dialects, languages, religions, beliefs and experiences. (Postholm et al., 2011:11).

This is an example of diversity in learning in school, and what the teachers work with every day to achieve future goals. Since my research question is about the teachers' views and perspectives of the TCKs, it is very important that the teachers have the information and knowledge to teach TCKs to make them feel like they belong in the classroom. It is important to understand that this citation highlights that the teachers are a part of diversity and that they can contribute highly to the students' feelings of belonging.

Informant 4: *"It is to include them, and use them to explain about their culture."*

The focus should be on the TCKs' opportunities, not their problems, to form positive relationships with both the other students in a classroom and the teacher. It is also important to develop a good relationship between the teacher and the students in order to foster a culture of education among the students. To use the TCKs as assets in the classroom and everyday activities.

When I asked the informants, "What do you understand by the term TCK?", there were different requirements for each informant. I was surprised that three of the informants had heard of the TCKs, since it is not a common term.

Informant 1: *"I have no idea what that means. I explain what it is.»*

Informant 2: *"Children with parents who were raised in a different culture than themselves."*

Informant 3: *"Those who have a third culture, ie one at home, one at school, and one from their country of origin for example."*

Informant 4: *"Kids or children who have three different cultures that they get input from in relation to language, rules, which affect their identity."*

By looking at the informants' definition of TCKs, we can see that these are different from each other. Informant 3 and 4 talk about three different cultures and how it affects their identity. TCK was originally defined by the Useems and how they focused on the expats' families. The Useem originally defined TCKs with the view of the expatriates and how they had formed a lifestyle of their own that was different from their home and host culture. However, Ruth Useem focused on the children and came up with the definition "Children who accompany their parents into another society" (Pollock and Van Reken, 2009:15). However, the world has changed dramatically and a current definition of TCKs has occurred. Now more families are living "abroad" and people do not live in compounds but in neighborhoods in the city with minority and majority groups. I have focused on how Pollock (2009) defined TCKs, with the TCKs spending part of their development years in a different culture than their parents and forming a third culture.



### 5.2.1 Diversity

Diversity is a term that has different meanings with different types. However, the term "diversity" has a positive effect while the term "difference" has more of a negative effect on people. We need to make sure that diversity is a positive and uplifting term that is being used, but being different is good. The tolerance is bigger for various differences. We can see that gender diversity has a bigger tolerance than 20 or 30 years ago. However, the biggest problem society has is religious and ethnic diversity. According to Røthing and Bjørnstad (2015:164), diversity "can be said to point beyond multicultural and minority linguists." Many minority children face special challenges in the educational process when it comes to language. I want to focus on how teachers can help minority children like TCKs when they arrive in Norway and encounter the educational system. It is also important for the teachers to encourage the TCKs to take care of their own stories and culture, so they can bring them on to the next generation and also be used as a resource that contributes to diversity. "Diversity will make Norwegian society more robust, richer, more productive, more profitable, and more fun" (Kohn, 2022).

Informant 1: *"Diversity in school is very important, because it makes not only the students but also the teachers aware and exposed to different cultures, traditions and behavior, which can make them be more open minded and understanding of others."*

According to Åse Røthing, author of Competence for Diversity from Norsk Pedagogisk Tidsskrift, the competence regarding diversity was changed to competence in diversity in 2014 due to the official directorate for education (Utdanningsdirektoratet; Udir) and the Ministry of Education and Research (KD) (Kunnskapsdepartementet; KD) wanting a change in how minority children and adults get the help they need. A main goal in the curriculum for foreign languages is the development of intercultural competence, which can also contribute to a broader reflection on diversity and minority perspectives in schools. The reason for the change of name is to express a bigger wish for both research and theoretical perspective

linked to the term diversity. However, it is also relevant to include and focus on majority privileges and good relationships between both the majority and minority.

It is critical to examine how teachers understand the term "diversity" in this research study. According to the informants, diversity is very important and is linked to inclusion and how society is. It is also critical that the teachers' fundamental attitude is that every student can learn, and that the school's assignment is to ensure that the challenges or opportunities are addressed and that the TCKs have a positive experience.

Informant 4: *"My thoughts on diversity in school is that there is increasing diversity (students with backgrounds from other countries) and more focus on this in general."*

To gain a better understanding of the term diversity and how teachers and schools understand it, we can look at two different understandings of diversity: a narrow understanding of diversity and a broad understanding of diversity. A narrow understanding of diversity is described as "based on cultural differences, where culture is linked to ethnic, national, and religious divides" (Jammeh, n.d). It is essential for a school to recognize categories like these to make sure their students have the same opportunities to succeed with different backgrounds. If the schools and teachers facilitate culture-sensitive pedagogy for the teaching with context and methods that facilitate students' cultural backgrounds, the integration and feeling of belongingness can be achieved easily. A narrow understanding helps promote culture-sensitive pedagogy with the meanings of different cultures. It also helps to promote "a teaching practice that teaches about, for, and through culture" (Jammeh, n.d).

However, a narrow understanding of diversity has some limitations. First and foremost, it is about culture as an explanation model for different expressions that are used in school. "The focus on culture can be problematic, partly because it can have an essentializing effect: students can be perceived as representatives of their perceived culture, and the diversity within ethnic or religious groups can be overlooked" (Jammeh, n.d). As a teacher, you have to find a balance and realize that talking and understanding diversity is important, but also to find a balance between these two. This means that if diversity only concentrates on culture,

it can overlook the meaning of sex, race, and orientation. If the goal is an inclusive school, the systematic work needs to be put down. As a conclusion, if the schools want differences and marginalization, a narrow understanding of diversity might fall short.

In an inclusive perspective, the focus is not on the individual but the system. Inclusion is about the interaction between the school and the student, more specifically, the student and teacher. The school needs teachers who work to facilitate the TCKs and make it an inclusive environment, to help every individual work within the inclusive environment. It is important to facilitate them and make a great environment for every TCK, depending on their background. To make this happen, the teacher's characteristics and skills are important, as is continuing learning how to make an inclusive system in the classroom with multicultural children.

The last term I am going to talk about is a broad understanding of diversity and how the teachers and schools look at this to help the TCKs feel like they belong rather than longing to belong. A broad understanding of diversity means recognizing that diversity deals with all kinds of differences. "This means that diversity is not reduced to addressing ethnic, national, and religious differences, but a wide range of variation" (Jammeh, n.d). In a school setting, this can contrive sex, identity, class, and sexual orientation. When diversity does not reduce ethnic and religious diversity, the teachers can deal with the forms of secondary schooling. This means that the same person can belong to both the minority and the majority in different situations and contexts.

The broad understanding of diversity has some limitations as well. The term can be unassailable, which means that the term does not contribute to systemic work with integration and change in school. "Therefore, it is crucial that teachers and school leaders build an awareness related to diversity, so that the term does not become inviolable and difficult to apply"(Westerheim & Hagatun, 2015; Ese, 2013 as cited in Jammeh, n.d).

In conclusion, informant 4 mentions how diversity can be a resource and a challenge for the teacher.

Informant 4: *“This is both a challenge for the teacher in the classroom, at the same time as it is also a resource. It is challenging considering that it requires more planning and facilitation in teaching, but can also be used to learn from each other's background, knowledge and experiences”*

As a conclusion, all teachers and schools should at least have heard of the definition of diversity. They do not need to have the same definition of the term but know what it involves and have the same goal with diversity. Every informant mentioned that diversity is very important to them, and it is also important for them to implement diversity in their daily routine in the school setting.

### 5.2.2 Identity

For a TCK, identity is very important. They often get split between two cultures, which can make it hard for the TCKs to find out their identity. The TCKs often get the questions of "Who am I?", "Where do I belong?", and "Where do I fit in?", and they also ask themselves these questions to try and figure out their identity. For a TCK to be integrated into Norwegian society means that they can keep their place of origin and their religion but still be fully integrated into Norwegian society. "Someone who is both socially and culturally integrated knows the Norwegian stories, and has made them his own" (Kohn, 2022). A TCK who has integrated into Norwegian society while retaining his or her home country's culture and religion is no less Norwegian than those who have a double set of Norwegian-born parents.

Deciding on what core personal beliefs and values we will hold on to no matter where we are compared to understanding what are simply cultural differences is an important task for everyone in the process of developing a sense of personal identity (Pollock & Van Reken, 2001:92). This means that this person's identity and attitude show combinations of symbols, languages, traditions, habits, food, clothes, and not least, values, from at least two different cultural backgrounds, for instance, Somali and Norwegian. This TCK is in the process of

developing a Third-Culture Kid identity. That means a mixture of these two and sometimes of many more cultural currents within him/herself.

As my research question states, *"How do primary schools support third-culture kids with belonging or longing to belong, with the teachers' views and perspectives"*? Pollock and Van Reken, as well as Salole, talk about *"who am I"* and *"where do I belong"*? These questions are important and often asked not only by the TKCs but also by the TCKs themselves. Many TCKs gain knowledge and experience of their third culture by the way others do and by catching it, not by reading about it in a book like others. They go from their parents' and extended family's identity and traditions and bring these traditions into the encounter with friends, school, and work life, and mix these two "worlds" in their very unique way. In addition, the truth is that while many TCKs do, indeed, find a deep sense of belonging and cultural balance in a culturally mixed setting, they and others may invalidate that since it does not match our traditional expectations of how people find personal and group identity (Pollock and Van Reken, 2009:46). All of my informants said that their TCKs have found their place and belong in society, which means that the teachers have done an excellent job of making the TCKs feel like they belong rather than longing to belong.

Many TCKs may believe they have found a sense of belonging in Norwegian society, but as others repeatedly ask them, "Where are you from?", they begin to doubt their identity and ask themselves, "Where do I actually belong?" Salole writes about the sense of belonging. "If you thematize or ask a third-culture child about belonging, you usually start a big process" (Salole, 2018:169). As a teacher, it is important to make sure the TCKs do not get these questions every day. The teacher can prevent this by talking to the class about different cultures and religions and improving the dialogue in class about where they are from. Questions that are seldomly asked are: What are they proud of? What sort of hospitality rules do their grandparents practice? What sort of food is served on festival days? Nowadays, it is possible to call the grandparents or aunts and uncles and interview them about traditions and habits that the TCKs' parents might have forgotten. My informants did not mention such concrete examples, but from other schools I have heard about successful cross-generational projects that refine the children's knowledge of their extended family's identity and values.

Informant 1 talks about her TCK students as being Norwegian, with the Norwegian culture, language, and traditions, but at the same time, they participate in the traditions and cultures they learn from their parents.

Informant 1: *"At the same time, there are huge numbers of people from different places living in the same society, which creates small societies where the students can learn about their place of origin."*

Informant 4 is a teacher in different subjects in two different classes and answered the question about identity in her students by saying that some of them stick together based on their nationality and culture, and in the other class there are students who want to adapt to the Norwegian identity and not continue with their home of origin identity. However, it is important as a teacher to see how different children are and how differently they adapt.

Informant 4: *"My perspective on my identity is varied. In one class I have several multicultural students, and I experience that they stick together and are interested in showing and preserving their nationality and culture, while in the other I have a few that I experience want a full Norwegian identity and are not concerned with preserving their nationality and culture."*

Like I have mentioned before, how the TCKs adapt and gain the feeling of belonging is also how the teachers and the society around them support the children's sometimes vague feeling of belonging to the parental culture.

### 5.3 Benefits and challenges of being a TCK

There are both benefits and challenges to being a TCK. We have already seen how the economy can play a role, how the teacher and the school system can play a role, and how these factors may imply the child's feelings of diversity and identity. It is essential to see that these TCKs are good resources because they have traveled and lived in different places. Even though they do not speak the same language, we need to take advantage of their assets and

use them as a resource as well as active members of the group and classmates. First and foremost, everyone is unique in his or her background. This has made them who they are today. The teacher needs to see each individual of the 25 pupils, and take advantage of the fact that they have experienced and know different things in life.

"It is about a fundamental attitude of teachers, a belief that all students can learn, and that the school's task is to provide challenges and opportunities to stimulate growth for all" (Postholm, et al., 2011:17).

One of the benefits of being a TCK is that they have an expanded worldview; they often see everyone as the same and not different from each other. Pollock and Van Reken (2009) talk about the benefits and challenges of a TCK.

An obvious benefit of the TCK experience is that, while growing up in a multiplicity of countries and cultures, TCKs not only observe firsthand the many geographical differences around the world, but they also learn how people view life from different philosophical and political perspectives (Pollock & Van Reken, 2009:88).

The TCKs have a great way of thinking that there can be more than one way to look at and think about cultures, religions, and ways of living life. However, the TCKs might have a three-dimensional view of the world, which means that they do not read books about how the world is with different cultures; they have actually experienced and seen it.

Third-Culture Kids might have some challenges growing up in different countries with different cultures. One of the challenges might be confused loyalties. *Where do I belong? What is my identity?* Benefits and how it is great for TCKs to have an expanded worldview, as Pollock and Van Reken mention, can also be very confusing for them. The TCKs might be in a difficult position trying to find out: *what do I support; what do I want to do?* However, the TCKs might have a painful view of reality, which means that the TCKs know that what they see on the news is real. "Many TCKs have seen war or faced the pain of evacuation and its disruption" (Pollock & Van Reken, 2009:94). The TCKs might have experienced some of these horrible happenings, either in their host country or passport country. This is a disadvantage

and a significant challenge for TCKs who live a transnational and often global lifestyle. This is where the teachers need to talk to the TCKs and understand how they feel about these horrible happenings. Sometimes the school's psychological services might be brought in to help the child. The teacher might also take some time to talk about why these happenings are hard for some of the TCKs to talk about or watch on TV. This is where the teacher makes the TCKs feel like they belong in the classroom, not like they are longing to belong.

I have already talked about adaptation in 3.1 and how Third-Culture kids adapted to a new society. One of the TCK's benefits is adaptability. "TCKs usually develop some degree of cultural adaptability as a primary tool for surviving the frequent change of cultures" (Pollock and Van Reken, 2009:100). Both Pollock and Van Reken and Salole talk about how the TCKs adapt to their new environment, but it becomes easier if the teacher and classmates help. It might take some time for the TCKs to adapt, but with help from everyone, it can be a positive experience and they can gain the feeling of belonging to something. The feeling of belonging is very important to TCKs due to the global lifestyle.

I am going to use my findings from the interviews and I will use Pollock and Van Reken as well as Salole to discuss how third-culture kids can be a resource in school.

### 5.3.1 TCK's resources and contributions in school

What can TCKs contribute to the classroom that will help them feel more at ease? All of the interviewees indicated that teachers have organized flags in their classrooms representing each student's home country. If someone knows a different language, they can say a few words in that language so that the other students can learn. According to all the instructors interviewed, this has had a beneficial impact on classroom integration. The teacher is the one who oversees the students' academic as well as social growth. The teacher also mentioned that during a religious holiday they might focus on it if one of the students is celebrating it.



All four of my informants agreed on these views and experiences, and they used their TCKs as resources in the classroom. They put up flags from their home country, they celebrate and talk about every religion's happenings if one of the students is celebrating it.

Informant 4 mentioned that she talked to some of her students that celebrate Eid and asked if they wanted to have a presentation about Eid and answer questions from the class. This was very successful, and the students thought it was cool to gain knowledge from other students that actually celebrate this Islamic feast and know how it works by experiencing it.

Informant 4: *"The students who celebrate Eid got to tell and make a presentation about it. This made the students feel included."*

It is also important to let the students that do not celebrate any religious holidays feel accepted, not only focus on the ones that celebrate religious holidays.

Informant 4 talks about what a teacher is doing to help TCKs feel like they belong in the class. She talked about problem-oriented and resource-oriented visions and problem-oriented visions. "We have a resource-oriented approach where linguistic and cultural diversity can be an integral part of the school's pedagogy, content, and organization" (Hauge, 2004, as cited in Fandrem, 2011:133). When the TCK arrives in the new class or school, it is important that the teacher highlights the differences as a resource, not as a problem. Some of these dimensions are language, ethnic, and national dimensions of identity. Fandrem (2011) explains how important it is for the teacher to make sure that we focus on the language the TCK knows and not that the TCK does not speak Norwegian. "This is about giving meaningful experiences" (Fandrem, 2011:133). As a teacher, this can be a resource because one can say that we as a class can learn some words of the TCKs language and we can teach him/her Norwegian. It is also essential to talk about the economy and how the schools need more financial support to improve the life-world and language skills of the TCKs, and therefore, also the life-world and the skills of the whole class.

I asked the informants if they had any suggestions for resources that either the school, municipalities, the parents, or the colleagues could bring into or contribute to the school or the class. They all agreed that they needed more economic support.

Informant 1: *“ The municipality must give the school more money, and hire people who actually have SNO- , TNO - competence for that they do not have.”*

Informant 2: *“ Not as I have thought about, but since there are many substitutes, there are probably not enough resources in the school.”*

Informant 3: *“More financial support, that is the foundation of everything.”*

Informant 4: *“I do NOT think there are enough resources in the school to help TCK, there should have been much more. Among other things, the positions that were to be used for it, are not to be moved around here and there as substitutes.”*

### 5.3.2 Action plan: Is it enough materials for TCKs?

The action plans for schools are very important and include engagement, generosity, cooperation, and courage. Each school has their own action plan. It is also about a safe and good school environment and has a positive effect on the students' health, well-being, and education. It is also important that the relationship between the teacher and the students is good. The students should feel like they can tell their teacher anything. The action plan to make the school a safe environment is to prevent bullying and other violations. As a teacher, it is a duty to warn the principal, to follow, and to investigate if you suspect anything or see anything that is against the school's rules. It is also important that as a teacher you act and evaluate the effects of your actions.

I asked my informants what their thoughts were regarding the action plan. The response was not the same; some of them do not use it; some use it but want more materials to help the

TCKs.

Informant 1: *“Do not think an action plan or annual plan facilitates so much for TCK, but has not put so much effort into it.”*

Informant 2: *“It can get better, but there is a lot of good material that is out there. But can always be worked with and for.”*

However, informant 4 talks about how she wants to have more focus on the action plan and make sure that the teachers talk positively and make the TCKs feel proud of who they are.

Informant 4: *“Feels you could have had more focus on it, but at the same time not everyone has it either. In that sense, it is a bit up to each individual to adapt their class. Also think that it is important to do something positive because there are students from other countries in the class, making them proud.”*

However, another informant did not know anything about the action plan.

As a conclusion, the informants have different perspectives on if the action plan is facilitating the TCKs in a good or bad way. We also need to take into consideration that even though there are TCKs, they might not need a lot of help. All they need is the feeling of being seen as a normal child and as the majority, not as a minority.

#### 5.4 Is teacher education sufficient?

In the curriculum, it says that multicultural people often have a lot of knowledge and experience, which can be used as a resource for the class, teachers, and school. My thought about this is that it is important that the teacher uses this resource that the TCK's have. This gives the TCK the opportunity to get to know the fellow students and also the teacher, and also gives the TCKs a voice of belonging by letting them share their experiences. This can also

cause great relationships between the students. Informant 4 has mentioned how she used her students to talk about Eid and how this had a positive effect on everyone. I think that this is something that should be addressed and used as an example in education to become a teacher. This is a great example of how to include everyone.

When I asked my informants about education and how they felt about teacher education, their thoughts were that taking part in practical exercises like six weeks at a school is the best experience you can get before starting working. All the respondents have a teacher education, and informant four has finished a one-year study in English, whilst informant one is completing her master's degree in English. I also noticed that three of the informants stated that education is very significant because it provides you with necessary knowledge and skills for your job.

Informant 1: *"I think education is irrelevant to teacher education, practice is relevant."*

While informant 1 answered that education is irrelevant but practice is relevant, the other three disagreed on the education part but agreed on the practice part.

Informant 2: *"Education for me is very important, especially when you work with multiple cultures and need to know how to handle it and situations."*

I think this is a very important and necessary answer, as I have mentioned with adaptation and how the TCKs adapt and react differently from each other. Is it important for a teacher to learn how to deal with everything? How to learn to see the nuances and the differences between what needs in the class are essential and what needs can be worked with over a long period of time and not immediately? How can all students take part in making an action plan for the class? What goals and values do they wish for in their daily workplace?

Informant 3 and 4 have a similar answer to education and how important it is to gain the competence needed to do your job. They also emphasized the experience they had before gaining the job while studying to become a teacher.

Informant 3: *“Education plays a very big role, it is academic replenishment so then it plays a big role.”*

Informant 4: *“Education is very important to me, because it should give it the competence to do the job. Of course, experience is also important because you learn a lot while doing it.”*

When it comes to higher education, it is hard to work and study at the same time. The schools have some spots that allow you to study and work at the same time with the salary of a full-time job. However, many study while working. Informants 1 and 3 are studying while working full time. When I asked if the informants planned on doing any more education, informant 3 said yes, and the other informants said no.

Informant 3: *“I have not applied, but I will do so in 2023.”*

The relationships and feedback from colleagues, principles, and leaders vary. Some schools have good communication and get the help needed to succeed as a teacher in a class with TCKs, while some say they need more feedback. Is it sufficient? As I have mentioned before, the education process has changed over the years. In Christianity classes and later RLE, it went from only focusing on the Christian faith to including all religions and life stances. I think the education for teachers is getting better year by year. However, I think that it should include more of the multicultural aspects, such as diversity and identity, so that the teachers will gain the amount of knowledge needed to be able to teach a class of TCKs in the right way.

## 6.0 Analysis

In this chapter, I will look at materials in the light of theory, literature, and findings. This chapter is divided into three sections: third-culture kids in Norwegian schools, similarities and differences, and factors and consequences, where I also discuss the teachers' perspectives on the Corona situation and homeschooling. I will discuss the research's objective and findings in light of some pertinent theoretical approaches; Third-Culture Kids

as classroom resources; and the role of teachers in this process. I am conducting a thematic comparison using informants and literature from Salole (2018 & 2020), Pollock & Van Reken (2009), Fandrem (2011) and Auge (1995).

### 6.1 Third-culture kids in Norwegian schools

In this section, I will concentrate on TCKs in Norwegian schools. I will look at how many students my informants have in their class and how many multicultural children; what the teachers have achieved and gained a lot of experience; how the economy has affected their way of teaching; and how the teachers always maintain TCKs in mind, but we should also discuss the challenges that come with TCKs.

Norwegian schools are compulsory for all children; if a child lives in Norway for more than three months, he/she should then attend either a public school, an approved private school, or receive homeschooling. Pollock and Van Reken discuss how culture is not taught in school and how the educational system originated from a vacuum cleaner. TCKs are exposed to a variety of approaches and strategies, which can have both beneficial and negative consequences. The teaching techniques used at the various schools where TCKs attend may differ from one another. It also relies on the number of multicultural students enrolled at the institution. However, meeting the educational requirements of TCKs is critical. "Third-culture families face a variety of choices when it comes to deciding how to educate their children, and every option has distinct advantages and disadvantages" (Pollock and Van Reken, 2009:195). As I previously stated, teachers play an important role in making TCKs feel like they belong rather than desiring to belong. Teachers receive valuable experience by having TCKs in their classes, which they may then use with their own classes. Some people may learn and develop and discover what works and what does not work in order to gain experience. I have also discussed how the economy plays a factor and how instructors are cautious when discussing holidays with TCKs owing to financial concerns. Also, the informants discuss how educational institutions require greater financial assistance in order to completely integrate TCKs into the educational system with MMO and TFO.

I questioned my informants how many students were in their class and how many of them were multicultural youngsters.

Informant 1: *"24 students in my class, 10 with multicultural backgrounds."*

Informant 2: *"I have 23 students in my class, 13 with multicultural backgrounds."*

Informant 3: *"I have 20 children with 13 who have a multicultural background."*

Informant 4: *"I have two classes because I am a subject teacher, one of the classes has 22 and the other has 23, so 45 students all together. And I have 8 with a multicultural background."*

It is also crucial to note that these informants come from various schools and communities. I also asked about many multicultural kids rather than TCKs rather than TCKs because TCKs fall within the term of multicultural. Informants 1, 2, and 3 have roughly the same number of students and multicultural children as Informant 4, while Informant 4 has more students but fewer multicultural students.

Salole discusses the desire for belonging; if we combine what the informants indicated about how many multicultural students they had in each class, we can conclude that those with 10 and 13 multicultural students have had the same desire to feel like they belong in society. They can relate to one another, and some of them may even be in the same situation or have the same passport. Salole (2020) discusses how individuals need to feel like they belong someplace, somewhere where TCKs do not have to explain, inquire, or justify themselves. "A place where people understand, acknowledge, and accept us for who we are" (Salole, 2020:117). TCKs can also be classified as one of "us" in many groups; they feel at home in a variety of settings, not just one. We may also combine this with Pollock and Van Reken (2009), who discuss how TCKs have a specific affinity for one another. (Pollock and Van Reken, 2009:25). Marc Auge (1995) discusses belonging to a place and the identity of TCKs. Auge, Pollock, and Van Reken also discuss how TCKs may experience an identity crisis as a

result of not recognizing where they belong. They also discuss how TCKs try to satisfy their parents with their performances.

However, if we look at how Salole, Pollock, and Van Reken, Auge, and my informants combine how they talk about belonging with the fact that they all want TCKs to feel at home in both the classroom and the society they moved to, we can see that they all want TCKs to feel at home in both the classroom and the society they moved to. Thus, there may be difficulties, but teachers must do their best and have the necessary skills to facilitate TCKs in adapting and integrating.

TCK is considerably higher on the agenda, not just in the material at Salole but also in the information I gathered from interviews with teachers at various schools. My informants, on the other hand, are concerned about TCKs and how to best support them in integrating and developing a sense of belonging rather than desiring to belong.

When considering how the theoretical framework of adaptation may be linked with TCKs in Norwegian schools, we must consider how the schools assist them in adapting to the new society while maintaining their own faith in their lives. Adaptation is the process through which an individual and society adjust to one another. TCKs may readily learn the language and adapt to the educational environment by adapting. When it comes to adjusting TCKs, teachers play a vital role. My informants remark that their kids readily adapted to society and learned the language, thanks to the assistance of ethnic students and other multicultural students in the class. Another theoretical framework mentioned is teachers' roles and attitudes, and how education for teachers has changed over the years for the better, and how it is more into multicultural education and how to help teachers acquire the knowledge they need to have TCKs or multicultural children in their class. Also addressed is how TCKs struggle to discover their identity in the face of diverse cultures and faiths in their global existence.

Finally, because the materials are created in different schools, the realities differ.



## 6.2 Similarities

Informant 2 highlighted language as one of the advantages of being a TCK. All of the teachers stated that they observed TCKs learning the language and other languages quickly and found many parallels between the languages. Learning Norwegian will help TCKs establish themselves in their new community. In light of the theories described in point 3.0, we can see how adaptation is a critical component of TCK integration. TCKs will acquire confidence and may even establish their own identity if they adapt to society by instantly acquiring the language. Pollock and Van Reken (2009) discuss how TCKs desire to adapt to their parents' culture as well as the culture and setting of their society while also being proud of their heritage, religion, and identity.

In point 3.2, I talk about TCKs and CCKs and their similarities and differences. These children can all relate to each other in one way or another, because they have experienced similar experiences and also the feeling of belonging to each other. This is because they are the only ones who can relate to what they have been through and are going through. Pollock and Van Reken (2009) mention how both the TCK and CCK share common knowledge about learning languages and the understanding of the world. They have not read or seen pictures like other children; they have actually experienced some of it and lived in different places for a short or long period of time.

## 6.3 Differences

Fandrem (2011) also states that we should not be afraid to express our differences and that we cannot hide the fact that we are all unique in our own way. We must examine how we relate to our differences. We should use the word "diversity" rather than "difference."

According to Fandrem (2011), we also need to express disparities by stressing the individual variances across nationality and moral groups. Pollock and Van Reken (2001) discuss identity and how difficult it is for TCKs to find their own. However, TCKs may also struggle with a sense of belonging. Pollock and Van Reken (2009) mention how the saying might have a negative effect on the TCKs because the saying might be for a short period or a long period. This might be hard for the TCKs when it comes to integrating and gaining the feeling of belonging to society because they know they might be leaving soon.

To acquire a better understanding of the disparities, we may look at how schools utilize various teaching strategies and procedures and how this might impact TCKs' desire to return to their passport country. This might have a detrimental impact on TCKs. Pollock and Van Reken discuss what happens if TCKs attend schools with different values, religious orientation, and customs than their parents' culture, and how this affects them when they want to return to their passport countries and the requirements are not considered in the schools the TCKs attend in the host country. "This can add significant complexity to a TCKs cultural development - let alone his or her academic achievement" (Pollock and Van Reken, 2001: 49).

Another distinction is that each instructor assists each TCK separately, with some receiving their own coursework and weekly planner. They may have MMO to accompany them in going over various words or assignments or even go over the weekly planner with them to explain the homework and information to the parents. When I questioned the informants about what they do to help TCKs, informant 1 stated that one student receives two hours per week with the mother language instructor.

Informant 1: *"Think they go through concepts and weekly plans and learn some native language."*

Aside from that, the informants highlight how they provide terms with definitions and occasionally read with them if they have long texts to read. This can also be combined with the teachers' involvement in integrating TCKs into the classroom. Looking at the theoretical framework on how teachers' roles and attitudes are determined and how teachers facilitate

and use their knowledge in the proper manner by providing the TCKs with varied tasks, we can see that this may be more work for the teachers, but it will be worth it in the end.

#### 6.4 Factors and consequences

In this part, I am going to take a look at what might happen if the TCKs do not get the help they need to feel like they belong. I am also going to look at how the Corona situation affected the TCKs and the teachers with homeschooling and how it made it hard to integrate students from a computer screen. Also, the language barrier was a problem. This is relevant because the TCKs need to gain the help needed to fully succeed in their education and integration. My results from the main findings show how much the TCKs need the teachers and students to make them feel like they belong, which means that the TCKs need help to feel like they belong. If the TCKs do not gain the feeling of belonging, there might be consequences like bullying, a struggle to become independent, and becoming a mature young person. If the teachers do not address and inform all the students about the different languages, cultures, and religions, it can cause bullying. Many of the students might not understand why they are wearing that clothing or eating or not eating that food due to religion.

Informant 1: *"I listen when they tell stories from their cultural backgrounds."*

It is very important as a teacher to take the time and let the TCKs tell their stories. This can help with future integration and work capacity. These TCKs might know many languages and cultures, and like I have mentioned before, they have experienced it, not read about it in a book like other students. Additionally, the feeling of gaining independence and their own identity with the feeling of belongingness can help TCKs know what their identity is and gain the feeling of independence. I belong to both Norway and my home of origin. I am proud to be a part of both countries and cultures. By achieving this feeling of who I am, it will make the TCKs mature young people because they are not confident of who they are or where they belong. TCKs will have a huge positive future possibility in terms of work capacity, giving

him/her increased work opportunities and contributing to their level of social capital and experience.

The consequences if the schools do not do enough to help the TCKs feel like they belong are huge. This can lead to TCKs failing to integrate into society, failing to learn the language, and, most importantly, failing to develop a sense of belonging, which is the focus of this assignment.

I also want to look at how the pandemic affected the students and teachers involved in homeschooling. It is not easy working with integration through a computer screen and especially not with language barrier issues. I asked the informants what their thoughts were about the pandemic, homeschooling, and the integration of the TCKs. When the pandemic struck, the informants had varying reactions to home schooling; informants two and three did not work as teachers at the time.

Informant 1: *“That it was difficult due to technology and the translator who was supposed to assist but suddenly stopped responding, making it difficult to assist the child who required extra assistance due to a language barrier and technological issues.”*

Informant 4: *“That they allowed two of their weakest multicultural children to attend school instead of doing online school because they could not concentrate at home, struggled with the subjects, and could not get the required help at home.”*

I also want to look at some assumptions and consequences, as well as risks that TCKs may face if schools do not do enough to help them feel like they belong. TCKs are struggling to find their identity and place of belonging in society and with friends, as Salole (2020) and Van Reken (2009) have discovered and reminded me. Feelings of rootlessness and homelessness may accompany this. These are also hypotheses because I put myself in the shoes of the teachers. I don't have the evidence to say this is the correct approach, but this is how I reckon. The ideals are as follows: the teachers understand that if the TCKs do not develop a

sense of belonging, they may return and have a negative experience. There is also a risk that if people do not feel integrated into society, they will either return to their home country or, in the case of youth, will engage in crime or intoxication. These have more structural and societal implications, but it all boils down to what schools, particularly teachers, do to help TCKs adjust to a new society. These are hypotheses that I developed while conducting this research, and they correspond to my teaching experience.

## 7.0 Conclusion

Writing a conclusion for this type of research is both difficult and challenging. I used methods from individuals about their thoughts as TCK teachers in this research, which has its own set of challenges. A generalized conclusion is not desired by the qualitative method.

Nonetheless, I can draw some conclusions from my research. Teachers, according to theories and my own interviews, play an important role in integrating and adapting TCKs to the new society. Despite the fact that all of my informants are teachers with multicultural students in their classes, the challenges are unique to each TCK as well as the community in which the school is located, which plays a significant role.

In this assignment, I attempted to answer the research question: *“How do primary schools support third culture kids with belonging or longing to belong, with the teachers’ views and perspectives?”* Now I will present my findings in relation to my research question.

My study's main findings indicate that TCKs struggle to find a sense of belonging. My goal with this study is to discover what teachers do to help TCKs feel like they belong rather than long to belong. Using text-based literature and my informants, I came to the conclusion that each TCK is unique, and it is critical for teachers to understand this. However, the teacher's relationship with the TCK is also important and can aid in the process of adapting to a new

society and classroom environment. Teachers play an important role in making TCKs feel like they belong. Teachers must incorporate in their students the importance of accepting people as they are, despite their differences in culture, values, and religion. When a teacher is successful in doing this in the classroom, TCKs will gain a sense of belonging, and the integration process will be positive and easy. My informants also discuss how they see it from their perspective, how they always keep the TCKs in mind when making assignments, and how I can best help them succeed and feel like the TCK belongs here. Additionally mentioned Thus, another finding is the TCKs' identity and how difficult it is for TCKs to find their identity. I also used text-based literature in conjunction with information from my interviews to conclude that teachers' roles and attitudes are important in this context as well.

According to research, not only the staff but also the students must work together to create a good and healthy school environment. This has been mentioned not only by Salole, Fandrem, Pollock, and Van Reken, but also in my interviews, which reveal a diverse range of responses to various questions.

### 7.1 Summary of reflection

We can see from the feedback I received from the informants that there are certain common experiences with both positive and negative responses.

In this study, I addressed the research question *“How do primary schools support third culture kids with belonging or longing to belong, with the teachers' views and perspectives?”*

As previously stated, I attempted to answer my research question using a qualitative technique involving four informant interviews. All of the informants are processing their understanding of what it's like to work as a teacher in a classroom with TCKs. In the chapter with important findings and discussion, I processed the study findings in light of different

theories and with the informants' responses, as well as text-based from different authors, which I used in this research. As a result, the informants' experiences have been highlighted. The term "third-culture kids" is becoming increasingly prominent, and all instructors should be familiar with it.

"Parents need to remember once again that when they opt to migrate to another culture, they also recognize (or should have!) that their children will likely end up with a greater sense of cultural or ethnic identification than they would have," Pollock (2009:232) remarked.

## 7.2 Future research

My research focuses on third-culture children and whether or not they feel like they belong in relation to the teachers' points of view and perspectives. This subject has a wealth of material, and Salole, Pollock, and Van Reken have all written research, articles and books on it. However, I believe that there is still much to learn about TCKs. That is why I chose this topic and hope to shed light on it in order to encourage future research on the subject. Particularly as the world becomes more globalized and multicultural, the number of multicultural children will rise in the future. The focus, in my opinion, should be on TCKs: their identity, where they belong, and their need for assistance in achieving a sense of belonging. I also believe that, as a public sector entity, schools have a significant role to play in popularizing the term TCKs. Consider all of the resources and opportunities that multicultural students can bring to schools.

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## **Vil du delta i forskningsprosjektet**

### ***Tilrettelegging for Third Cultural Kids/flerkulturelle barn i barneskolen***

Dette er et spørsmål til deg om å delta i et forskningsprosjekt hvor formålet er å *få en bedre forståelig på hvordan barneskoler tilrettelegger for ~~third cultural kids~~*. I dette skrivet gir vi deg informasjon om målene for prosjektet og hva deltakelse vil innebære for deg.

#### **Formål**

denne masteroppgaven har formål om å få en bedre forståelse på hvordan barneskoler og lærere tilrettelegger for Third Cultural Kids (TCK). TCKs er barn som har vokst opp i en annen kultur enn landet der foreldrene kommer fra. Den første kulturen til Third Cultural Kids refererer til kulturen i landet foreldrene kommer fra (hjemme kultur), den andre kulturen refererer til kulturen der familien har vært bosatt over betydelig del av barnas oppvekstår (~~verts-kulturen~~) og den tredje kulturen refererer til den blandingen av første og andre kulturen som oppstår hos mange barn som kanskje har liten tilknytning til den første kulturen og varierende tilknytning til den andre kulturen.

Min problemstilling er «Hvordan støtter og tilrettelegger lærere i barneskoler tredje kulturbar med å høre til?» Et underspørsmål er «Hvordan opplever lærere at barn som lever i en slik tredje kultur å har en fot i den ene kulturen og en fot i den andre kulturen?»

#### **Hvem er ansvarlig for forskningsprosjektet?**

*VID vitenskapelig høyskole* er ansvarlig for prosjektet.

#### **Hvorfor får du spørsmål om å delta?**

Jeg kjenner deler av staben ved skolen fra tidligere, og vet at det der finnes mye kompetanse på det området jeg er interessert i å undersøke for min masteroppgave. Jeg tenker at du vil kunne reflektere over dette temaet sammen med meg.

#### **Hva innebærer det for deg å delta?**

I min master oppgave skal jeg bruke kvalitative metode som min datainnsamling og vil derfor bruke intervjuer. I intervjuet kommer jeg til å ta lydopptak av intervjuet vårt.

Hvis du velger å delta innebærer det at du signerer samtykkeskjema. Alt som blir sagt i intervjuet, vil bli lagret på minnepinnen med pin kode og du vil bli anonymisert. Identiteten vil ikke komme frem i masteroppgaven.

#### **Det er frivillig å delta**

Det er frivillig å delta i prosjektet. Hvis du velger å delta, kan du når som helst trekke samtykket tilbake uten å oppgi noen grunn. Alle dine personopplysninger vil da bli slettet. Det vil ikke ha noen negative konsekvenser for deg hvis du ikke vil delta eller senere velger å trekke deg.

### **Ditt personvern – hvordan vi oppbevarer og bruker dine opplysninger**

Vi vil bare bruke opplysningene om deg til formålene vi har fortalt om i dette skrivet. Vi behandler opplysningene konfidensielt og i samsvar med personvernregelverket.

Alle personopplysninger og informasjon vil være sikret på en minnepinne med en kode på.

### **Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?**

Opplysningene anonymiseres når prosjektet avsluttes/oppgaven er godkjent, noe som etter planen er mai/julij 2022. Personopplysninger og opptak vil bli slettet etter prosjektslutt.

### **Hva gir oss rett til å behandle personopplysninger om deg?**

Vi behandler opplysninger om deg basert på ditt samtykke.

På oppdrag fra *VID vitenskapelig høyskole* har NSD – Norsk senter for forskningsdata AS vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

### **Dine rettigheter**

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke opplysninger vi behandler om deg, og å få utlevert en kopi av opplysningene
- å få rettet opplysninger om deg som er feil eller misvisende
- å få slettet personopplysninger om deg
- å sende klage til Datatilsynet om behandlingen av dine personopplysninger

Hvis du har spørsmål til studien, eller ønsker å vite mer om eller benytte deg av dine rettigheter, ta kontakt med:

- *Veileder: Gerd Marie ~~Ådna~~, førsteamanuensis i religionsvitenskap; [gerd.adna@vid.no](mailto:gerd.adna@vid.no); mobil: [redacted]*
- *VIDs personvernombud: Nancy Yue Liu, [nancy.yue.liu@diakonhjemmet.no](mailto:nancy.yue.liu@diakonhjemmet.no)*
- [redacted]

Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med:

- NSD – Norsk senter for forskningsdata AS på epost ([personvertjenester@nsd.no](mailto:personvertjenester@nsd.no)) eller på telefon: 53 21 15 00.

Med vennlig hilsen

*Gerd Marie ~~Ådna~~*  
(Forsker/veileder)

*Stine Kleven*

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## **Samtykkeerklæring**

Jeg har mottatt og forstått informasjon om prosjektet [*sett inn tittel*], og har fått anledning til å stille spørsmål. Jeg samtykker til:

## Appendix 2: Interview guide

### Intervjuguide:

#### Innledning:

- Beskrivelse av prosjektet
- Bakgrunn for intervju
- Taushetsplikt og anonymitet og at intervjuet vil bli gjort til fullstendig anonymisert
- Samtykkeskjema
- Informasjon om å trekke seg
- Informasjon om hvordan dataene vil bli lagret

#### Spørsmål:

- Hvilken utdanning har du og når tok du denne utdanningen?
- Hvilken rolle spiller utdanning for deg?
- Har du vurdert eller søkt din arbeidsplass om videreutdanning? I tilfelle, hvilke fag?
- Hvor mange elever har du i din klasse?
  - Hvor mange av disse har flerkulturell bakgrunn?
- Har du gjort noe ekstra tilrettelegging i timene for disse barna?
- Hva forstår du med begrepet third-culture kids?
- Hvordan syns du at handlingsplanen/årsplanen legger til rette for third-culture kids?
- Hvordan føler du at du som lærer kan hjelpe third-culture kids til å føle at de hører til i klassen og på skolen?
- Hvordan føler du at samarbeidet med foreldrene er? Hvilke måter samarbeider dere på?
- Føler du at det er nok ressurser i skolen til å hjelpe third-culture kids?
- Har du forslag til ressurser som enten skolen, kommunen, foreldrene eller kollegaene kunne ta med seg inn i eller bidra med i skolen og i klassen?
- Hva er dine tanker om mangfold i skolen og lærernes forståelse om dette?
- Hva er ditt perspektiv om identiteten til dine elever?

**Corona og hjemmeskole:**

- Kan du dele noen erfaringer med hvordan det var å arrangere hjemmeskole for din klasse.
- Hadde Tredje kulturbarndom noen spesielle utfordringer sammenlignet med resten av klassen? I tilfelle hvilke?
  - Teknologi
  - PC
  - Hjelp av foreldre, hvis disse har dårlig norsk-språklig kompetanse
  - Sosialisering med andre barn

**Ekstra spørsmål:**

- Til de som har jobbet lenge på skolen
  - Hvordan vil du beskrive utviklingen av skole- og klassemiljøet fra da du begynte som lærer og fram til idag?
    - Kan du være konkret og nevne noen positive og negative ting?
  - Er det noe du er spesielt glad for og stolt over i måtene du har undervist og organisert klasser med et stort elevmangfold?
  - Er det noe du ville gjort annerledes nå etter at du har erfart klasser med third-culture kids?

### Appendix 3: Approval from NSD

Behandlingen av personopplysninger er vurdert av NSD. Vurderingen er:

Personverntjenester har en avtale med den institusjonen du forsker eller studerer med. Denne avtalen innebærer at vi skal gi deg råd slik at gjennomføringen av prosjektet ditt er lovlig etter personvernforordningen (GDPR).

Personverntjenester har på vegne av din institusjon vurdert at behandlingen av personopplysninger i dette meldeskjemaet er lovlig. Hvis den gjennomføres slik den er beskrevet i meldeskjemaet med dialog og vedlegg.

Dette betyr at du kan starte med prosjektet ditt.

**DEL PROSJEKTET MED PROSJEKTANSVARLIG** For studenter er det obligatorisk å dele prosjektet med prosjektansvarlig (veileder). Del ved å trykke på knappen «Del prosjekt» i menylinjen øverst i meldeskjemaet. Prosjektansvarlig bes akseptere invitasjonen innen en uke. Om invitasjonen utløper, må han/hun inviteres på nytt.

**TYPE OPPLYSNINGER OG VARIGHET** Prosjektet vil behandle alminnelige kategorier av personopplysninger frem til den datoen som er oppgitt i meldeskjemaet.

**LOVLIG GRUNNLAG** Prosjektet vil innhente samtykke fra de registrerte til behandlingen av personopplysninger. Vår vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 og 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse som kan dokumenteres, og som den registrerte kan trekke tilbake. Lovlig grunnlag for behandlingen vil dermed være den registrertes samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a.

**PERSONVERNPRINSIPPER** Personverntjenester vurderer at den planlagte behandlingen av personopplysninger vil følge prinsippene i personvernforordningen om:

lovlighet, rettferdighet og åpenhet (art. 5.1 a), ved at de registrerte får tilfredsstillende informasjon om og samtykker til behandlingen  
formålsbegrensning (art. 5.1 b), ved at personopplysninger samles inn for spesifikke, uttrykkelig angitte og berettigede formål, og ikke behandles til nye, uforenlige formål  
dataminimering (art. 5.1 c), ved at det kun behandles opplysninger som er adekvate, relevante og nødvendige for formålet med prosjektet lagringsbegrensning (art. 5.1 e), ved at personopplysningene ikke lagres lengre enn nødvendig for å oppfylle formålet

**DE REGISTRERTES RETTIGHETER** Så lenge de registrerte kan identifiseres i datamaterialet vil de ha følgende rettigheter: innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18), og dataportabilitet (art. 20).

Personverntjenester vurderer at informasjonen om behandlingen som de registrerte vil motta oppfyller lovens krav til form og innhold, jf. art. 12.1 og art. 13.

Vi minner om at hvis en registrert tar kontakt om sine rettigheter, har behandlingsansvarlig institusjon plikt til å svare innen en måned.

**FØLG DIN INSTITUSJONS RETNINGSLINJER** Personverntjenester legger til grunn at behandlingen oppfyller kravene i personvernforordningen om riktighet (art. 5.1 d), integritet og konfidensialitet (art. 5.1. f) og sikkerhet (art. 32).

Ved bruk av databehandler (spørreskjemaleverandør, skylagring eller videosamtale) må behandlingen oppfylle kravene til bruk av databehandler, jf. art 28 og 29. Bruk leverandører som din institusjon har avtale med.

For å forsikre dere om at kravene oppfylles, må dere følge interne retningslinjer og/eller rådføre dere med behandlingsansvarlig institusjon.

**MELD VESENTLIGE ENDRINGER** Dersom det skjer vesentlige endringer i behandlingen av personopplysninger, kan det være nødvendig å melde dette til oss ved å oppdatere meldeskjemaet. Før du melder inn en endring, oppfordrer vi deg til å lese om hvilken type



endringer det er nødvendig å melde:

[nsd.no/personverntjenester/fyll-ut-meldeskjema-for-personopplysninger/melde-endringer-i-meldeskjema](https://nsd.no/personverntjenester/fyll-ut-meldeskjema-for-personopplysninger/melde-endringer-i-meldeskjema)

Du må vente på svar fra oss før endringen gjennomføres.

OPPFØLGING AV PROSJEKTET Personverntjenester vil følge opp ved planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet.

Behandlingen av personopplysninger er vurdert av NSD. Vurderingen er: Personverntjenester har vurdert endringen i prosjektsluttdato. Vi har nå registrert 13.06.22 som ny sluttdato for behandling av personopplysninger. Vi vil følge opp underveis ved ny planlagt avslutning for å avklare om behandlingen av personopplysningene er avsluttet.

## Appendix 4: Compulsory declaration



### Compulsory Declaration for Master's Theses

Your Name: Stine Kleven
Study Program: Master in community development and social innovation
Course Code and Name: 6000-S
Submission Deadline: 13.06.2022 Kl.15:00
Number of Words: 23131

#### Examples clarifying what may be regarded as cheating in mandatory assignments and home examinations (bachelor's and master's theses included):

- To copy, duplicate or transcribe text from your own or another person's work without clearly marking as quotations and giving proper references
- To reproduce or reformulate your own or another person's work without giving proper references
- To submit a text that has been copied or downloaded from the internet and passed on as your own work
- To submit a text that you or another person have submitted on a previous examination at any teaching institution, in Norway or abroad
- To submit a text that has been written for you by another person
- To cooperate with other students/candidates in a way that leads to your answer paper in all relevant regards being similar to another student's/candidate's answer paper on an examination or assignment that requires individual work

#### Regulations regarding cheating and plagiarism:

- Act regarding Universities and University Colleges § 4-7 and § 4-8
- Regulations Pertaining to Admission, Studies, Examinations, and Degrees at VID Specialized University § 30
- Routines for handling cheating and attempted cheating at VID Specialized University

**By writing my name below, I declare that my master's thesis is written in compliance with these regulations.**

Name:

Stine Kleven

If my master's thesis is awarded with the grade A, B, or C, I hereby confirm that the thesis may be published on VID Open: (answer yes or no)