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A Narrative Study into the Motivations of Missionary Kid Involvement in Mu Kappa

David W.J. Restrick
Taylor University

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A NARRATIVE STUDY INTO THE MOTIVATIONS OF
MISSIONARY KID INVOLVEMENT IN MU KAPPA

A thesis

Presented to

The School of Graduate Studies

Department of Higher Education and Student Development

Taylor University

Upland, Indiana

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Higher Education and Student Development

by

David W. J. Restricker

May 2013

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**Higher Education and Student Development
Taylor University
Upland, Indiana**

CERTIFICATE OF APPROVAL

MASTER'S THESIS

This is to certify that the Thesis of

David William John Restricks

entitled

A Narrative Study into the Motivations of Missionary Kid Involvement in Mu Kappa

has been approved by the Examining Committee for the thesis requirement for the

Master of Arts degree
in Higher Education and Student Development

May 2013

Skip Trudeau, Ed.D. Date
Thesis Supervisor

Scott Moeschberger, Ph.D. Date
Member, Thesis Hearing Committee

Tim Herrmann, Ph.D. Date
Member, Thesis Hearing Committee

Tim Herrmann, Ph.D. Date
Director, M.A. in Higher Education and Student Development

Abstract

Missionary kids are individuals with a great variety of life experiences, often growing up in many different countries with the influence of other cultures. These individuals most often enroll in Christian colleges which place some priority on their transition and involvement in the community. Mu Kappa, an organization for missionary kids, exists on over 50 Christian colleges campuses and seeks to be a support structure while also providing community and involvement opportunities. This study examined missionary kids' involvement in an effort to understand the factors influencing their involvement in Mu Kappa and other organizations. The goal was to examine these motivating factors in an effort to better understand what influences a missionary kid's involvement and how these factors impact Mu Kappa and other organizations. Nine missionary kids were interviewed at a small, Christian, liberal arts college in the Midwest. The results of this study identified key influencing factors that helped to shape involvement and lack of involvement within Mu Kappa while also providing insight into involvement in other organizations. The results of this study showed that the wide variety of experiences of missionary kids influences opinions of the organization, motivation to become involved, and indicated different needs among individuals. Mu Kappa helps to support like-minded individuals with difficult transitions, while those who are more independent seek out their own supporting communities. Involvement in the larger community was not linked to involvement within Mu Kappa, showing that missionary kids were not always in need of

a support structure consisting of their peers. Instead, they often sought out their own involvement and support among the larger campus community.

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Chapter 1

Introduction

In the current college setting, educators are increasingly focused on students' involvement in the areas of learning, campus activities, athletics, faculty and student interaction, and student satisfaction with the campus environment (Kezar & Kinzie, 2006). Researchers have determined that the level of a student's involvement is directly related to achievement within the academic setting and, therefore, have placed an emphasis on the study of student involvement in the educational community (Kuh, 2009).

Colleges are experiencing a greater amount of diversity within their student bodies. This is evidenced by an increase in Black students by 92%, Hispanic by 333%, Asian/Pacific Islanders by 443%, and Native Americans by 118% from 1972 through 2002 (Morphew, 2009). With such an increase in diversity, there has also been an increase in studying the involvement of various student groups such as international students (Zhao, Kuh, & Carini, 2005). Despite the increase in research on racial and ethnic diversity, there is a group of students who have not received as much attention. This group of students, commonly referred to as *Third Culture Kids (TCKs)*, do not appear to be any different, but portray strong cultural differences in relation to their American peers (Pollock & Van Reken, 2001). TCKs represent cultural values from many different nations and have had many different experiences that set them apart from their American peers. Pollock and Van Reken (2001) define TCKs as

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

A subset of TCKs that are prevalent within Christian higher education settings are the children of missionaries. These missionary kids (MKs), while appearing American, are often misunderstood and do not fall into the norms of the typical American college student (Pollock & Van Reken).

Missionary Kids and Student Involvement

Existing research on MKs has focused primarily on transition, adjustment, and identity development (Bikos et al., 2009; Davis et al., 2010; Firmin, Warner, & Lowe, 2006). Pollock and Van Reken's (2001) focus was on the transitional process of third culture kids and the difficulties faced within this student group. Further study has been carried out regarding missionary kids' cultural differences and a lack of campus support services, demonstrating how this affects the disconnectedness with their home cultures and their social adjustment (Davis et al., 2010; Dewaele & van Oudenhoven, 2009; Firmin et al., 2006). Research on MKs has focused primarily on the multicultural or transitional experiences but not on aspects of their involvement. Rather, involvement research has focused more on international students, first and second generation college students, freshmen, and the relationship between institutional priorities and their effects on students' involvement (Kezar & Kinzie, 2006; Kuh, 2009; Kuh & Gonyea, 2006; Pike, Kuh, & Gonyea, 2003; Zhao et al., 2005).

There is evidence that TCKs experience a difficult transition process upon entering their home cultures. Missionary kids encounter problems integrating with American classmates, adjusting to the new culture and enduring grief due to a sense of loss upon entering their home, American, culture (Davis et al., 2010; Pollock & Van Reken, 2001). Research has focused on missionary kid reentry programs and helping in the repatriation process, however these areas of study do not address the subject of missionary kid involvement with their peers, college activities, or organizations (Bikos et al., 2009).

Statement of Problem

The purpose of this study was to expand the area of study on MKs within the context of Christian higher education. This study attempted to fill the void in existing research by focusing on MK involvement in a social support organization named Mu Kappa, a fraternal organization founded by missionary kids which exists on over 50 college campuses across the United States. This study met this need by examining motivations for involvement and addressing the issues of missionary kids' social involvement with their peers and within student organizations.

Anticipated Benefits to Higher Education

The impact of diverse cultural experiences upon missionary kids can create situations in which missionary kids do not identify with their American peers or cause difficulty adjusting to life in their home culture or to the college experience (Bikos et al., 2009; Fail, Thompson, & Walker, 2004). For these students it is important for educators to have an understanding of the missionary kids' involvement within the campus community and any existing missionary kid organization on campus. It is also important

to determine if a missionary kid is only involved within the missionary kid organization or if he or she is involved elsewhere. It is equally important to understand why students choose not to be involved in the missionary kid organization and to know if this has any relationship to their involvement elsewhere.

Information on student involvement is widely used at many institutions to improve the quality of education and the effort to engage students. Bridging the gaps between missionary kids' transition and identity issues with their involvement within the campus community and the missionary kid organization are important in better understanding missionary kids' motivations and reasons for their involvement. This understanding can provide important benefits to institutions that place an emphasis on enrolling missionary kids and providing them with a smooth transitional experience.

By knowing this information, an institution would be better able to meet the particular needs of those students and in doing so would provide a more meaningful experience for them. This is important as involvement in structured and unstructured social interactions has been shown to have an impact upon students' social integration within the campus community (Chapman & Pascarella, 1983). With the difficulties missionary kids face in the transition process and adjusting to their home culture, having a better understanding of these motivations will help the institution to see how their missionary kids may be integrating into the community and more accurately discern their level of involvement.

The following questions guided this study:

1. How do the concepts of identity, transition, and a sense of belonging influence missionary kids' involvement in an on-campus missionary kid organization?

-
2. How does the students' involvement within the missionary kid organization influence their involvement in other campus activities?

Chapter 2

Literature Review

Missionary kids' complexity comes from the varied backgrounds and influences upon their lives. When researching an aspect of a MK's life, it is important to consider factors such as their transition to their home culture and the adjustment process, their developed identity, and their sense of belonging in their current environment. It is important to understand that environment and so a basic knowledge of Christian colleges is also important. Linking these components with a MK's involvement requires an understanding of theory behind student involvement and how this connects with the importance of MK involvement.

Missionary Kids

Third Culture Kids have begun to receive recognition in higher education research in recent years. Pollock and Van Reken (2001) define a third culture kid as someone who has spent a major portion of their developmental years living outside of their parents' home culture. The term "third culture" derives from the fact that the child is influenced by their parent's culture but also by the culture of the host country. As a result of the blending of these cultures, a third culture develops. Third culture kids may experience many cultural transitions during their childhood and so may incorporate different aspects of the host cultures into their own third culture (Stultz, 2003).

While TCKs, as a whole, fit the criteria for children who have grown up outside of their parents' home cultures, there are many different subgroups that comprise this larger group. These subgroups include the children of missionaries, business men, military personnel, international diplomats, and non-governmental workers (Pollock & Van Reken, 2001). Each of these subgroups, while possessing a similar third culture background, provides its own set of challenges and experiences based on the way its members were raised and the work that their parents did (Hoersting & Jenkins, 2011; Pollock & Van Reken, 2001). Missionary kids, as a subgroup of third culture kids, are the children of missionaries who have grown up in a different culture than their parents' but also have the added context of being in a religious setting with the potential to be more connected with a host country's culture (Pollock & Van Reken, 2001).

Missionary Kid Research

The main foci of research on missionary kids has been identity development, transition, and adjustment (Bikos et al., 2009; Fail et al., 2004; Firmin et al., 2006; Hervey, 2009; Klemens & Bikos, 2009; Pollock & Van Reken, 2001; Stultz, 2003; Thurston-Gonzalez, 2010; Walters & Auton-Cuff, 2009). Each of these areas addresses a particular aspect of the challenges and difficulties that missionary kids face and so are a priority for research.

Transition and adjustment. Within the confines of MK research, the major focus has been on missionary kids' transitions to their home (parents') cultures and adjustment to college (Davis et al., 2010; Hervey, 2009; Stultz, 2003; Thurston-Gonzalez, 2010). Hervey (2009) found that MKs with less exposure to their parents' home culture often had a more difficult time transitioning back to the United States. Hervey (2009)

also postulated that having more difficult transitions to new homes and cultures at a younger age made the adjustment process more difficult when entering the college setting. Klemens & Bikos' (2009) research showed that missionary kids have a lower sense of psychological well-being and are less comfortable with social skills, making the adjustment process more difficult when returning to their home culture.

These difficulties regarding transition and adjustment are most closely linked to cultural and social difficulties. Lack of understanding by non-missionary kid peers and not knowing cultural norms and differences from American culture all play a part in the difficulties faced by MKs (Dewaele & van Oudenhoven, 2009; Hervey, 2009; Hoersting & Jenkins, 2011; Klemens & Bikos, 2009). Fail et al. (2004) reinforced the concept that MKs do not have a sense that they belong or do not identify as members of their home culture. Similarly, Stultz (2003) stated that MKs are often exposed to many different cultures, making it difficult to identify with the home culture. Hervey (2009) further explained that this lack of connection is not inherent within MKs only as freshmen but is apparent in MKs regardless of their academic year.

Transition and cultural issues MKs face impact them not only as freshmen but also as seniors. The difficulties faced by missionary kids during these transition periods can have different origins based upon the personal experiences of each missionary kid. The transition a MK experiences is evidenced well within Schlossberg's transition model. Schlossberg's model postulates that a transition occurs through an event and that this transition has meaning for the individual based on the type of transition, the context, and the impact on daily life (Evans et al., 2010). With this in mind then, it is evident that MKs

experience a major, anticipated, life-changing event, which greatly impacts their daily life with an introduction to their parents' cultures.

Missionary kid identity. The concept of a single identity among MKs has been a key component in the realm of research focusing not only on the external factors that influence MKs but also on how they internalize those factors that help them develop their personal identities. The concept of identity is most evident when a MK is trying to identify with their home culture. Firmin et al. (2006) found that some MKs choose not to associate with the organization Mu Kappa as it denotes an identity as a missionary kid. Identifying with this MK student group is not what they want to do while they are trying to develop an American identity.

The term "missionary kid," in a real sense imparts an identity upon that person. They are the child of a missionary, and as mentioned above, not all MKs are willing or comfortable to be identified in this manner (Bikos et al., 2009; Firmin et al., 2006). The reason behind this is often a desire to fit in and to take on the characteristics of the surrounding culture. In a sense, they are trying to become American (Firmin et al., 2006).

On the other hand, there are MKs who strongly identify with the missionary kid identity and who are drawn to each other. This is most evident in groups like Mu Kappa where some missionary kids have difficulty adjusting or identifying with their non-MK peers or aligning with the American cultural perspective and so will seek out the common bond between those of similar background (Bikos et al., 2009; Firmin et al., 2006; Klemens & Bikos, 2009; Stultz, 2003).

Sense of belonging. The wish for a MK to have an identity with a particular group or community stems from a desire to belong. A sense of belonging does not signify their identity, rather how they feel being in a certain location or place (Fail et al., 2004). The concept of belonging is not solely limited to MKs. Read, Archer, and Leathwood (2003) determined that minority students did not have a sense of belonging even though they had the similarities of age, gender, class, or ethnicity with other students. This same concept applies to MKs as they have a lot in common demographically with their American peers, however, they may not always have a feeling that they belong in that place. The feeling of not belonging can stem from a sense of alienation from others, a hostile environment, lack of friendships, or feeling of homesickness (Bikos et al., 2009; Fail et al., 2004; Meeuwisse, Severiens, & Born, 2010; Read et al., 2003; Weigel, 2010). Relationships with others and the health of the individual's social interactions have a direct impact upon a sense of belonging. Fail (1995) determined that TCKs often feel a sense of belonging more in their relationships with others than they did with any geographical location. In this sense, a missionary kid may feel that they belong when they are able to develop deep relationships with others, whether they be other MKs or not.

Christian Higher Education

As the children of missionaries serving in a religious capacity, it is possible that a majority of MKs will choose to attend Christian colleges or universities. With this in mind, it is important to have a basis for understanding Christian Higher Education and what factors exist which make it more attractive to those students.

Christian, evangelical, higher education in the United States is made up of more than two hundred liberal arts institutions enrolling over 230,000 students (Muntz &

Crabtree, 2006). Even though Christian institutions only make up a small percentage of the total field of higher education, Christian higher education is still a substantial area within higher education in the United States. There are many different types of Christian schools, from Bible colleges and seminaries to four-year, liberal arts colleges (Henck, 2011; Muntz & Crabtree, 2006). Each of these different types of schools fall under different religious structures either being affiliated with a particular denomination, multiple denominations, or having no denominational affiliation (Muntz & Crabtree, 2006).

Despite these differing aspects, most intuitions within this group have a set of common characteristics that represent their faith characteristics to their communities: they place an importance on their espoused beliefs and values; they function very much in a family organizational style; they are devoted to the integration of faith and learning; and they have staff and faculty who are deeply committed to the institution and the students (Henck, 2011; Muntz & Crabtree, 2006; Thomas, 2008). These characteristics are highly inspired by each institutional culture which attempts to balance faith-based values with academic values espoused by higher education as a whole (Henck, 2011).

It is intuitions like these, according to Muntz and Crabtree (2006), for which Christian students are looking. Little to no research is available on how MKs choose to select a college. The best alternative is to interpret the motivations that non-missionary kids use to select a Christian college as similar motivations for missionary kids, such as looking for a good fit, faith tradition, or financial concerns. Missionary kids may often choose a college based on their parents' experiences because MKs do not always have the ability to visit and research colleges in the same way their non-MK peers do or their

parents did. Muntz and Crabtree (2006) stated that Christian students are looking for those schools that reflect their personal and religious beliefs.

Missionary kid student organizations. The role of missionary kid student organizations is an area within higher education that has largely gone unnoticed in existing research. The organization Mu Kappa is the most prevalent organization available to missionary kids, however it has appeared very little in research, only in areas such as research by Bikos et al. (2009) which focused on MKs' repatriation experiences or that of Firmin et al. (2006) on MKs' social adjustment to their home culture.

Mu Kappa itself is considered a fraternal organization founded by missionary kids, while attending college, for other missionary kids to provide social, cultural, spiritual, and practical support to its members. Mu Kappa is also the largest organization of its kind within the United States, consisting of over fifty chapters at Christian colleges and universities ("Mu Kappa International - for MKs," n.d.). Each chapter of Mu Kappa is run by the students at its hosting institution. However, Mu Kappa provides opportunities to participate in events put on by the national organization such as re-entry seminars and annual retreats (Lauer, 1988; "Mu Kappa International - for MKs," n.d.).

Student Involvement

One of Astin's (1999) key student involvement postulates "refers to the investment of physical and psychological energy in various objects" (p. 519). Astin purported in his theory of student involvement that the greater the student involvement, the greater that student's learning and development during their college years. The broadness of the theory of student involvement allows it to be translated to various contexts within higher education. Student involvement is a prominent subject of research

in higher education and has focused on the aspects of academic performance, social integration, residential life activities, academic and social organizations, learning outcomes, and student success (Arboleda et al., 2003; Astin, 1971, 1999; Gellin, 2003; Gonyea, 2009; Huang & Chang, 2004).

The study of student involvement has gained importance due to the connections between student outcomes in the college environment and the amount of involvement demonstrated during the college experience (Kuh, 2009; Pike et al., 2003; Pritchard & Wilson, 2003). With this in mind, many researchers have focused on the differing areas that relate to student involvement. Arboleda et al. (2003) focused on the aspects that influence students' involvement within their residence halls and what components provided positive and negative influences to the students' involvement. Further research has explored other components of social involvement in the college setting such as that by Pike et al. (2003) on the relationship of different institutional missions upon students' involvement and how that impacts their educational outcomes. In their study, researchers determined that the classification of an institution does not have any major impact upon the students' actual learning outcomes.

The theory of student involvement has been linked to many different areas of student outcomes and success during and after college. Some existing research has focused on the relation between socialization and online learning, involvement's impact on a student's earnings after college, the impact of gender on involvement in social and co-curricular activities, and academic and social integration within two-year institutions (Case, 2011; Chapman & Pascarella, 1983; Holley, 2009; Hu, 2010; Huang & Chang,

2004; Mamiseishvili, 2012; Pritchard & Wilson, 2003; Wilder & Kellams, 1987). Each of these studies has found links to involvement.

The concept of peer interaction within the scope of social student involvement is also important to note as it has an impact upon the meaningfulness of a student's outcomes from activities and student organizations (Roberts & McNeese, 2010). This social interaction has an impact not only on their outcomes but also on their sense of well-being and community (Cicognani et al., 2008). According to Holzweiss, Rahn, & Wickline (2007) participation in such organizations is motivated by personal benefits that impact the current student's life such as building of relationships, personal growth, and having fun. The benefits of such involvement include development of interpersonal skills and helping to think for oneself (Holzweiss et al., 2007).

Missionary Kids and Involvement

Despite the services that Mu Kappa offers, not all missionary kids wish to participate in it or similar organizations, as emphasized by Bikos et al. (2009). Different MK's will have differing viewpoints on the value of such organizations and may choose to participate fully, only occasionally, or never. An organization such as Mu Kappa provides MKs with a community of individuals with similar backgrounds and experiences while also providing the opportunity for social and peer support. As a non-academic organization, it has the ability to provide the same benefits to students as other organizations. The research on MK identity, transition, and sense of belonging have all provided some insight into why MKs may have these differing opinions of the organization, yet no study has focused on the exact motivations and reasons behind this.

This study was aimed at linking the concepts of a MK's sense of identity and belonging with the key influences and motivations of involvement within Mu Kappa.

In order to understand a MK's desire to be involved, an understanding of who they are and their life experience is important. The dynamic of how they grew up and the influences upon their development will likely have a direct impact upon their social interactions with their fellow students and the campus community. This will, in turn, likely impact their involvement within that community, making it important not only to look at their involvement but also that involvement's relationship to the identity they have formed and the transitional process they have gone through when arriving on the college campus.

The concepts of transition, adjustment, identity, and sense of belonging are all components that may play a role in a MK's willingness to participate in social and educational activities as well as develop relationships with peers. Student involvement's role in helping students to develop and provide valuable outcomes for their future also shows the importance it plays in the MKs' time while at college. Research has shown the value of getting students involved. An understanding of that involvement and what affects a MK's involvement has the potential to provide benefits to educators and, in the end, to the MKs themselves.

Chapter 3

Methods

Narrative Research

Narrative Research is a form of qualitative study that focuses on the telling of a story which explores life experiences, social and personal interactions, and the underlying themes in order to determine the meaning of them (Connelly & Clandinin, 1990; Creswell, 2007). Narrative study follows a set of specific methods in the research process. It begins with the collection of stories and experiences. These are then placed chronologically to provide an understanding of the individual's experiences. Once this has taken place the researcher begins the process of *restorying*, which, according to Creswell (2007), is "the process in which the researcher gathers stories, analyzes them for key elements of the story (e.g., time, place, plot and scene), and then rewrites the story to place it in the chronological sequence"(p. 519). Once this has been achieved, the researcher codes for themes, which provides a better understanding of the individual experiences. The final element is providing the setting which gives a context to the study; this is either explained separately or interwoven within the story (Creswell).

This form of qualitative study is applicable to the study on MK involvement with missionary kid organizations as it seeks to explore those life experiences and interactions that have developed a particular viewpoint. In order to understand a MK's motivations for being a part of a group, it is important to explore not only the current context, but also

those experiences that have led him or her to that point. This creates a richness within the study as the stories of different MK's can be explored which can help to discover underlying themes and links between the stories.

Participants

The participants of this study were the children of missionaries who were attending a small, Christian, liberal arts college located in the Midwest. These participants were selected through the use of purposeful sampling. The criteria of selection covered length of time spent overseas, student's country of citizenship, whether or not the student participates in Mu Kappa, and if the student is involved in activities not related to the MK organization. The goal was to select six to ten students who fit the criteria of having either no MK organization involvement or substantial involvement, have lived at least half of their childhood overseas, and who are United States citizens. These students were selected because they had lived overseas a longer period of time, which can often cause a more difficult time in transition and make connections with others potentially more difficult, possibly causing more difficulty getting involved on campus.

Procedure

The students who matched these criteria were contacted by email with an invitation to participate in the study. Each student who agreed to participate was then requested to schedule a one-on-one interview with the researcher. Each student was also provided and asked to complete an informed consent form (see Appendix A). The consent form contained information regarding their confidentiality within the study and any potential risks involved. Only the researcher and transcribers had access to the

study's data. Upon completion of the study, digital files were deleted and identifying information on documents was removed.

Each interview was audio-recorded. In an attempt to clarify questions and improve the protocol of the study, a pilot interview was conducted with one of the students. Each interview lasted roughly 35 to 45 minutes.

Each interview began with a few general questions to fill in demographic information. Participants were then asked questions regarding their sense of identity, sense of belonging, and Mu Kappa organization involvement. This included questions (see Appendix B) relating to their amount of involvement, connections within the group, and motivations for involvement and perceptions of Mu Kappa. The participants were then asked about areas outside of Mu Kappa in which they were involved, how they came to be involved in those activities, and if Mu Kappa helped them become involved in those activities. Each interview finished with answering any questions posed by the interviewees and then thanking the student for participating.

Data Analysis

For each interview, the audio recordings were transcribed by a third party transcriber. Upon receipt of all of the interview transcriptions, the researcher reviewed them to gain a broader understanding of the information. The researcher then looked for personal interactions, continuity within the narrative, and information about the setting and context. With these in mind, the researcher examined the narrative for underlying themes. The derived themes and their accompanying stories then provided the basis for the results of the study.

Chapter 4

Results

The results of this study were based on a narrative of the themes presented by the participants. Each theme was explored through the scope of the participants' experiences to develop a thematic story of the motivations for involvement and perceptions of Mu Kappa through the eyes of the participants. Major themes regarding the individual's experiences and sense of identity were presented first and then the major themes involving Mu Kappa. The results appear in a chronological manner in the same order that they emerged through the study and as they relate to each other.

Concept of Self-Identity

Within the study the concept of identity was explored and participants were asked how being an American living overseas may have affected their perceptions of themselves. Throughout the exploration of identity, two key themes emerged. Some of the participants identified themselves clearly as a MK. Others strongly identified themselves by a factor other than that of being a MK or TCK. Some identified with their host country, while others felt more closely connected with the United States. It appeared that these two opposing viewpoints resulted from the differences experienced living in the host country. Some participants identified with the host country having spent their entire lives in that country, attending local schools and speaking the local language. The participants who did not identify with their host country often moved to the country after

they were born, attended an American school, or had strong American or other cultural influences in their lives different from those of their host country.

Identity as a missionary kid. Several of the participants fully identified with being a missionary kid, but expressed different reasons for this identity. One of the main factors contributing to this determination was a connection shared among many because of their similar background or life experiences. One participant, a senior who had lived in Eastern Europe, stated:

But it was like we were all MKs, we had a common bond and we were able to really get to know each other. I would speak Russian Ukrainian, someone else would speak Slovenian, someone Macedonian, someone Croatian, someone German. It was a really close-knit group of MKs – and we all spoke English too. But everybody had different stories they could share.

This sentiment was shared by others. One student stated “...only MKs understand what furlough is or the fact that your parents have to raise support. People don’t understand that kind of thing.” It is within this missionary kid community that these individuals felt a sense of identity and identified with like-minded peers. For another participant who grew up in the United States and then moved overseas, it was a process. She stated, “I definitely changed from being hard core Michigan American to Missionary Kid – like I live overseas and it is great. And it still, kind of, is that, except I don’t live there anymore.” These thoughts show both the breadth of experiences and the camaraderie that some of these individuals experience in the realization of being a member of the group known as missionary kids.

Lack of identity as a missionary kid. Despite sharing similar experiences with other MKs, some participants' identities were not rooted within the concept of being a missionary kid. These individuals defined missionary kids as solely representing exactly that – the child of a missionary – and chose not to label or identify themselves as such. Two participants who grew up in a single country overseas were completely enveloped by its culture and identified themselves by their host country's culture rather than as an American or a missionary kid.

These two individuals had slightly different experiences, but both were similar in that they spent almost their entire lives in only one country. Both persons had local friends, they grew up speaking the local language better than they spoke English, and they both attended local schools. Adam, a senior, barely identified himself as being an American. Except for his American citizenship, he fully identified as European, aligning with the language and cultural norms of the country where he grew up. He stated, "I know who I am as a person; I might struggle with certain feelings, but I'm European first and foremost. And my American identity is tied to my parents, mainly, and to my education now, I guess." Anna, on the other hand, had a similar experience but had a different understanding of her identity. Her parents were American, but she felt equally European and American. Her dual identity stemmed from her experience of gaining dual citizenship with the United States and her host country during middle school.

Another participant, Diane, had a different viewpoint from both Adam and Anna. She acknowledged the role that being a MK had in her life, but it was not her chief defining characteristic:

I wouldn't say that my identity is an MK, no. I think that is part of how I was raised. That is part of my background, part of what has made me who I am. But I would never say I am an MK – you know, I would say things like I'm a Christian, I'm a girl. Other things before I would say that, I think.

Her concept of identity is not linked to the term missionary kid, other than she is the child of missionaries. For her, the term “missionary kid” connotes a lack of belonging and identity. She stated, “It always made me feel like you are saying I will never fit in anywhere I go. So to me that was always really negative and I really didn't appreciate it.” Diane had a sense of being a part of two distinct cultures. In her case, they do not mix to form a third culture. Instead, she sees them as two separate parts of who she is.

Different from both Anna and Adam, Diane had a lot of American influences growing up and attended an American boarding school that she believes may have helped her to maintain a lot of American identity and traditions.

Regardless of the how MKs identify themselves, nearly all the participants faced similar transitional experiences when returning to the United States. These transitions were often very difficult, especially when entering college.

Difficult Transitions

A recurring theme throughout the study was the difficulty of transitioning and adjusting to the United States and college life. Those participants who had spent the most time living overseas exhibited the most difficulty in their transition college and to the United States. All the participants had something to say about the difficulties they faced in their transitions and the process of adjustment to American culture.

The freshmen and sophomores still showed signs of trying to adjust to life in college. Brian, a freshman in his first semester, commented on the academic challenges: “The system of education and the curriculum is different from what I am used to, so it has taken some time to get used to, and I guess I’m still in the process of getting used to it.” Anna, who had grown up in Europe, also faced difficulties with academics, especially due to the language transition:

I think transitioning back to the US for me; the biggest thing was schooling wise, because of the language. I had to learn to write in English and develop academic vocabulary because I just spoke English around the house, and so my English was really limited. And I had to read so much – it would take me forever to read. That was so hard.

Amy, a sophomore who had transferred in from another school after her first year, also had a hard time transitioning, even with the help of a transitional program. She did not feel that she was prepared well for the transition from Africa to the United States:

I kind of had a rough time adjusting to this culture – I went to those seminars and all that, trying to readjust to being back in the States. But I never realized how much I would be affected by it. They tried to prepare me – told me everything about it, but you can’t really experience something until you get back to it or come back to the States. So that year I was back it was hard – I got into really big depression and stuff and really struggled.

For Adam, the cultural differences were extremely difficult to handle. Having grown up in France, he faced a lot of American norms that felt foreign to him; he had a hard time adjusting to them.

Having to leave both friends and family was another factor in the difficulty of transition. For Lindsay, a junior, leaving her friends behind was one of the most difficult aspects of her transition experience:

It was hard being separated from my friends who I saw every day for the last nine years. And my best friend had stayed in Ukraine for a gap year – so I didn't get to see her, and barely ever talked to her. So that was hard.

Chris not only had the difficulty of the cultural transition, but he lost a family member prior to starting his freshman year of college:

My transition was much different than most people I think, um, because not only was I transitioning from a culture that I loved, which that in itself was difficult, but I was also transitioning because previously that past February my brother had passed away.

In each case, the cultural differences or the lack of family and friends influenced the difficulty in the transition each student faced. Despite these difficult transitions, a majority of the participants were able to weather the hardship through friendships and relationships they developed during the freshman year:

Both my wing and my floor have helped me adjust, I would say. I have not felt like an outsider as I would have expected because they are warm and welcoming. It was this sense of community that MKs found on campus, whether through Mu Kappa or in the residence halls which made a difference with those difficult transitions. Finding

their own community was an important factor and one that helped in the transition process.

Finding Community

In light of the difficult transitions each participant faced, they were asked where they find community, where they find a sense of belonging among their peers in college. Surprisingly, the majority of participants did not say “with other missionary kids” or “within the Mu Kappa organization.” While a couple of students definitely found Mu Kappa and MKs to be their community, the majority chose a different route for seeking and finding their own community.

Several participants stated that they found community among those on the same floor of the residence hall. A significant reason for these statements was the fact that the residents on their dorm floor were the first persons the students encountered on a regular basis. Additionally, the residence halls designed programs to build community. In this sense, the students were already a part of a community. For others, such as Adam, they did not feel as though they were a part of the floor community and sought out others on campus who were like-minded and had similar interests. Feeling more like an international student, Adam chose to find students from other countries who might understand him better and who had similar interests in world cultures:

I guess the irony with that was just freshmen year meeting the Mu Kappa people. Just not connecting with anybody really, to be honest, but finding my closest friends being here and actually engaged. So a mix of people who both have passion for the international community, but also people who lived overseas but

weren't MK's. So, even looking back now, my close knit group of friends are all people who lived overseas.

For those involved in Mu Kappa, the sense of community also arose from a sense of component of mutual understanding. Jenn, a freshman, stated:

Mu Kappa – I feel like they understand me better and we have more to talk about – because we have more in common, but then, my dorm is also a part because that is who I spend the most time with since that is where I'm living.

As a whole, Lindsay felt more understood by her Mu Kappa counterparts, but also found community among those with whom she lived in her residence hall:

So I'm always there and people come up and talk to me so it is easy to build relationships through that right away. So yeah, I have a lot of friends in my dorm, male and female, and it is really comfortable and I feel safe and content there.

For each of these individuals, the sense of community arose from finding comfort by being a part of a group and feeling acceptance. Each one had a different path to finding community and a sense of belonging on campus. The participants who found a real sense of community were those who were able to enter into a group and find things in common, build connections, and develop friendships. These friendships and the sense of belonging held a great deal of importance to MKs, thereby helping to shape each MK's involvement in different areas of campus.

Missionary Kid Involvement

All of the participants demonstrated some level of involvement in various areas of college life. The majority of involvement was based on personal factors and interests, not solely on the basis of being a missionary kid. As an example, Chris became actively

involved in Mu Kappa his freshman year, serving as a junior member of the organization's leadership and eventually serving as president. Adam, on the other hand, found that no organization existed that did what he was interested in, so he created his own and then eventually went on to participate in the general student leadership on campus. Others, such as Brian, decided to stay focused on academics, getting involved in class work and interaction with classmates. Anna decided to be involved both on her residence hall floor and with several organizations on campus. In each case, there were different motivations and reasons for the choice and level of involvement. These motivations, influenced by identity and community, helped to shape the choices each MK made for his or her involvement, or lack thereof, in Mu Kappa.

Motivation for involvement in Mu Kappa. Chris began his involvement with Mu Kappa at the beginning of his freshman year through orientation and getting to know the organization's leadership. Chris had lost his brother before entering college and a member of the leadership was able to connect with him and provide support and guidance. This experience, along with his interest in leadership, motivated Chris to do the same thing for other students. Consequently, he accepted a nomination to be a freshman representative of Mu Kappa.

In contrast, Adam saw no need for Mu Kappa and instead decided to pursue his own passions and interests. When he did not find a suitable outlet, he decided to create his own:

I'm passionate about the world. I study international studies, international relations, and developmental economics. So I want my life to be about developing people in the third world.

Both Chris and Adam had a passion for their activities which motivated and provided a means for them to become involved. Jenn's motivation for involvement came from a different perspective:

One of the reasons I think I am involved in Mu Kappa is, since I don't have another thing to be involved in - I'm not good at any sports - and I'm sort of undecided right now, so I don't have other people for my major or anything else like that, so it is sort of my thing to be involved in.

As a freshman, Jenn was undecided about her major, but she found something to be involved in and split her time between Mu Kappa and the community on her floor. "I think that I'm sort of split between Mu Kappa and my dorm, because they are both my friends and they are just two circles that I know."

Sarah, a sophomore, took a different approach to the balance between her residence hall and Mu Kappa. She chose to become more involved with the people on her floor:

I just focused on the floor because they were close and there was always something going on. But if you don't go to the floor stuff, and then you go to the Mu Kappa stuff when it does happen, then you are missing out on the floor stuff, too.

Sarah's dilemma was that she had two choices of where to invest her energy and attention. Because her floor was closest in proximity, she chose to focus her energy there, rather than to split between the two groups. Rather than community and time commitments, several participants held certain perceptions or preconceived notions that instead inhibited involvement.

Perceptions of Mu Kappa. Throughout the interviews, a recurring theme was the lack of involvement in Mu Kappa. This was not always based on the fact that students wanted to be involved elsewhere. Rather, several participants had perceptions of Mu Kappa that inhibited their involvement with the organization. Adam, for example, did not feel it was an environment suited to him. Even though he tried to give it a chance, it was not something he enjoyed:

I was trying to be nice and trying to give Mu Kappa a chance. And the fall retreat, there was just nothing there. You just went and nothing was planned, nothing was organized. It was almost just like people who didn't have friends just came all together.

Diane's view was that she had support already and did not need any support from Mu Kappa:

As far as my view of Mu Kappa, I think it is really positive for a lot of people, so I guess I just don't want you or anyone else to think I have a negative view of Mu Kappa because I wasn't as involved with it. I think that I did develop support more quickly than a lot of missionary kids do.

As with Diane and Adam, several of the other participants had opinions of Mu Kappa. Some felt that it possessed little value for them and that they would not gain anything meaningful from it. On the other hand, others felt that it was beneficial for students who needed a support structure and even regretted not becoming more involved in Mu Kappa during their first year of college.

Summary

The identity of each participant had been formed in various ways by living overseas. Their identities and introductions to the college experience shaped their viewpoints on involvement. These viewpoints and personal motivating factors led them to different areas of involvement and provided them with particular perceptions of Mu Kappa and its purpose.

Identity was a major factor in how MKs viewed themselves and formed the interactions they had with others. MKs saw their identities from various perspectives. Some saw themselves as being American, another as being European, and others were in between. In each case, the sense of identity that they formed played a role in the relationships formed and their sense of belonging. The desire to form close bonds and become a part of a community was of great importance to most of the participants. The identity of each and the friendships that were formed both played a part in what the participants chose to become involved. A difficult transition did not necessarily mean that a MK chose to be involved in Mu Kappa. Instead, the results showed that the close relationships formed in residence halls had a positive impact upon the transition experience. Overall, a MK's motivations for involvement did not appear to stem directly from being involved in Mu Kappa itself. Instead, involvement developed from relationships formed on campus and the inherent interests of the individuals.

Chapter 5

Discussion

The intent of the present study was to examine the experiences that shaped the motivations for MKs' involvement, or lack thereof, within the organization Mu Kappa. In order to achieve this, the study examined MKs' identity development, their transition to life in the United States and the college environment, and the experiences and level of involvement upon entering college. This chapter provides an analysis of the major findings and implications for serving MKs in a college environment.

The major findings from the study were: MKs developed very different concepts of identity; despite the differences in identity, there was still a difficult transition and adjustment period to the home culture and to college; MKs sought supportive communities not solely based on like-experienced individuals; and lastly, these areas had an impact on their involvement in Mu Kappa and other areas of college experience.

Concept of Self-Identity

Within the concept of identity, several participants fully identified with their host culture. It was interesting to note that this factor played a role in their decision not to be involved in Mu Kappa. While research by Firmin et al. (2006) indicated that many MKs who identify fully with the American culture are less likely to be involved with Mu Kappa, it was interesting to note that this was not evidenced by any of the participants in the present study. This behavior was evident in those students who instead fully identified

with their host country. While not corresponding exactly with Firmin et al., it was interesting to see that the lack of the third culture or MK identity still provided a similar impetus for a lack of involvement in Mu Kappa. This indicated that not all MKs desire to be identified as a MK, which is consistent with the findings of Bikos et al. (2009). They found the term MK labeled the individual in a way in which they did not wish to be perceived.

Those MKs who embraced their third culture or MK identity appeared more apt to be involved in Mu Kappa or associate with other MKs. This finding was supported by the research of Firmin et al., (2006) who found that MKs develop a common bond with those who understand them because of their differences from their American peers. The common bond among MKs or the relationships developed with non-MKs was important as it formed a support structure helping in the transition and adjustment to the campus culture. This indicated that an organization like Mu Kappa provided a healthy support environment, yet was not necessary for all MKs. Based on the community in the residence halls, there was an ability for healthy relationships to develop which replaced the need for Mu Kappa in the case of several participants.

Transition and Adjustment

MKs who had the least interaction with American culture before entering college recounted having the most difficult transitions. Hervey's (2009) research on cultural transitions postulated the notion that the less interaction with the home culture a third culture kid experienced, the more difficult the transition. The results of the present study confirmed Hervey's notion, while aligning with Schlossberg's theory that the change provided a major shift in the lives of the individuals.

Substantial research supported that difficult transitions were related to cultural differences or negative interactions with American peers (e.g., Dewaele & van Oudenhoven, 2009; Hervey, 2009; Hoersting & Jenkins, 2011). This did not appear to match the viewpoints of several participants who felt that their American peers were a support to them during their transition. Research suggested that the opposite would have been more prevalent within the results. What was evidenced within the current study was that difficult transitions flowed not only from cultural differences but from academic difficulties, homesickness, and/or the loss of friends. Because of such a result, it is important to be aware of the different cultural backgrounds of individuals and their developmental state. Some missionary kids will seek out support from their peers while others may wish to handle the transition on their own. In the case of this study, participants were able to find support structures within the communities into which they were placed. This may not always be the case for MKs at other institutions, so it is important to facilitate avenues by which MKs can process the transition and receive proper support.

Despite the difficulties of the transition process, most participants stated that their college orientation programs were beneficial experiences and provided assistance in a number of different ways. Of note, TCKs show lower levels of stress and anxiety after transition seminars as indicated by Davis et al. (2010). Out of all the participants in this study, only one who attended a transition seminar before entering college indicated that it was not valuable and did not help her in the transition process. This student, however, did not attend the same orientation that the other participants attended. Orientations have been shown to be helpful to MKs entering the college setting and returning from their

host culture. Where this may fall short is follow up with MKs after the orientation. MK transitions continue throughout the first year of college, potentially longer, so it is important for practitioners to be aware of this when planning an orientation program.

Sense of Belonging

Fail et al. (2004) purported that an individual's sense of belonging did not tie directly to their sense of identity, but was instead linked to how they felt in a certain location or place. Based on the results of this study, the participants each were able to find a place of belonging without it necessarily being linked to their personal sense of identity. Brian, a freshman, found his sense of belonging through his academic program. While still identifying with the Middle Eastern culture where he grew up, Brian found a place of belonging among his classmates and professors.

Other participants experienced cultural influences on their identity while finding a sense of community and belonging among American peers on their residence hall floors. In that context/environment, they felt accepted because of the community created there. This may have to do with the fact that this particular institution focused on developing a strong sense of community within the residence halls. Fail (1995) found that TCKs are more likely to find belonging based on formed relationships. This provided a meaningful explanation for the sense of belonging at the institution, which contrasted to those who developed a sense of belonging based on a similar background.

The factors of belonging and community alone played a major part in the students' choice of involvement in Mu Kappa and other organizations. Not all MKs are going to identify with each other and acknowledging this is important in working with MKs in a college setting. Despite the varied differences identity, MKs were able to find

belonging in different places among different groups of people. This should be encouraged as it helps MKs to build connections with those different from themselves, thereby providing a community that helps in the transition process.

Missionary Kid Involvement and Perceptions of Mu Kappa

The intent of exploring MKs' transition, identity, and sense of belonging was to better understand their motivations for involvement or non-involvement in Mu Kappa. While a couple of students were heavily involved, most had a relatively low level of involvement with the organization. A recurring theme was the individual's perception of Mu Kappa, which appeared to play a role in their decision not to be involved.

For those students not identifying with the concept of being a MK, they did not place much value on the purpose of Mu Kappa. It was perceived as a closed-minded group focused on very few, very specific goals. For others who were involved in Mu Kappa early on, motivations decreased for involvement in Mu Kappa as they became more involved in the residence halls. This may have to do with the deeper friendships in the residence halls and a lack or decrease of deeper relationships with people in Mu Kappa. In general, the focus for these students was the community that they developed within the residence halls, which fulfilled the need for a support structure. They did not perceive a value to Mu Kappa as the purpose of the organization was, in essence, being fulfilled by their other communities on campus. Such a finding was supported by Fail (1995), who stated that relationships can create a sense of belonging, rather their identity based on life experiences.

In contrast to those students who developed a community in their residence halls, several others found community in Mu Kappa. In that environment, they felt accepted

and discovered a common identity. The common bond with others in Mu Kappa played a role in developing relationships with other students in the organization. One participant was befriended by an individual in Mu Kappa leadership while another was able to make friends with people who understood her and her background. In these cases, the understanding of shared identity led to comfort with others in the organization and developing of those closer relationships. This supports the idea that those individuals evidencing a strong MK identity often seek out that common bond (Bikos et al., 2009; Firmin et al., 2006; Klemens & Bikos, 2009).

Overall, the current study uncovered that Mu Kappa was meeting student needs for support through the difficult adjustment to the campus culture and was attracting those individuals who sought the common bond between MKs. Where the organization seemed to be lacking was in its involvement with other areas of campus life. However, it was interesting to note that near the completion of the study, the Mu Kappa chapter at the institution studied increased involvement with the rest of the campus community through sponsored events with other organizations, including international student services to promote more cultural and social justice awareness.

Limitations

The present study was marked by several limitations linked to the methodology. As a narrative study looking into the life experiences of only a small population of MKs from only one institution, there may be a lack of applicability of this research to the broader community.

Another limitation was the gender makeup and class representation—only three participants were male and six female. While this study was not designed to have equal

representation of gender, it may not fully represent the male population of MKs at the institution. Out of the three males, one was a freshman and two were seniors, also neglecting the perspective of male sophomore and junior students.

Finally, the majority of participants were not involved much in Mu Kappa; this limitation may have prevented a clearer picture of motivations for involvement within the organization. While the study was conducted with the goal of as little bias as possible, it should be noted that the researcher was also a MK, thereby introducing the possibility for researcher bias.

Future Research

The main focus of the study was to examine the motivations for involvement of MKs within an organization designed to support them. Although this narrative study at a single institution was designed to provide a deeper view into those motivations, there is still room for further research. Mu Kappa exists at over fifty collegiate institutions. This study could be expanded to compare and contrast the differences between institutions and then examine the participation of Mu Kappa at those institutions while considering the level of involvement within the organization at those institutions.

With the ever-increasing ease in global travel and with more Americans living overseas, there is the possibility of seeing more TCKs and MKs entering into American higher education. Most existing research on MKs focuses primarily on transition and adjustment. More could be done to examine the support structures at other colleges and universities and whether or not they play a positive role in that transition. Mu Kappa serves as a means of support, but is not always involved as a part of the official transition process. Models at different institutions could be examined to see the value of

organizations like Mu Kappa being involved in the orientation process to determine if it provides more help to transitioning students.

Finally, there has been no research on how the college experience impacts MKs and influences their lives after graduation. An examination of institutions with and without these organizations, and the MKs enrolled in them, could also provide meaningful information into the value of the organization and its benefits to MKs.

Implications for Practice

The results of this study showed that the lack of involvement in Mu Kappa by MKs does not necessarily indicate that they are not involved at all. Instead, MKs who were not involved in Mu Kappa were more involved in other areas that either held more interest or drew their attention first. These students, however, may be able to provide support to others, especially MKs, who may be struggling to adjust to the college culture. Even while not fully engaged in the organization, these individuals could still provide mentorship or support to peers who did not adapt as well to the American college environment. This may be accomplished by actively seeking out these individuals and asking if they would be willing to provide one-on-one mentorship or support to those MKs who experience a difficult transition. Providing a system by which this could be accomplished would facilitate involvement in a way that was helpful for MKs who did not wish to be heavily involved in Mu Kappa. It would also support incoming MKs with their difficult transition.

It is important to realize that not all MKs are going to want to be involved in an organization like Mu Kappa. As illustrated in this study, some MKs wished to find their own ways to get involved in the campus community. In doing so, they demonstrated the

ability to transition and adjust to the campus culture and to make something of their own. Such an attitude should be encouraged as MKs have many benefits they can bring to the campus community through their life experiences and cultural awareness. If practitioners are able to facilitate understanding and healthy relationships within the residence halls, this would provide an environment conducive to helping MKs through a transitional process while also providing them with a community in which they feel welcome.

While there are implications for Mu Kappa, this study also provides several implications for student development professionals beyond Mu Kappa. The study evidenced that the culture within the residence halls provided a safe space in which several of the participants were able to develop a sense of belonging. It is important for student development professionals to be aware of the potential difficulties of the MKs transition process and be able to create a safe and welcoming space for them. MKs are seeking community and people to connect with and student professionals are placed in unique position to assist in the adjustment of these students and to find them a place on the college campus. It is also important to note that creating programming that helps to foster community and relationships within the residence halls are especially helpful for MKs as it can build relationships that serve as a support structure during their time in college.

Conclusion

As a whole, this study was designed to provide a glimpse into the possible motivations of involvement in organizations like Mu Kappa. The hope is that this study could provide educators and practitioners with a better understanding of the complexity of MKs' motivations for involvement and how to better serve them. It is important to

realize that MKs come from many different backgrounds and cultures that have shaped their life experiences. Mu Kappa serves an important purpose in supporting MKs, but also has the ability to be much more to the MKs and non-MKs on a college campus. Mu Kappa should provide a safe space, but should also be a proponent of encouraging cultural awareness and promoting diversity on a college campus. It should be more than just a support structure for MKs, but should also be an avenue by which they can become more involved in the larger campus community.

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Appendix A

Informed Consent Form

The purpose of this research is to understand the factors that influence missionary kids' involvement in Mu Kappa and other organizations. You will be asked to answer a series of questions about your life experiences, factors related to your transition to college, and your involvement with student organizations on campus. Interviews will last approximately sixty minutes and will be recorded using a digital recorder.

The data collected will be transcribed and analyzed for corresponding themes. All data will be maintained as confidential; any direct quotes used in the presentation will utilize pseudonyms, and no identifying information will be used in order to preserve anonymity. All data will be stored in a lock box in the researcher's home. Aside from the researcher's faculty advisor, no one will have access to the raw data or identifying information. All audio files will be erased upon completion of the study.

The potential risks of this study are that you may recall stressful or emotional situations from your past. If this is the case, the university counseling center is available to meet with you, and information on how to contact them will be provided to you.

Your participation in this study is completely voluntary, and you are free to withdraw from the study at any time for any reason without penalty or prejudice from the investigator. Please feel free to ask any questions of the investigator before signing the Informed Consent form and beginning the study and at any time during the study.

I, _____, agree to participate in this research project entitled, "Motivations of Missionary Kid Involvement in Mu Kappa." I have had the study explained to me and my questions have been answered to my satisfaction. I have read the description of this project and give my consent to participate. I understand that I will receive a copy of this informed consent form to keep for future reference.

Participant's Signature

Date

Principal Investigator's Signature

Faculty Advisor

David W. J. Restricker, Graduate Student
Master of Arts in Higher Education
Upland, IN 46989
Telephone: (671) 595-5001
Email: david_restrick@taylor.edu

Dr. Skip Trudeau
Taylor University
Upland, IN 46989
Telephone: (765) 998-
Email: sktrudeau@taylor.edu

Appendix B

Interview Protocol

Welcome

Informed Consent

1. Nature and the purpose of the study
2. Short history of the interviewer
3. Cover interview procedure (expected length of interview: 60 minutes)
4. Potential risks
5. Confidentiality of the interviewee and security of the data
6. Interviewee has the freedom to withdraw at any point during the study or to not answer a question
7. Presentation of consent form (to be signed by the interviewee)
8. Questions for the interviewer by the interviewee

Interview

Demographic questions:

1. When did you first move overseas?
2. How old were you when you moved?
3. How many countries have you lived in?
4. How much time have you spent in the United States

Open-ended questions:

1. Tell me about your upbringing overseas and how you came to live there.
2. How do you feel about the time you spent living in (country/ies)?
3. Do you feel that you identify more with the culture of country/ies you grew up in or with the culture here in America?
4. How was your transition back to the United States?
5. How do you feel your adjustment process has been to the US and college life?
6. Have you have found a community on campus that you feel a part of?
7. Are you actively involved with MuKappa? Why or Why not?
8. Are you actively involved in organizations (instead of/other than) MuKappa? Why or Why not?
9. What do you believe motivates you to be a part of (MuKappa or other organizations)
10. Do you have anything else you would like to add?

End

1. Any final questions from interviewee
2. Thank the interviewee

