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Experiences of women of colour who were Third Culture Kids or internationally mobile youth: An exploratory study of implications for global leadership development

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Abstract

Global leadership development programmes (GLDPs) are typically focussed on competency development and teaching culturally appropriate etiquette, but, adapting to new contexts often involves challenges to people's sense of self, addressing an area which is known as identity work. Learning from people who encountered such challenges early in life could assist in developing global leaders by offering insights into the kinds of identity work strategies needed to deal with their offshore posting, and to ensure that identity work processes are designed into such programmes. To address these aims, this study draws on the lived experiences of nine women of colour who lived outside their home country as children or adolescents, a cohort known as Third Culture Kids (TCKs), to identify various identity-related issues they encountered and the lessons these experiences offer for global leadership development. As such, this interdisciplinary study draws on and contributes to literatures related to TCKs and Adult TCKs (ATCKs), global leadership development, and identity work for leadership development.

This qualitative study comprised a series of workshops designed specifically to foster identity work amongst the participants. The data was collected via virtual focus group discussions. The study adopted a combination of participatory and emancipatory action research approaches, underpinned by a social constructionist epistemology and is theoretically informed by Critical Race Feminism, anti-racist feminisms, and identity theory as key influences. These decisions reflect the aim of centring attention on a cohort routinely understudied in the TCK, global leadership development and leadership development literatures, namely women of colour.

The findings were thematically analysed via an inductive approach to identify the experiences and identity work strategies of participants as TCKs in response to the racist-sexist prejudices they encountered, their implicit leadership theories and their approach to leadership,

showing how the focus group process was itself a vehicle for doing identity work in relationship to their leader identities. I identify the lessons that can be drawn from TCKs, and from the methods used in this study, to inform the deployment of identity work in GLDPs. From these findings, I develop frameworks explaining the identity work processes experienced by TCKs and how they internalised their leadership identity via the methods used in my study and build models for GLDPs from these insights.

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Chapter One – Introduction

1.1 Chapter introduction

This thesis is driven by the desire to connect two seemingly distinct aims – first, the social justice aim of giving voice to the experiences of a marginalised group, namely young women of colour, and secondly, identifying what lessons their Third Culture Kid (TCK) experiences might offer for global leadership development. Having previously studied the experiences of young women who grew up as TCKs for my Master's thesis (Chatiya Nantham, 2016) and given my own lived experience of being a woman of colour who grew up as a TCK, I have some understanding of the challenges involved in such experiences before commencing this research. As such, I wanted my doctoral study to contribute to expanding knowledge about this particular cohort. I, also, viscerally understand that women of colour are a subordinated social group and so, I wanted what I did to contribute to empowering my participants and to generate knowledge that could empower others. Additionally, I know that multinational organisations face multiple challenges in preparing managers for offshore postings. My intuitive sense is that the experiences of TCKs could offer insights that could be of practical relevance to help in preparing managers for global leadership. Thus, this thesis weaves together these two distinctive but complementary aims, identifying and conceptualising how women of colour who grew up as TCKs navigate identity-based challenges and understand and practise leadership, and then exploring and conceptualising the implications for global leadership development.

This research takes a three-pronged approach to examining the lives of nine women of colour who grew up as TCKs. Firstly, the study spotlights and interrogates the participants' TCK experiences of racism and sexism as young women of colour, given the current lack of understanding in the TCK and Adult TCK (ATCK) literature of their lived experiences. Secondly, the study provides an understanding of the leadership conceptualisations and aspirations held

by the participants and facilitates an identity work process to help them internalise their leadership identities because there is a lack of understanding of this group's leadership perspectives, yet ATCK and global leadership literature have both suggested that ATCKs have global leadership potential (Mireka & Mäkelä, 2022; Tarique & Weisbord, 2013; Westropp et al., 2016). The third focus involves synthesising all the findings to formulate a global leadership development prototype that prioritises the ongoing identity work needed to develop global leaders because global leaders are repeatedly reporting that they are under-prepared and that current development programmes mainly focus on competency-creation (Hruby et al., 2022; Mendenhall et al., 2018), rather than the complexities of living and leading in a new country.

As the introduction to the thesis, I begin this chapter by providing my positionality in this study through discussion of my own experiences as a woman of colour ATCK. I then provide a brief overview of the key literature pertinent to this research, including research on TCKs and ATCKs, global leadership and identity work for leadership development to summarise the lack of knowledge on women of colour ATCKs in these fields and identify any assumptions made in these research areas. Next, I outline the research questions and briefly explain the methodology adopted, concluding with the structure of the thesis.

1.2 My positionality

My positionality in this study (Greene, 2014; Holmes, 2020) is important because this study is motivated by my lived experiences as a woman of colour who spent most of my formative years overseas, meaning I am myself an ATCK. Thus, in this section, I show how my experiences relate to the ideas and issues explored in this thesis. These experiences inspired me to pursue a PhD and shaped the focus of my study. These experiences are unique to me and cannot be generalised for all women of colour who have grown up overseas, but there are similar key

themes and features in our experiences that sparked my curiosity and influenced the direction of my study to understand the experiences of other women of colour ATCKs. In this section, I offer a critically reflexive discussion (Cunliffe, 2004, 2016) delving into the prejudices, discriminations and challenges that I encountered at different stages of my life and how these experiences shaped and impacted the different identities that I hold.

Being a minority

The day I was born, I became a minority. I am from Malaysia – a diverse country with the tagline, *"Malaysia, Truly Asia,"* because of the multitude of ethnicities living across two peninsulas. In my home country, the Malays, Chinese and Indians are the main three ethnicities, but the latter two are still seen as minorities and I am a mix of both.

Growing up with a Chinese-Sri Lankan Tamil mother meant always explaining why my mother looked Chinese but had a Tamil name. Growing up with an Indian father meant always confirming to my teachers, my friends and anyone I met for the first time that yes, although my parents have different skin colours, they are married, and they are my real parents. Growing up with non-white parents meant always justifying why I spoke English so well, even though both my parents spoke English fluently and my mother was even the Head of the English Department at the high school where she taught. Being a product of an inter-racial marriage means that my sister and I look different from one another and have different skin tones, which often meant needing to confirm that we are sisters and that we do have the same parents. Being a minority is a consistent theme in our family's narratives.

Growing up, my parents never spoke of the struggles they faced as ethnic minorities. The challenges my mother encountered as a mixed-race minority and as a woman of colour were never discussed. Such conversations were simply not part of our family dialogue. I suspect

racism and sexism were not discussed in part because, it would entail my parents showing vulnerability to my sister and I, which for Asian families was not seen as typical parental behaviours. I also suspect my parents sought to shield us from the dangers of the world, hoping things would be easier for us as part of their efforts to provide us with opportunities they had not had as children.

Being a TCK

At the age of seven, my family of four moved from Malaysia to the Philippines because my father pursued a work opportunity at the Asian Development Bank. Moving internationally because of my parents' work meant that I grew up as what is known in the literature as a Third Culture Kid (TCK) (Useem & Cottrell, 1996).

Moving to the Philippines expanded the lens I used to view the world, because my world literally expanded. At seven years old, I did not understand the concept of moving and living in another country. Nevertheless, I was thrilled. To get to know people from different countries and learning about their cultures was eye-opening. At that young age, going to school felt like a globetrotting experience. During my adolescence, I was privileged to be able to move back-and-forth between the Philippines and Malaysia, because of my parent's careers, attending two different British international schools and finishing my schooling at an American international school.

Although these schools were based in Asian countries, there was an ever-present British or American culture in our practices and interactions at school. We followed their respective fashion trends and slang. From the ages of eight to 12 years old, I had a thick British accent, and by the time I finished school I sounded like I grew up in America. Our own cultures were only celebrated if we were part of our respective cultural clubs (if there was one for your country) and

at annual cultural days where we wore our traditional costume, had a parade in school and brought in a traditional dish to share with our class. The rest of the time we were all trying to be British or American children, which I now understand as being influenced by a colonising 'logic,' which suffused the international school environment. My cultural compass was consequently white-washed and westernised, despite being exposed to diversity within my friend group, within the cities I was living in and within my family. White culture and standards pervaded my choices and my dialogue while simultaneously creating a sense of shame and disappointment in myself that I could not completely fit into these norms as a brown mixed-race girl.

Despite these challenges, I can say that even then, I knew that my experience of attending international schools was an exciting adventure. I owe all my maturity and my global perspective on social justice to the international exposure I had. I witnessed the poverty and strife faced by many, while my diverse peer group gave me a peek into their different home lives and cultures. I am forever grateful and thankful to my parents for making life-changing decisions that gave me the opportunity to grow up as a TCK.

Being a brown mixed-race girl

The international school environment is often touted as, and from the outside appears to be, a haven of respect, tolerance and acceptance (Harrington, 2008; Poonoosamy, 2018; Thomas et al., 2021). However, many of my girlfriends and I faced racist-sexist challenges to our appearances and self-esteem. I am not entirely innocent either because I did join in with the other bullies to make fun of, and remark on, other girls' appearances, as a means of fitting in.

I used to straighten my hair every morning before school because being Indian and living in humid countries meant that it was always frizzy. When PE classes were swimming, I was deeply saddened – my hair post-swim! As my mother did not allow me to wear makeup to school, I was

often told that I looked like a maid if I left my hair in its natural state. So, at the time, I naively thought that straightening my hair was the best solution, since I could not hide my pimpled pubescent skin with makeup.

I always tried to shorten my skirts to fit what was considered the mainstream style because the shame would have been unbearable if I was laughed at for wearing the school-required length, which we equated to dressing like a nun. This, however, was done behind my parents' back, because I would have got an 'ass whooping' if I tried it out before leaving the house. As guilty as I felt, the possibility of being embarrassed at school seemed worse at the time.

Sleepovers were common among my friends, but my parents did not allow it. Strict Asian parents are not fans of sleepovers. For some reason, these sleepovers were where friendships were forged, more so than spending eight hours a day, five days a week at school. So, it often felt like I was missing out on making true friendships. Now, with hindsight, I did have a handful of close friends, and I am even still close to them.

Throughout high school, I avoided eating and lived off coffee during the school day to try and lose weight, because the women in my family and my friends at school told me that if I lost some weight I would look better. I was laughed at for having big breasts, which at the time I thought was a result of being fat. I was not fat, instead I was made up of different genetics to my friends and differed from the mainstream definition of beauty. But, teenage me did not have that level of self-awareness. I thought, if I could be skinny, I would please my family and fit in with my friends. Spoiler alert – my efforts were futile, and I never became skinny, and I am still not.

Plastic surgery was also a common practice in my school and in our society, and so, it was often suggested that before I had children, I should have breast reduction surgery. I thought this was a medical necessity – but it was not, and it is still not! These comments also implicitly

socialised me to think that becoming a mother was an inevitability, rather than it being a choice. Indeed, it was not until after I was married, I really grasped that this choice was open to me, and I decided not to have children.

All these examples are a glimpse into my privileged yet conflicting childhood. These experiences are fundamentally rooted in racism, because of beauty standards based on skinny white women, and patriarchal norms, and second-generation bias (Ibarra et al., 2013), shaping implicit and explicit notions of womanhood. I was trying to perform my gender according to the standards set by the society I was in and engaged in masking to hide my authentic self (Butler, 1988; Montoya, 2003). Conversations around what it meant to identify as a girl and what it meant to be a girl of a minority ethnicity were not had in my schools or in my home. Despite all these challenges, I am aware that my experiences are not representative of all young women TCKs, and my adolescence was more privileged than many others' childhoods, filled with access to unique opportunities.

Being a TCK in a non-TCK context

Being a TCK, especially a diplomat's child, often results in living in a privileged 'bubble' of financial comfort, surrounded by highly educated and globally mobile people. That 'bubble' often pops when we go to university and meet people from different economic backgrounds, who have not lived overseas or attended international schools. At the age of 18, I moved to Palmerston North, New Zealand to pursue a degree in Finance at Massey University. In my first year, I realised that I was different to people around me. Growing up as a TCK and attending international schools meant that everyone was different and being different was the norm. So, I was not afraid of moving to a new country on my own. At university, the friends I made were from different backgrounds, but they shared the same experiences of only growing up in New Zealand

– meaning I was the 'different' one, and that experience of difference was not something they were used to.

All my friends in my first year of university grew up in one town, one country and had the same friends all through their childhood, showing me just how different my own childhood experience was. Another indication was my accent upon arrival in Palmerston North. Being surrounded by international students who were not from America, but had American accents was the norm for me throughout high school. But, me having an American accent was confusing to everyone I met at university. They could not fathom how I could sound American, be Malaysian and not have a Malaysian accent.

For my part, I tapped into the strategies and approaches that I cultivated during adolescence to form new relationships and adjust to New Zealand university life. For example, I chose to form friendships with people from New Zealand or those who had lived in the country for many years, because they would show me how to live in this new context. I started by befriending as many fellow students in my dormitory as I could. One of my criteria for friends was that at least one person would need to have a car, as I hoped that they could help me to get around Palmerston North and to see more of the country.

As I was away from my family, I thought finding fellow Malaysians would help stave off homesickness. At Massey, there was a Malaysian Cultural Club, and I went to their welcome event. It was exciting to walk into a room and hear people speaking the same languages I spoke and looking like me. But, shockingly to me, they too questioned why I did not sound like them because I had an American accent. They did not understand how I could be Malaysian but have moved from the Philippines to New Zealand for university, instead of directly from Malaysia, like them. The last straw was when a few of them angrily asked me, *"Are you even really Malaysian? You must be a fake."* I had never been called 'fake' with such venom. I know that as a teenager I was trying to figure out who I was by changing parts of myself to fit in, but I never felt 'fake' or

had been called ‘fake.’ ‘Fake’ – synonyms include ‘false’ and ‘counterfeit’ – these were not me. I was different, but not a false imitation. This was a significant moment for me, becoming a steppingstone in helping me to embrace my differences and pursue diversity and identity work. But, joining that club and interacting with those people who judged me so harshly was not part of that process.

Stereotyping was a frequent feature of my university experience. Helping my friends with their assignments resulted in my intelligence being stereotyped for being Asian. They also stereotyped my mother as a ‘tiger mum,’ despite my explanations that she was not at all like that – my mum is cool, fun, and fashionable! Because of being mixed-race and foreign, I was often called ‘exotic,’ and even my mother-in-law has used this term to describe me to her friends. While deployed with affection, and in the case of my mother-in-law, with pride – it is nonetheless a form of racial ‘othering.’ Throughout my undergraduate degree, I found it rewarding to be complimented for my differences and my confidence because it reinforced that I was being the ‘model minority’ (Chung, 2016; Liu, 2020). However, people still frequently asked me why I spoke English fluently, particularly my lecturers, and how I could have so much charisma in public speaking. These instances were when it started to dawn on me that, even after three years of living in New Zealand, I was still seen as a foreign being and most people could not comprehend that I did not fit the stereotypes that they had. It was baffling to me, because many of these people were considered highly intelligent, as they were academics, yet they were still so narrow-minded.

It was only later in life, with more lived experiences and with reflection, I realised that I had internalised dominant norms and expectations applied to Asian women and the harmful impact they had on my identity. I was often making deprecating racist-sexist jokes about myself or trying to fit myself to these labels, all to be the model minority. I was the mixed-race Asian young woman, who could fit in with my New Zealand friends, because I did what they did,

sounded like them when I adopted a Kiwi accent, and I often made them forget that I was a foreigner, a minority. None of us had any form of cultural competency education or conversations around adapting and identity development, which meant that I took being a model minority to be a signal of successfully integrating into New Zealand society. Despite the hurdles that I had to navigate when I moved to New Zealand, by the end of my first year, I formed a whānau (my chosen family), who are still my support network to this day – I even later married one of them and felt that I adapted well to New Zealand culture.

Being a wife of colour

Being mixed-race, I was always bound to be in an interracial relationship. I am a Malaysian Indian-Chinese-Sri Lankan woman married to a Pākehā New Zealander (a white man) – Tomas Arlidge. We met when we were students and were blissfully unaware of people's judgments of us.

When we married and moved to a small town in New Zealand for work, we started realising that we were an anomaly to that particular population. We got stares when we walked through the streets and when we turned back to see why they were staring, there were looks of disdain. When we were in supermarkets and cafes, the cashiers would not acknowledge me and only speak to Tomas. If they did look at me, it was a glare. A handful of times when I was out with Tomas, but not present with him at the checkout, some cashiers asked him in a disgusted tone why he would want to be with me. At first, we thought these were atypical attitudes and we counselled ourselves not to let them upset us unduly. But after many months, we realised that it was becoming the norm when we left the house. I came to fear going out. It became physically, emotionally, and mentally debilitating for us. It slowly started to feel like the whole town was

judging us and that going out in public was to risk harm to our wellbeing from those expressing racist intolerance towards us.

Who knew marrying my first and only love would end up being a challenge as well? That is not what the romantic comedies told me as young girl. I think we knew that we would face racism at some point, but we thought it would be more explicit, not a subtle but overwhelmingly suffocating environment. An example of an explicit experience would be when an acquaintance visited us and, upon seeing our wedding photos, asked if Tomas' family wanted butter chicken served at our wedding.

When I spoke to my parents about our experiences, they told me that they faced similar challenges as an interracial couple when they were younger. This was a bonding moment for us to be able to commiserate together, yet a part of me wishes they had shared their story earlier, so we did not feel so alone throughout our painful experiences. But, as mentioned earlier, racism and sexism were not topics of conversation when we were growing up. It was only when I shared the experiences with my parents that all of us began having the difficult conversations around our experiences as people of colour and being in interracial marriages.

Being a target because of my gender

On a Thursday in my first year of university, I was raped by a man who I thought was a friend. I did not realise that it was rape though. It was not a violent experience, as I learnt of rape to be when I was a young girl. It was scary, but I was not physically injured. I went to class the next day and went out that Friday night as if life were normal. I did not even realise I was raped until many years later and I was supporting a friend through her sexual assault experience. Then it dawned on me that what happened to me was rape. I never reported the incident because I

was never educated that trauma and violence against women did not have to be physically debilitating to be classed as assault and violence.

Over the years, I have continued to reflect on my experience, and as I read more about women's experiences, I learnt that rape was fundamentally sex without consent, which was my exact experience. This happened to me a second time later in life, but this time, I knew what it was and could articulate and name it. Whilst it was another traumatic experience, knowing and being able to label the experience gave me a way to understand what had happened to me. After my second incident, I realised the importance of being explicit, being vulnerable and having difficult conversations to develop an awareness and education around the pervasive and insidious way that violence against women occurs, and why women are often unable to articulate their abusive experiences.

Being aware of my race and gender

After my Master's, I began working and as I continued growing into adulthood, I began to grasp the realities of being a woman of colour with a diverse heritage and a different upbringing to many around me. I was often a visible minority in my work and social environments. All these served to surface how my unique adolescent experiences and gendered-racial identity were influencing how I saw the world and how I defined my sense of self.

I thought that when I began working, things would change because I was an adult with multiple qualifications (a Bachelor's and Master's degrees) and had relevant experience to support my ability to perform my role well. That did not happen. In my three years of full-time employment, my experiences were riddled with racism, sexual harassment, and unrealistic expectations. These included, male supervisors abusing their power by stroking my thighs in closed-door meetings; male colleagues saying *"go home and put a shorter skirt on"* when I left

for the day to get changed for our annual Christmas function; a CEO telling me to smile more because, according to him, when I was not smiling, my face looked like I was saying *"Fuck you"* (I was not, that is just my face – also, commonly but misogynistically – known as resting bitch face); and to be more 'graceful', because my male colleagues felt I always told the truth and was too outspoken about my opinions. Many of these examples occurred in one of my roles as a performance management consultant. How could I do this stressful job managing 85 clients when I also had to remember to smile, be graceful, wear a short skirt and be fondled?

Often when a client met me for the first time, they would respond with *"Wow, you're young!"* With such a response it was obvious that they were already creating a hurdle for me to overcome, because they assumed that as a young woman, I could not offer them insight to help improve their poor business performance. In this role, I also ran development workshops for my clients' executive leadership teams. When I walked into the room and introduced myself as their facilitator, there was often short gasps or sniggers. Initially, I did not understand why this kept happening. Then, when working with a client in Invercargill, I looked around the room and studied each person. It finally dawned on me that the discomfort I felt was because I was the only woman in the room, I was the youngest in the room and I was the only brown person in the room (also, often the shortest person in the room, even with heels!) So, multiple forms of minority bundled into one being. They had implicitly set barriers in place for me because of my identity – young, woman, and of colour – and it was somehow my duty to dismantle these barriers and prove that I was intelligent and had every right to be in that room. At the time, I used it as a confidence booster and took every instance as an opportunity to show them that young women of colour were valuable and capable. However, this was exhausting. I burned out.

Why did I have to prove myself? They paid me to facilitate those workshops, which already meant that they knew that the facilitator had more knowledge than them. My worth was only questioned because I was young, woman, and coloured. I was angry that the rhetoric still

focussed on women breaking glass ceilings, dismantling barriers, and overcoming hurdles. I appreciate celebrating these efforts, but these barriers are not put there by women. So, why is the onus on us to break through them? These stories are even rarer for coloured women, because the glass ceiling seems to be made of concrete for us and it feels like we are using a low-powered jackhammer, where we must work extra hard and be better than everyone around us to even make a small crack. This is a common challenge for many minorities – be better than what is deemed to be the best - because that is the only way for us to stand out.

Being an activist through research

During my Finance degree, I took a leadership course as an elective. In that class, I discovered that leadership was a topic that could be studied, and it was a diverse subject area with many different areas of focus. The possibility of studying the gendered issues in leadership was far more exciting to me than starting a career in Finance.

After finishing my undergraduate degree, I chose to continue studying at Massey and completed a Master's in Business where I researched how young women who grew up as TCKs, conceived leadership. I chose to study TCKs because my supervisor at the time and I bonded over both of us being TCKs. Together, we found two unresearched areas in the field of TCK research – the lack of adolescent women's voices and the absence of leadership studies based on their unique lived experiences.

After a series of changes in my circumstances, I reached a point in my life where I had the space and time to pursue a PhD and returned to Massey. As I already had a vested interest in women TCKs (Chatiya Nantham, 2016), I chose to advance the knowledge around this cohort further. Three years after completing my Master's, the TCK field of research had not advanced with respect to young women's voices and leadership, and the Adult TCK (ATCK – the adults who

grew up as TCKs, people like me now) research space was underdeveloped, especially with regards to leadership. I was perplexed as to why ATCKs were not studied in more depth. ATCKs are often identified as possible candidates for global leadership, yet no research had been conducted on how their lived experiences could be useful for global leadership (Nash, 2020; Tan et al., 2021). From my experiences and those of my ATCK friends, our unique lived experiences of international mobility have forced us to learn to navigate ambiguity and uncertainty from a young age and we have found ways to form relationships and adapt to new contexts. As a woman of colour, and an ATCK, I was surprised to find that racism and sexism had not been discussed in TCK and ATCK studies, despite many TCKs often being minorities in their new contexts. Therefore, I wanted to study and learn from the experiences of women of colour who grew up as TCKs and position the findings at the intersection of studies on TCKs and ATCKs, global leadership development, identity work for leadership development, and women of colour in leadership. Thus, these questions and my particular interests were the origin of my PhD research journey.

My lived experiences have shaped the direction of this study because there is still so much to learn from the experiences of minorities. A common theme in my narrative was the absence of having difficult conversations about the pervasiveness of racism and sexism, as well as finding ways to cope and move forward through these experiences of prejudice. A quote from Maya Angelou (1987) resonates with my story, my motivations for this research and my activism:

> *"Prejudice is a burden which confuses the past, threatens the future, and renders the present inaccessible"* (p. 171).

I believe it is imperative to name and call out the prejudices, discriminations and violences that have detrimentally shaped our self-narratives as women of colour and interrogate norms, values and practices that have been inherently shaped by white patriarchy. In doing so, we can support

other women of colour and minority groups in making sense of their experiences of injustices to live, and for some, survive in the present.

In this research, I demonstrate the myriad of ways racism and sexism harmfully impact women of colour, who are ATCKs, and this study features their minority perspective. I learn from their experiences and apply these insights to global leadership. The most overlooked are often the most important to listen to and my study gives voice to a group of women who appear to have been overlooked and have yet to be heard from, providing a deeper understanding of their realities and more nuanced perceptions of leadership.

1.3 Learning from women of colour ATCKs

TCKs are children who spend significant portions of their first 18 years living internationally, typically because of their parents' expatriate work, while ATCKs refer to adults who grew up as TCKs (Eidse et al., 2011; Pollock & van Reken, 2001). This thesis argues that, because ATCKs from a young age have needed to develop relationships with people from different cultural backgrounds and adapt to different socio-cultural contexts (Bonebright, 2010; Lam & Selmer, 2004; van Reken, 2010), their experiences can help inform theory and practice in relation to global leadership development

Most of the existing TCK literature focuses on the challenging experiences of adolescent TCKs with respect to finding their sense of identity and belonging (Fail et al., 2004; Moore & Barker, 2012; Walters & Auton-Cuff, 2009). Many studies illustrate that TCKs feel like outsiders and are considered marginal to the mainstream, which impacts how they develop their sense of identity and belonging. However, there is still a lack of research on the root causes of these issues and how TCKs grapple with these challenges. Not only does this thesis address the lack

of knowledge in this area by exploring the influence of racism and sexism in the identity development of young women TCKs, but it also argues that the coping strategies they developed and honed over the years have relevance for global leadership development. Bringing an identity lens to issues of global leadership development highlights that certain challenges which such leaders face are likely to be similar to those encountered by TCKs. Subsequently, this research identifies strategies used by the participants as TCKs to adjust to new environments and explores how these may assist in developing global leaders.

Due to their extensive international experiences, ATCKs may also be well suited to leadership and/or global leadership roles, as suggested in the literature, (Bonebright, 2010; Kwon, 2018; Tarique & Weisbord, 2013), however, this has not been explored empirically. Extant research related to this is on adolescent TCKs, not ATCKs, with findings suggesting that their international exposure has led to their development of key leadership competencies, such as intercultural sensitivity, communication, and commitment to fostering relationships (de Waal et al., 2020; Kwon, 2018; Tarique & Weisbord, 2013). Furthermore, studying women of colour ATCKs and their leadership aspirations means not only seeing them as ATCKs, but to see and understand the other identities they hold, and understanding how these might impact their leadership perspectives and experiences. Therefore, this research also helps to contribute to the literature by forming an understanding of how women of colour ATCKs conceive and have sought to enact leadership, and their aspirations for leadership.

1.4 Identity work for leadership development

Research suggests that identity work – practices of exploring and reflecting on who one is and what drives one's beliefs, attitudes and behaviours – is fundamental to leadership development (Carroll & Levy, 2010; Ely et al., 2011; Sinclair, 2011). However, identity work is

still underexplored in studies of global leadership development (Cotter, 2022; Hruby et al., 2022). This research posits that identity work has particular relevance to developing global leaders, because it is not only their leader identity that is situated in a new context but all their other identities, which may be challenged as they adapt to their new context. Embedding identity work in global leadership development programmes (GLDPs) could therefore, help address these needs. Like TCKs, global leaders are new to a given context and need to navigate ambiguity and uncertainty. They may be 'othered' and could be seen as a minority. As such, this research aims to demonstrate how the experiences of those who have faced similar challenges – namely TCKs – can help to inform how GLDPs could incorporate identity work into their design and processes.

1.5 Developing global leaders

Leading people from diverse cultures is now increasingly common, both locally and internationally (Hunt et al., 2015; McKinsey, 2020a, 2020b). As technology continues to advance and, more recently, with teams working remotely because of the limited international travel resulting from the worldwide COVID-19 pandemic, leadership is being practised in borderless, virtual environments on platforms like Zoom and Microsoft Teams with leaders and team members working across different time zones (Howlett, 2021; Krehl & Büttgen, 2022). As such, being a global leader today involves more than core leadership skills, such as envisioning and planning, motivating, and giving feedback, for example (Connelly et al., 2000; Mumford et al., 2007). Global leadership also requires the ability to navigate uncertainty, adapt to new socio-cultural contexts and form meaningful relationships across both physical and, now, virtual boundaries (Mendenhall et al., 2018; Zander, 2020).

Poor performance on an overseas assignment can incur financial and reputational costs for the organisation and negatively impact the global leader's wellbeing, often resulting in a hasty

termination of the assignment (Fisher & Härtel, 2003; Tahir & Egleston, 2019). Yet, these leaders are often underprepared when they arrive at their new posting (Jack & Stage, 2005; Mendenhall et al., 2018; Tahir & Egleston, 2019). The process of moving overseas and leading in a new context with a culturally different team is more complex than developing leadership competencies and undergoing cultural sensitivity training, which are still the focus of many GLDPs (Hruby et al., 2022; Mendenhall et al., 2018). Therefore, there is an opportunity and a need for GLDPs to also evolve and expand their focus beyond competency development and to explore deeper, identity-related matters. These include helping such leaders to recognise how they relate to others and to understand that how they perceive good leadership is a culturally contingent version of reality based on their own, often limited, experiences.

1.6 Research questions and approach

This interdisciplinary study seeks to understand the TCK experiences of women of colour ATCKs, and the subsequent strategies they used to form cross-cultural relationships and adapt into each new context. In doing so, I surface processes of identity work that helped to overcome challenges to their sense of self. These insights contribute to the TCK literature by highlighting the central role that issues of racism and sexism play in the experiences of women of colour TCKs. The research also explores how the participants conceptualise leadership, their leadership experiences and aspirations, and identities to better understand their leadership potential and pursuit of leadership, thus contributing to the literature on ATCK leadership, and by implication our understanding of women's leadership, given the paucity of research relating to young women of colour. These findings then inform my propositions for how GLDPs can better prepare and support global leaders, offering an identity-work perspective, which is largely absent in that literature. This study does not seek to generalise the experiences of women of colour and ATCKs,

rather it gives voice to an underrepresented group of women and surfaces the underlying issues to their TCK experiences.

The questions that guided the research were:

> *RQ1. Did racism and sexism affect the TCK experiences of women of colour and if so, how?*
>
> *RQ2. What leadership conceptions, aspirations, identities, and experiences, if any, do women of colour ATCKs have and what factors inform these?*
>
> *RQ3. What can we learn from the experiences of women of colour ATCKs that can assist the development of global leaders?*

This study is shaped by a relativist ontology (Crotty, 1998; Moon & Blackman, 2014) and a social constructionist epistemology (Crotty, 1998; Schwandt, 2000), driven by practical and emancipatory action research approaches (Bunning, 1994; Houh & Kalsem, 2015). The research process itself is designed to facilitate identity work for the participants. Via online focus groups, the participants shared their conceptualisations of leadership and their perspectives of their TCK realities. They affirmed the findings related to their TCK experiences and collaborated with me to design a prototype for global leadership development.

1.7 Thesis structure

In this section, I outline the thesis structure, summarising the focus of each chapter, its aims, and the research question it addresses. This first chapter has laid the foundation for the research, provided a brief overview of the areas of interest, the areas lacking in knowledge and

the subsequent research questions that are being addressed and the research approach being taken.

Chapter Two – *Literature Review*, reports on and discusses the key literatures relevant to this study, namely those which pertain to TCK and ATCKs, critical race feminism (CRF), anti-racist feminisms, global leadership, and identity work for leadership development. It offers further justification of the need for, and direction of, the research.

Chapter Three – *Methodology*, describes how the study was conducted. I outline the philosophical assumptions that influenced the research design and detail the action research approaches used. I explain the data collection methods and subsequent analyses and outline the approach used to maintain academic rigour.

Chapters Four to Six focus on reporting and discussing the findings of this study in relation to my research questions, using relevant literature to guide the analysis. Chapter Four – *Racism and sexism: Key features of the TCK experience*, addresses RQ1 by discussing the participants' racist and sexist TCK experiences and their coping strategies. I offer an identity work framework that conceptualises how the participants recalibrated their identities as TCKs and explore the meaning and implications of the findings. Chapter Five – *Women of colour ATCKs doing leadership differently*, addresses RQ2 by discussing the participants' conceptualisations of leadership, and their leadership experiences and aspirations. This chapter also shows how the research process was in itself an identity work process model for the participants and explains how they internalised their leadership identity via participation in this study, resulting in a leadership development model that is shaped by collective identity work. Chapter Six – *Rethinking global leadership development*, addresses RQ3 by synthesising the findings from Chapters Four and Five and translating the implications of these for global leadership development. This chapter identifies identity tensions that global leaders could experience on their overseas assignment and proposes identity work as a fundamental tool for global

leadership development. I propose a global leadership development model that, while still a prototype, attempts to address known limitations and issues in global leadership development.

Chapter Seven – *Conclusions*, reflects on my PhD journey and my own identity work during the years of conducting this research, summarises the research findings, addresses the limitations to the study, examines the contributions to theory and practice, and identifies areas for further research.

1.8 Chapter summary

This chapter has provided insight into my background and interest in doing the research and explained the core justification for connecting the experiences of TCKs to issues of global leadership development. I introduced the aims, purpose, approach and, areas of contribution of the study. The research questions were explained, and a summary of each chapter provided. What follows is a multi-faceted argument that is driven by the voices and experiences of a group that has yet to be heard from in the extant research – women of colour ATCKs. The participants' reflections and my analysis will bring to light the racism and sexism they experienced as young women of colour TCKs. Their discussions on how these experiences shaped their identities and their leadership conceptualisations, along with the facilitated identity work during the study, highlight a different way of doing leadership. These findings, in turn, inform my propositions regarding global leadership development. This research emphasises the importance of hearing from silenced and absented voices because they are often the most important to listen to if we want to progress leadership and equity in society. The argument begins taking shape in the next chapter, Chapter Two – *Literature Review*, which examines the key bodies of literature in further detail, outlining the areas where we lack knowledge that this study seeks to address and the key theoretical frameworks informing the research.

Chapter Two – Literature Review

2.1 Chapter introduction

This research seeks to understand how the issues of racism and sexism affected the TCK experiences of women of colour ATCKs, and their leadership conceptualisations, aspirations, identities, and experiences to offer insights that could assist the development of global leaders. Therefore, this Literature Review critically discusses the key bodies of literature that relate to the research aims, which include TCK and ATCK literature, Critical Race Feminism (CRF) and anti-racist feminisms to explain the racist-sexist challenges facing women of colour, global leadership, and identity work for leadership development. Furthermore, I aim to contribute to these fields of studies and use my findings to highlight their relevance and connections to the various bodies of literature.

As ATCKs are the reason for this study, this chapter begins by discussing TCK and ATCK literature. I map out the evolution of TCK and ATCK research, provide an overview of the key findings and theories developed in the extant research, and identify the under researched areas within the literature, particularly with regards to racism and sexism as part of the TCK experience. I then focus on the challenges facing women of colour because they are also a key focus in this study. I do this by overviewing CRF and anti-racist feminisms to explore the simultaneous impacts of racism and sexism that shape many challenges for women of colour. CRF and anti-racist feminisms are two analytical lenses that later guide the analysis of my participants' experiences of racism and sexism. As the study aims to assist global leadership, I introduce global leadership research in this chapter and outline the issues related to under-prepared global leaders and the calls for further research in developing global leaders. Connecting all the above, I will also be using identity work as an analytical lens to discuss how the participants' identities were influenced and developed, and how identity work could support global leadership development.

Therefore, research on identity work for leadership development is discussed to contextualise this study. Finally, the chapter concludes by highlighting the core issues and areas where we lack understanding of which my research will explore and justifies my research questions.

2.2 Adult Third Culture Kids (ATCKs)

TCKs are children who spend significant portions of their first 18 years living internationally, typically, because of their parents' expatriate work and ATCKs, therefore, refer to adults who grew up as TCKs (Eidse et al., 2011). The term 'third culture', first introduced by Useem et al. (1963), is the unique blended cultural norms that these children develop, informed by influences drawn from both their 'home' culture and their host culture(s) to create a distinctive transient and intangible 'third' set of cultural norms. It is developed from their experiences and the relationships they form during their international stays (Eidse et al., 2011; Nash, 2020; Tan et al., 2021).

As populations became more mobile globally and more researchers explored the experiences of a mobile childhood, van Reken (2010) developed the 'Cross-Cultural Kids' (CCKs) model (Figure 1), illustrating that many other children were experiencing similar benefits and challenges to those experienced by TCKs. The subset of 'Traditional' TCKs within that model is defined as *"children who move into another culture with parents due to a parent's career choice"* (van Reken, 2010, p. 639) and is the definition adopted for this research.

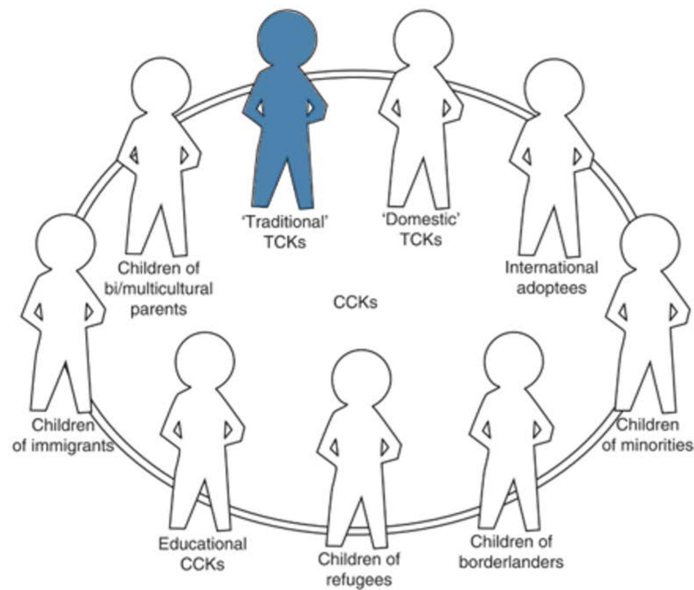


Figure 1 - Cross-cultural kid (CCK) model (van Reken, 2010, p. 640)

Most of the literature in this field privileges adolescent TCK experiences, and mainly focuses on the challenging and traumatic experiences of being TCKs (Gilbert, 2008; Habeeb & Hamid, 2021; Moore & Barker, 2012). The two key challenges identified for TCKs arising from living outside their home countries are forming their sense of identity and developing a sense of belonging (Akhund, 2022; Thomas et al., 2021; Walters & Auton-Cuff, 2009). Although studies have extensively expounded on these particular challenges and they continue to be a focus of current research, the possible causes of these challenges remain unanswered. Many studies have rationalised these challenges as outcomes of feeling othered and being marginalised for being different (Fail et al., 2004; Grimshaw & Sears, 2008; Mosanya & Kwiatkowska, 2021). However, the reasons why the differences have raised such internal conflicts are yet to be identified. Many researchers have also inferred that, because of these challenges and their international mobility, TCKs have developed a skillset suitable for international careers and global leadership. It is suggested that TCKs are accustomed to a transient lifestyle, have developed intercultural sensitivity, are able to communicate in diverse environments and have

a stronger commitment to fostering cross-cultural relationships (de Waal et al., 2020; Kadam et al., 2019; Lyttle et al., 2011).

Research focussed on ATCKs gained more attention in the last decade but remains limited. The findings in ATCK studies were, initially, speculative on their global leadership and international career potential based on their TCK experiences (Kwon, 2018; Nash, 2020; Tarique & Weisbord, 2013). The empirical findings on ATCKs that involved reflections on their TCK experiences further reinforced the TCK challenges of finding their sense of identity and a sense of belonging, and suggest that some ATCKs have lower self-esteem and experience cultural homelessness in adulthood (Fail et al., 2004; Hartman, 2022; Hoersting & Jenkins, 2011). More recently, many ATCK studies have affirmed their international career aspirations (Lauring et al., 2019; Mireka & Mäkelä, 2022; Mosanya & Kwiatkowska, 2023). Although there have been developments in ATCK research, there is still a lack of understanding of how the TCK experiences of ATCKs have influenced their identities and conceptualisations of leadership. Furthermore, the voices of women of colour have been absent within this literature.

The TCK and ATCK bodies of literature have demonstrated that identity confusion and a sense of displacement are both features of TCK experiences and impact their identity development. The questions 'Who am I?' and 'Where do I belong' often shape these studies. The following section discusses the significance of identity development and belonging in TCK and ATCK literature and highlights further areas for research on identity work with TCK and ATCKs.

2.2.1 Who am I? Where do I belong?

Most people ask themselves questions about 'who am I' and 'where do I belong' during their lifetime. For TCKs, these questions are especially significant because they live in cultural contexts different from their cultural origins during their formative years. TCKs are exposed to

cultural nuances and differences when they move to new countries with their parents and navigate diverse socio-cultural norms and expectations. TCK research suggests that frequent changes of location during their adolescence intensifies and complicates issues of identity development and forming a sense of belonging (Fail et al., 2004; Gilbert, 2008; Moore & Barker, 2012).

TCKs are often seen as outsiders in their new communities and feel marginalised because they are the different individuals in the context (Akhund, 2022). They often arrive with a range of differences both personal and physical, including their race, their beliefs, values, and norms. These are generally associated with their upbringing and phenotypical features, which are often perceived as different to the dominant cultural context of the new country. As such, they have difficulty in figuring out who they are and how they fit into their new community, at least in part because they are juggling the values of their current context versus those of their family and home culture (Fail et al., 2004; Smith & Kearney, 2016; Walters & Auton-Cuff, 2009). With each new cultural context TCKs focus on adapting, surviving, and coping with the changes of the transition (Dixon & Hayden, 2008; Harrington, 2008; Walters & Auton-Cuff, 2009).

In addition to the frequency of moving, other factors such as the type of schools attended and the cultural makeup of the TCK's family also impact their identity development and sense of belonging. Those who attended international schools were often privileged to experience multicultural exchanges with a diverse student body, compared to those who attended local schools where they were the obvious odd one out (Hartman, 2022; McGregor et al., 2013). Furthermore, TCKs from multicultural families have a more complicated understanding of their identity and belonging because they are living with their pre-existing familial cultural complexities layered with the complexities of navigating a new cultural context (Lijadi & Van Schalkwyk, 2017; Tannenbaum & Tseng, 2015).

Defining their sense of home can be complicated for TCKs. 'Home' is a shifting concept for many TCKs and they often develop a sense of cultural homelessness, especially if they experience multiple moves (Hoersting & Jenkins, 2011; Jones et al., 2022; Nette & Hayden, 2007). Researchers report that many TCKs claim that the length of time they are located in a given country does not make any difference to finding their sense of belonging, and that this sense of homelessness exists whether they are in their country of origin or elsewhere (Fail et al., 2004; Moore & Barker, 2012), which consequently may have harmful impacts on their self-esteem as adults (Dewaele & van Oudenhoven, 2009; Hoersting & Jenkins, 2011; Sears, 2011).

How TCKs develop and embrace their identities influence their approach to forming relationships. Some TCKs were found to have embraced new personas in different contexts and shifted between identities to connect with others (de Waal & Born, 2021; Moore & Barker, 2012). Others were found to be blending different cultural cues and traits into their social identity (de Waal & Born, 2021; Moore & Barker, 2012). Walters and Auton-Cuff (2009) suggest that for some TCKs who attended local rather than international schools, there appeared to be a different approach to their identity development – that of discovering their anti-identity. This involved TCKs recognising who they were not, in order to better understand their sense of self (Walters & Auton-Cuff, 2009). Unfortunately, as part of discovering their anti-identity, these TCKs tended to silence their voice to fit into their new environment, something particularly common for young women TCKs (Tannenbaum & Tseng, 2015; Walters & Auton-Cuff, 2009). Regardless of which identity development approach was embraced by TCKs, researchers concur that TCKs are typically able to connect with different people and cultivate cross-cultural relationships more effectively than non-TCKs (Kwon, 2018; Nash, 2020). Commonalities of their challenges and experiences often meant that TCKs found their voice in association with other TCKs, because they shared similar experiences and related to one another (Gilbert, 2008; Tannenbaum & Tseng, 2015; Walters & Auton-Cuff, 2009). Sears (2011) suggests that ATCKs may have often simplified their life

narratives with other adults when trying to share anecdotes of their childhoods with non-TCKs. TCKs and ATCKs tended to feel most comfortable within the TCK community – a community where they felt like insiders and where being TCK was the foundation of their identity (Sears, 2011; Walters & Auton-Cuff, 2009).

The most recent research in the field has focussed on the mental health of TCKs (Habeeb & Hamid, 2021; Thomas et al., 2021), women ATCKs (Mosanya & Kwiatkowska, 2021) and non-western TCKs (Gambhir & Rhein, 2021; Jeon, 2022; Kadam et al., 2019; Tanu, 2018; Thomas et al., 2021). These indicate that the field is developing and diversifying. However, when reviewing these studies, the themes themselves remain quite similar to much of the wider literature on both TCKs and ATCKs – the challenges of finding their sense of identity and belonging resulting in low self-esteem and cultural homelessness. The foci in these newer studies appear to not have shifted beyond examining the challenges around identity and belonging. There is still a lack of understanding of the probable causes to the challenges that keep arising in TCK and ATCK studies. The following section expands on how and why my research seeks to address these issues and areas for further investigation.

2.2.2 Further research on TCKs and ATCKs

There seems to be a void in identifying and addressing the causes of TCK marginalisation. I suggest that issues around racism and sexism could help to explain the challenges of finding their identity and belonging, particularly for TCKs who are girls of colour. This angle of inquiry is shaped by my personal experiences, as well as considering the reality of being the minority. Gender and race are socially constructed categories, which consequentially impact people's experiences and when interrogated highlight matters of privilege and oppression (Butler, 2006; Liu, 2020; Wing, 2003). The majority of the TCK and ATCK literature portrays the TCK experience

as a myriad of setbacks. While there is a strong focus on identity development, as discussed previously, there is no empirical research on how gender and race affected their developmental experiences. Yet these are two (typically) visible factors that could play a part in making TCKs feel marginalised and being 'othered.' TCKs could, thus, be marginalised for a host of reasons that relate to racism and sexism, such as but not limited to where they are from (racism), not speaking the local language(s) (racism), having a different set of values and beliefs (racism and sexism), looking different because of their ethnic genetics (racism and sexism) and how they portray their gender (sexism).

From a critical perspective, the current literature whitewashes issues of racism and sexism, making investigating these issues a motivator for my study. This study intentionally seeks to explore the racist and sexist experiences TCKs may have encountered and how they responded to these. I will do this by focusing on women of colour ATCKs because I can relate to them as a researcher, given my own experiences of racism and sexism. Next, I discuss the pervasiveness of racism and sexism in society more broadly, before discussing two of the main conceptual approaches employed in this research, CRF and anti-racist feminisms.

2.3 Challenges facing women of colour

Racism and sexism pervade modern society – overtly, covertly, individually, and systemically. As noted previously, race and gender are socially constructed and, thus, need not necessarily be inegalitarian, exploitative or oppressive in character. However, it is white supremacist cultural norms that dominate, exploit and oppress people of colour in many countries, while patriarchal perspectives on gender mean that women are almost universally seen as being the inferior or subordinate gender (Bekerman, 2020; Liu, 2020; Wing, 2003). Racism continues to be unavoidable, particularly for people of colour who deal with overt insults

and microaggressions on a recurring basis, while women experience sexism similarly (Ibarra et al., 2013; Liu, 2020; Smedley & Smedley, 2005; Wing, 2003).

Race as a concept emerged in the 16th century as a general categorising term in the English language and came to be deployed as a means of enforcing social order through which differential opportunities and inequality are structured (Smedley & Smedley, 2005; Taylor, 1998). Race is, therefore, an arbitrary identity marker that serves as a demarcation to categorise individuals and constrain them in society. Racism, although often discussed in terms of white supremacist culture against cultures of colour, also exists between cultures of colour. This is a common reaction by cultures and people of colour who have been historically oppressed. They often redeploy dominant structures of control when they secure more power relative to others within a given context (Chon, 2003; Yamamoto, 1999). As such, racism is the typical but problematic consequence of race as a social construct.

Gender is another social construct used as an identity marker to categorise people, which has produced sexism and misogyny as weapons for patriarchal beliefs to devalue any gender that is not cisgender male (Berkowitz et al., 2010; Hurtado, 1989). Gender has been equated with biological attributes, to shape roles and expectations in society. The dangers of understanding gender in terms of biology (male or female) are the essentialising of gender norms and roles and assuming that gender is binary, which Butler's (1988, 2004, 2006) theory of gender performativity dismantles. Gender performativity challenges these normative assumptions and has influenced the proliferation of gender identities and feminist research by regarding gender as a performance (Berkowitz et al., 2010; Butler, 1988; Sinclair, 2005). Gender in its initial relationship to the individual is beyond their control, because that power is given to those who are involved in the naming and claiming of the individual's 'gender' by calling them a 'girl' or a 'boy.' Gender roles, therefore, are internalised from birth, when families influence children's gender identity based on their biological sex (Butler, 1988, 2006; Eckert & McConnell-

Ginet, 2003). As the individual matures, their understanding and production of their gender is determined by their gendered acts, including the way they speak and express their identity. They might either adhere to gender expectations or reject them, which determines if they are embraced by society or punished and excluded for not conforming to the assumed gender norms (Butler, 2006). Gender performativity might seem like an individual matter because it is associated with an individual's body, but these performative acts are rendered, revised, renewed, and consolidated based on social prescriptions and proscriptions, within a particular context (Butler, 1988, 2006). For women, gender roles are often constrained by a patriarchal society that emphasises their subordination by stereotyping them to be dependent problems for society as beings who are weak, emotional and whose only value is to carry out domestic duties and emotional labour (Ibarra et al., 2013; Liu, 2020; Rudman & Glick, 2001; Wing, 2003). Sexism, like racism, is a destructive product of patriarchal norms generating a socially constructed account of gender that functions to derail the progression of women and to devalue their identities.

Women of colour, therefore, experience simultaneous discrimination from both racism and sexism, resulting in consistently harrowed experiences throughout their lifetime (Collins, 1986; Crenshaw, 2003; Wing, 2003). They are faced with the challenge of dismantling barriers forged by an imperialist white supremacist capitalist patriarchal society (Butler, 2006; Ibarra et al., 2013; Liu, 2020; Wing, 2003). The synchronous racism and sexism that women of colour endure is pernicious, often subtle, and commonplace, functioning to undermine their dignity, opportunities, and wellbeing, simply because of their skin colour and gender. Women of colour are often stalled at the bottom of society, regardless of which country they are from or are residing in (Childers-McKee & Hytten, 2015; Sugden et al., 2020; Wing & Davis, 2000). They are often ignored by society and are *"voiceless and invisible, literally and figuratively"* (Wing, 2007, p. 3). Women of colour, like everyone else, possess multiple identities. However, unlike others

such as white males, whose identity as such affords certain privileges, the cluster of identities that women of colour possess, typically lead to multiple forms of discrimination (Liu, 2020; Matsuda, 1989; Wing & Davis, 2000). The experiences of women of colour are simultaneously unique and similar in a variety of contexts. Many feminists of colour have endeavoured to shed light on the multiple systems of inequality that prejudice women of colour and many share similar roots with the works of bell hooks, Audre Lorde and Mari Matsuda, to name a few (Crenshaw, 1991; Liu, 2020; Wing & Davis, 2000).

As a feminist researcher and woman of colour, I am focusing on the simultaneous discrimination of racism and sexism for women of colour who are also ATCKs because of my lived experiences. CRF (Wing, 2003) and anti-racist feminisms (Liu, 2020) are both conceptual approaches that are relevant to this study because they frame the range of challenges that women of colour face to inform positive change, which aligns with my activism through this research. I apply a CRF lens to interrogate my participants' racist-sexist experiences and anti-racist feminisms to guide the analysis of my participants' experiences of leadership. Therefore, in the following sections, I will introduce the theory, development, and key research findings of these literatures to broadly conceptualise the myriad of oppressions that women of colour face, especially in leadership.

2.3.1 Critical Race Feminism (CRF)

CRF is an interrogative lens that centres the narratives of women of colour in discussions around marginalisation and discrimination, and gives them agency to reflect and theorise resolutions to improve their lives (Houh & Kalsem, 2015; Wing, 2003). CRF distinguishes and amplifies the experiences of women of colour from those of white women and men of colour (Wing, 2003, 2007). CRF does not have a set of guidelines for its use as an analytical lens, rather

it serves to be flexible in giving voice to diverse women of colour, allowing them to tell their narratives of discrimination. Using CRF as a lens in my study means to intentionally unearth the effects of racism and sexism on my participants' TCK experiences and allow their personal perspectives to be heard. To understand the origins of CRF, the theory of intersectionality first needs to be introduced.

Origins of CRF

The essentialism in mainstream feminism failed to relate to the realities of many women of colour, because it assumed the experiences of white middle and upper class women were the experiences of all women (Collins, 1986; Crenshaw, 2003; Wing, 2003). But as Delgado (2003) explains, *"The world of the woman of color is unique; it is not a combination of the two worlds of black men and white women"* (p. xiv). As a result, with the support of Black feminists, Kimberlé Crenshaw (1991) introduced the theory of 'intersectionality,' which provides a lens by which to understand how black women's experiences of marginalisation and oppression are not only affected by one system of oppression, such as racism, but are intersected by multiple other systems, like patriarchy and capitalism, resulting in cumulative effects of inequality. As intersectionality was popularised, other minority groups embraced the approach to understand and explain their discriminatory experiences. Intersectionality has become commonplace in identity and leadership development studies with regards to promoting diversity and understanding the intersecting identities of minority groups (Rosette et al., 2016; Shortland & Perkins, 2022; Yuval-Davis, 2006). However, it has also become a buzzword and been treated by some as merely a description of the diverse social categorisation of women's identities (McCall, 2005; Salem, 2018). Its originally intended use – to dismantle systemic discrimination and appreciate the complex identities of women of colour – is what this research seeks to adhere to.

A decade after intersectionality was introduced, CRF was developed in American jurisprudential research. CRF shares roots with intersectionality and it is an offshoot of Critical Legal Studies and Critical Race Theory because these theories did not include the role of gender and assumed that the experiences of women of colour were the same as those of men of colour (Delgado, 2003; Taylor, 1998; Wing, 2003, 2007). CRF sits at the nexus of race and gender and offers *"a race intervention in feminist discourse"* (Wing, 2003, p. 7). It privileges the use of storytelling to construct and communicate the racist-sexist experiences of women of colour, and relies on counternarratives to dismantle racist-sexist narratives of women of colour (Ward, 2021; Wing, 2003). CRF and intersectionality have similarities, and in fact, Crenshaw is named the foremother of CRF (Wing, 2003). They are both anti-essentialist and serve to reveal the multiple systems of oppression that marginalise women of colour.

Themes in CRF

CRF studies have focussed on three main areas: experiences of racist and sexist stereotyping, analysis of how women's physical appearance is often treated as a source of inferiority and analysis of racist acts by people who are themselves a member of an ethnic minority group against other minoritized people (Ikemoto, 2003; Rosette et al., 2016; Verjee, 2012). Many of these issues are prevalent in studies that focus on racism (Crenshaw, 1991; Landor et al., 2019; Smedley & Smedley, 2005), while knowledge of how women of colour experienced and/or addressed these issues is still limited.

Arising from these studies, stereotyping has been identified as a discursive and cognitive aggression that reinforces oppressive conditions for the victim and the power relations that produced these conditions (Ikemoto, 2003; Rosette et al., 2016). Ikemoto's (2003) study of a lawsuit against a white American man who catfished other men by pretending to be a single

Asian woman seeking men, illustrates the deployment of CRF to highlight sexist and racist acts. The perpetrator placed personal ads in newspapers and magazines using an image of an Asian woman, exemplifying how Asian and Asian-American women are stereotyped as *“exotically sexual, willingly submissive”* (Ikemoto, 2003, p. 252). The case shows how even the picture of a woman of colour can be exploited, vilified, and she is then rendered powerless. She was perceived by the victims to be *“scheming, duplicitous, and tyrannical”* (Ikemoto, 2003, p. 253), despite the actual woman in the photo not having any involvement in how her image was used, as it was a white man manipulating her image the entire time. Another example is that of Indo-Fijian women who wanted to play sport but were stereotyped as *“mentally ‘gifted’, but physically ‘weak’”* (Sugden et al., 2020, p. 778), as well as softer and kinder people, to imply that Indo-Fijian women are not sporty. Sugden et al. (2020) established that there was limited knowledge of women’s participation in Fijian sport, and by using CRF as a lens to analyse their participants’ lived experiences they were able to reveal the stereotypes pervading the women’s realities and dismantle the assumptions around their ability to play sport. Stereotyping for many women of colour diminishes their identities and undermines their self-worth.

Women of colour are often made to feel othered simply because of how they look, resulting in many of them instinctively equating their immutable characteristics with being inferior (Caldwell, 2003; Montoya, 2003). As explained, women of colour are doubly marginalised for both their race and their gender, both of which are often physically obvious. However, as established earlier, race and gender are social constructs and the repercussions of racism and sexism have rendered physical features a target of discrimination. Stereotypes and assumptions about a person’s race and gender emerge when their phenotypical features are associated with these arbitrary identity markers. In many CRF studies, women of colour often identified their race and their physical features as the reasons they were mocked and othered. Montoya (2003) reveals an observation that many women of colour share: *“By the age of seven, I was keenly*

aware that I lived in a society that had little room for those who were poor, brown, or female. I was all three" (p. 72). At a young age, she discerned that she was at the bottom of the hierarchy in her socio-cultural context. As a defence mechanism, women of colour often try to mask their authentic selves by changing their appearances and accents to be more accommodating for society (Montoya, 2003; Murji & Solomos, 2015; Wing, 2015). This form of masking is one that can turn into self-hate because doing so diminishes the woman's sense of self and their individuality, in the hopes of avoiding the humiliation of being involuntarily unmasked by the dominant culture (Caldwell, 2003; Childers-McKee & Hytten, 2015; Montoya, 2003).

Yamamoto's (1999) theory of simultaneity also resonates with many ethnic minorities. The theory, rooted in postcolonial and feminist legal theory, posits that historically oppressed groups redeploy dominant structures of control and adopt oppressive attitudes toward new minority groups (Yamamoto, 1999). By redeploying the same power structures that oppressed them, the averseness to difference is reinforced, rather than confronting and learning to welcome differences. This was exemplified in two cases of online bullying where an El Salvadorian-American sent hateful messages to Asian-Americans and a Taiwanese-born Asian-American sent threats to Hispanic-Americans (Chon, 2003). The colour-on-colour incidents reinforce and magnify the root of racism – intolerance against difference. However, the interracial conflict between ethnic minority groups which arises to foster differentials of power between them arises fundamentally in the context of white supremacy and stereotyping (Yamamoto, 1999). Laying a CRF lens over these incidents, then, serves to expose the multiplicity of harm that some groups of women of colour face when their gender and race are deemed inferior by other people of colour who are dominant to the cultural context (Chon, 2003).

Other uses of CRF

While the key themes identified by those deploying CRF are located within the field of jurisprudence, the lived experiences they explore nonetheless have wider relevance to many women of colour. Since its inception CRF has aspired to be multidisciplinary. CRF is becoming a lens to interrogate racist-sexist discriminations against women of colour, to deconstruct the assumptions and biases about women of colour that have been derived because of race and gender being socially constructed, and to inspire activism in finding solutions to alleviate the plight of women of colour. There is growing use of CRF by (mostly) women of colour educational researchers at all levels (primary to higher education), to expose the systemic inequality in education and to reform educational curricula, particularly for young girls of colour (Berry, 2010; Childers-McKee & Hytten, 2015; Flores & Garcia, 2009; Verjee, 2012). Beyond jurisprudence and education, CRF is being used to bring silent voices to the collective discourse on racism and sexism, to expose the racist-sexist experiences of women of colour in a variety of contexts, and to advocate for collective anti-racist and anti-sexist social action for women of colour (Clark & Saleh, 2019; Henry, 2021; Sajnani, 2012; Sugden et al., 2020). Anti-racist feminisms, which I turn to in the following section, complement CRF by examining the racism and sexism that women of colour experience in leadership, exposing the whiteness in leadership theories and offers collective practices that function to dismantle the imperialist white supremacist capitalist patriarchal ways of leading.

2.3.2 Anti-racist feminisms

Anti-racist feminisms focus on dismantling the interlocking forces of oppressions against women of colour, originating from women of colour and having evolved to support everybody to achieve their potential (Collins, 1986; Crenshaw, 2003; Liu, 2020). Liu (2020) considers anti-

racist feminisms as a conglomeration of the diverse views and stances held by various international movements (including Black, Middle Eastern, Asian, and Indigenous movements) that seek to challenge a myriad of oppressions. They strive to dismantle the essentialism of western feminisms, because these feminist movements pertained mainly to white middle and upper class women who assumed their experiences reflected those of all women (Collins, 1986; Crenshaw, 2003; Wing, 2007). However, many women and people of colour struggle to relate to the plight of white women in mainstream feminist movements and instead found community via strategic essentialism, which allows *"women of colour to find solidarity"* (Liu, 2020, p. 107) with other diverse groups of people. Whilst they do not have homogenous identities, they unite in their shared lived experiences of systemic injustices and structural oppression (Liu, 2020; Mohanty, 2003). Different factors and contexts influence the privilege, discrimination, and oppression that minorities face, but there is a shared burden to bear and commitment to challenging the imperialist white supremacist capitalist patriarchy, which are emphasised by anti-racist feminisms (Liu, 2020).

Liu (2020) uses anti-racist feminisms to unravel the imperialist white supremacist capitalist patriarchal perspectives that underpin leadership theories and practices in the pursuit of redeeming leadership. Anti-racist feminisms challenge systems of power and interrogate ideas around being a 'leader' within different cultures, so as to resist dominant power systems that marginalise and silence women of colour and other minority groups (Liu, 2020). Racial and gender biases are embedded in many leadership theories and categorisations, because knowledge on leadership has often been shaped and theorised with predominantly white patriarchal heroic perceptions (Ladkin & Patrick, 2022; Ospina & Foldy, 2009; Rosette et al., 2008). White discourse is a salient feature in the leadership literature. Insights from studies based on non-white groups and their conceptualisations of leadership remain largely absent in mainstream leadership knowledge, because these researchers often have different ontological

and epistemological assumptions and leadership research, generally, holds western whitewashed assumptions on dominant definitions of leadership (Liu & Baker, 2016; Ospina & Foldy, 2009). When leadership studies fail to consider gender as well as race, their insights perpetuate the essentialism of women's experiences, silence voices of women of colour and hinder their progression to leadership positions (Ospina & Foldy, 2009; Rosette et al., 2016). In leadership, many white men consider women's rights only when it furthers their imperialist white supremacist capitalist agendas. Additionally, as white women move further up the leadership ranks, some forego supporting efforts that could dismantle the racial structures from which they benefit (Chen, 1999; Liu, 2020). Anti-racist feminist resistance, thus, pushes existing leadership hierarchical paradigms and individualised leader identities towards more collective efforts of effecting social justice (Liu, 2020; Ospina & Foldy, 2010).

Liu (2020) argues that anti-racist feminisms are not labels but practices – one is not an anti-racist feminist, one does anti-racist feminisms. In line with this, she offers a range of practices that are rooted in work by fellow anti-racist feminists (Crenshaw, 1991; Yuval-Davis, 2006; Zinn & Dill, 1996). These include, building solidarity, developing self-definitions, making love the foundation of resistance, and reviewing language use; all of which help to gain a wider reach through grassroot communities. Seeking and forming alliances with others, especially those who have been silenced, can build solidarity for the collective struggles resisting the imperialist white supremacist capitalist patriarchy (Liu, 2020). When women and people of colour develop new self-definitions they are rejecting white hegemony and its racist and sexist stereotypes, whilst reclaiming their full humanity and agency (Rosette et al., 2016; Sinclair, 2005). This should all be done based on love, rather than domination and power over another in relationships; to emphasise that care, acceptance and responsibility bolster social transformation (Liu, 2020). White hegemony influences the language and racialised connotations that marginalise individuals and communities that are being oppressed, requiring

more voices across multiple languages to effect social justice at a grassroots level (Lugones, 2006). Engaging in these practices could shift the tides in practising leadership and move towards *"interconnected processes of social transformation"* (Liu, 2020, p. 126) that focus on decolonising our minds to relate with others and build bonds of love and solidarity, and, ultimately, reimagine leadership free from the shackles of imperialist white supremacist capitalist patriarchy.

Redeeming leadership

By decolonising our minds, Liu (2020) alludes to bell hooks' concept of self-love for women and people of colour to reclaim their self-definitions, free themselves from the stereotypes that bound their identities and heal from their self-denial. This applies to leadership because it is still *"overwhelmingly accorded to white, cis-gender, heterosexual, elite-class and able-bodied men"* (Liu, 2020, p. 127). By decolonising our minds, we begin the work of dismantling dominant constructions of the ideal leader and avoid falling into the trap of essentialism (McCall, 2005; Rosette et al., 2008).

As these communities grow and consciousness-raising spaces expand, they develop a joint commitment to social justice. Through relationships founded on solidarity between different minorities (examples include queer, Black, disabled), diverse women can become allies against the imperialist white supremacist capitalist patriarchy, collectively recognising both their shared and distinctive struggles. In doing so, they decentre domination, recognise those in the peripheries and find redemption together (Liu, 2020; Ospina & Foldy, 2010).

To reimagine leadership is to relinquish the existing ideals of leadership that are defined by the imperialist, white supremacist, capitalist, heroic, and patriarchal norms. It refocuses the concept of leadership away from the individual to the context in which leadership is being

exercised, where outcomes are collaboratively achieved through bonds of criticality, respect, and love, even if there is struggle and debate (Liu, 2020). Such initiatives offer an alternative perspective on leadership and different ways to relate with others to exercise leadership, thereby, moving leadership further away from heroic individuals and emphasises that leadership can be exercised within marginalised communities (Fletcher, 2004; Ladkin & Patrick, 2022; Ospina & Foldy, 2009; Sinclair, 2007).

Anti-racist feminisms are radical approaches in leadership discourse with respect to understanding and reimagining leadership, because there are still only a small group of leadership scholars interrogating how race and gender, simultaneously, affect leadership theorising (Ladkin & Patrick, 2022; Liu, 2020; Ospina & Foldy, 2009). As a feminist woman of colour, I support these practices and find them to be relatable and restorative in understanding my experiences of leadership and joining the movement in dismantling leadership's roots in imperialist white supremacist capitalist patriarchy.

Given that the study is aiming to contribute to global leadership, I discuss the global leadership literature in the following sections, identifying the specific areas that my study will be able to contribute to, and intersecting and explaining the role that identity work could have in global leadership development.

2.4 Global leadership

There is an ongoing demand for capable global leaders because globalisation continues to present challenges increasingly related to the complexity and diversity in organisations (Cotter, 2022; Hruby et al., 2022; Huesing & Ludema, 2017). With the continued advances in technology and, especially the recent global pandemic, global leaders need to be prepared to lead in both physical and virtual environments, which requires these leaders to have a strong sense of self-

awareness, adaptability, and ability to connect with different people (Cotter, 2021; Zander, 2020). Global leadership is the enactment of influential processes and actions to achieve goals in a context characterised by significant levels of task and relationship complexity across international boundaries (Reiche et al., 2016). While a global leader holds a formal leader role, global leadership emerges through collaborative processes involving the collective efforts of sharing knowledge, mitigating challenges and working together to achieve organisational goals, in a cross-cultural context between the global leader and the host country colleagues (Black et al., 1991; DeNisi, 2007). The ambiguous contexts of global leadership are often more challenging than domestic leadership, because global leaders grapple, simultaneously, with different customs, cultures, perspectives, ways of working and living, and they attempt to adapt to the changes by learning the new cues, systems and expectations both in the new workplace and the new social environment (Cotter, 2021; Mendenhall et al., 2018).

The literature in global leadership, since the late 1970s, has established that the experiences, albeit demanding and challenging, can be transformative for global leaders because working and living in a new culture broadens their worldviews and, oftentimes, expands their sense of self (Bennis & Thomas, 2002; Black et al., 1991; Cotter, 2021). These profound effects illustrate the sustained interest of studying global leadership, and its development, as distinct from other forms of leadership (Mendenhall et al., 2018; Zander, 2020). Interestingly, a recurring theme in the extant literature is the lack of preparation for global leaders for these experiences (Black et al., 1991; McCall & Hollenbeck, 2002; Tahir, 2022). The literature reports that global leaders often struggle to transition into new countries and cope with the subsequent wider socio-cultural issues, which cumulatively impact their adaptability, their performance and their identity (Jokinen, 2005; Lo & Nguyen, 2023; Mendenhall & Oddou, 1985).

The repercussions of sending under-prepared global leaders on overseas assignments are damaging for both the organisation and the individual. Poor performance can be costly

financially and have negative impacts on the organisation's reputation, as well as the leader's wellbeing (Fisher & Härtel, 2003; Tahir & Egleston, 2019; Walker, 2018). Poor performance often results in a hasty termination of the assignment. As a consequence of these problems practitioners and scholars agree that developing global leadership is important for organisations to compete at a time when multi-national organisations and cross-cultural partnerships are the norm (Mendenhall et al., 2018; Reiche et al., 2016).

Many global leaders report that their best learning came through lived and on-the-job experiences and challenges (Bennis & Thomas, 2002; Bird & Mendenhall, 2016; McCall & Hollenbeck, 2002). However, these experiences cannot be credibly replicated in a training or development programme because most leadership learning occurs through doing, i.e., personal and work experiences (Carroll & Levy, 2010; Hammond et al., 2017). There is an apparent lack of development and preparation for global leaders on the realities of living and working in a new country, before and during their overseas assignment. Furthermore, the existing training predominantly centres on the professional work and cultural basics of the host country (Hruby et al., 2022). Many studies emphasise that families of the global leader are not prioritised and there is little understanding of what moving to the new country could mean for them (Lo & Nguyen, 2023; Salicru et al., 2016; Tahir, 2022). There, therefore, appears to be an absence in current preparation efforts with addressing the realities of moving, living and trying to adapt cross-culturally. Some scholars suggest a multi-phase approach to global leadership development that begins at the pre-departure phase, continues at different times during the overseas assignment and upon repatriation (Hruby et al., 2022; Tahir, 2022; Tahir & Egleston, 2019). This suggestion exemplifies the need for support, particularly, during the overseas assignment where the global leader needs guidance with adjusting their frame of reference and coping with the rising tensions. Oddly, despite the call for more investment from organisations into global leadership development and different foci when developing global leaders, there is a

vacuum in the literature around designing global leadership development programmes (GLDPs) and the practices of current GLDPs (Hruby et al., 2022; Mendenhall et al., 2018).

2.4.1 Global leadership development

To date, much of the research and development opportunities for global leadership focuses on competency creation, rather than navigating the nuanced challenges that come with living in a different cultural context (Hruby et al., 2022; Jokinen, 2005; Osland & Bird, 2018). Moreover, many of the suggested development programmes have not been empirically tested and they are prescriptive in tone and tend to be context-free (Hruby et al., 2022; Mendenhall et al., 2018). These programmes also do not capture the insightful experiences of previous global leaders to provide support for future global leaders with the potential confrontations that could impact their sense of self (Adams & van de Vijver, 2015; Thomas et al., 2021). Centrally, it appears that the existing models fail to address the identity challenges that might arise because the global leader comes from a different way of living, with a potentially different set of values and beliefs compared to the norm of the new context. A beneficial programme should challenge participants with *“different ways of being and doing”* (Mendenhall et al., 2018, p. 264), offering reflective opportunities to examine instances where participants’ contexts contrasted with their beliefs and assumptions.

There is a consistent message throughout the literature that GLDPs shift beyond a competency orientation and integrate other methods and points of focus (Han et al., 2022; Hruby et al., 2022; Salicru et al., 2016). To respond to this message would require shifts in perspectives for global leadership development practitioners. Global leadership is a sociocultural process; hence the emphasis should be on the negotiation of the interactions and relationships developed both in and out of the workplace and the impacts on the individual’s identities, beyond their

leader identity. Given that the repercussions of under-prepared global leaders are damaging to both the organisation and the leader, the literature has illustrated that there is a lack of investment from multinational organisations in high-quality GLDPs that focus on ways to adapt, anticipate, and cope with the potential challenges to the global leader's identities.

Cotter (2022) has introduced identity work into the GLDP discussion and suggests using the international experience as a way to develop the individual's leader identity during the global leader's overseas assignment. I agree that doing identity work could be beneficial for global leaders and addresses the missing components of GLDPs, yet it is still an underdeveloped discussion within the global leadership research. The global leadership literature has discussed the challenges to self (Hutchings et al., 2012; Mendenhall & Oddou, 1985; Tahir, 2022), but the role of identity work is still limited in global leadership literature. Leaders need to understand how their identities are produced and reflect on what comprises these identities in order to connect with their group of followers (Hammond et al., 2017; Yip et al., 2020). Global leaders would, therefore, ideally need to understand how their identities are shaped and influenced to adapt cross-culturally, connect with others, support their families and to lead effectively. As such, I provide an overview of identity work for leadership development in what follows and explain its relevance to my study.

2.5 Identity work for leadership development

Understandings about how people become leaders and pursue a leader role are often informed by identity theory, where a leader identity is developed as part of someone's core identity through self-recognition of their leadership aspirations and developing a sense of purpose about why they want to engage in leadership (Ely et al., 2011; Hogg & Terry, 2000; Lord & Hall, 2005). A leader identity is the degree to which an individual sees themselves as a leader

(DeRue & Ashford, 2010) and it is anchored to their sense of purpose, which is *"most effective when they pursue purposes that are aligned with their personal values"* (Ely et al., 2011, p. 476). Over time, an individual begins to internalise a leader identity as their actions and assertions for leadership are negotiated and validated through relational and social processes to influence how they see themselves, how they are seen by others and how they are seen as a leader (DeRue & Ashford, 2010; Ely et al., 2011). Having a sense of purpose challenges individuals to move outside of their comfort zones and face their fears to connect with others, be on a journey of achieving their purpose, and thus, finding greater meaning in their work (Ely et al., 2011; Ibarra et al., 2013; Jung & Avolio, 2000). However, for new leaders and minority leaders, internalising a leader identity can be a challenge, because they often feel like imposters and feel the need to suppress a valued identity (Clance & Imes, 1978; Yip et al., 2020). When an individual accepts a leadership position, they draw on the identities they hold to access their knowledge and experiences that are relevant to their leadership context and apply them to their new position, something that is not always easy for new and minority leaders (Ely et al., 2011; Sinclair, 2011; Yip et al., 2020).

Many leadership development scholars argue that leadership development involves identity development because to be an effective leader requires someone to understand who they are and the values they hold (Carroll & Levy, 2010; Sinclair, 2011). Leadership development programmes have been described as spaces to facilitate identity transition and foster the emergence of new leadership options (Carroll & Firth, 2021; Nicholson & Carroll, 2013; Petriglieri, 2011). Through identity work, individuals examine their fears and understand the ideologies and structures that may constrain them to continue their leadership development (Carroll & Levy, 2010; Meister et al., 2017; Sinclair, 2011). By doing identity work, leaders can reflect, communicate with, and learn from one another about their multiple salient identities to see how they perceive themselves and how others perceive them, which could lessen their

tensions. Collectively, identity work could encourage leaders, especially new leaders and minority leaders, to take up activities that are critical to their success and make connections with others to advance their visions by building a community (Carroll & Firth, 2021; Ely et al., 2011; Jung & Avolio, 2000). Logically, all this implies that identity work is also important for global leaders, yet the literature on GLDPs suggest this is not the case. Undergoing facilitated identity work is likely to help global leaders critically unpack their assumptions to understand how they view their realities, gain perspective on the conflicting pressures they face in negotiating who they are, understand how others perceive them, anticipate any challenges they might face before they are sent overseas and to find ways to resolve any threats to their identities while they are on assignment.

2.6 Studying women of colour ATCKs

Exploring issues of racism and sexism as part of this research may help to better understand the marginalisation involved in TCKs feeling 'othered' highlighted throughout the literature. Women of colour ATCKs are, therefore, potentially important research participants because the focus of the previous studies has been on adolescent TCKs without giving attention to issues of gender and race. ATCKs may also have a greater ability to recognise the underlying factors shaping their adolescent challenges, as well as the range of language to explain them. Many ATCKs have also been doing identity work subconsciously from adolescence because their identities tend to be challenged as they try to integrate into a new cultural context and connect with new people from whom they differ (Dixon & Hayden, 2008; Fail et al., 2004; Walters & Auton-Cuff, 2009). Identity development and self-definition, however, are not limited to adolescence and are an ongoing negotiation into adulthood (Ashforth & Schinoff, 2016; Petriglieri, 2011; Sinclair, 2011). These processes are heightened during adolescence because these are the

formative years when the foundation and frames of identities are a major focus for individuals, especially for TCKs who often face hurdles in receiving social validation because their sense of difference is much stronger. These absences and silences on the impact of racism and sexism on TCKs and their identities, particularly, young women of colour TCKs gave rise to the first research question, which asks *'Did racism and sexism affect the TCK experiences of women of colour and if so, how?'*

ATCKs themselves exhibit cross-cultural literacy and have been honing strategies to form cross-cultural relationships, adapt into new socio-cultural contexts and survive challenging experiences with resilience, which suggest they are potentially well-suited to global leadership and international careers (Kwon, 2018; Mendenhall et al., 2018; Nash, 2020). They are a population that frequently meet the requirements of candidates for international work assignments, because they are often highly educated, multilingual, flexible and adaptable with moving overseas and interculturally competent (Bonebright, 2010; Mendenhall et al., 2018; Tarique & Weisbord, 2013). However, to date the leadership potential of ATCKs in the global leadership space has remained unexplored. Therefore, my second research question asks, *'What leadership conceptions, aspirations, identities, and experiences, if any, do women of colour ATCKs have and what factors inform these?'*

As organisations are becoming more global and cross-cultural work is normalising, it is timely to explore the benefits that women of colour ATCKs could provide for an internationally expanding workforce (Bonebright, 2010; Nash, 2020; Tan et al., 2021). Global leaders have reported that they are underprepared prior to international assignments (Caligiuri et al., 2009; Hruby et al., 2022; Mendenhall et al., 2018). Thus, learning from ATCKs is beneficial to global leadership development because ATCKs have ample personal international experiences with regards to international transitions, and these connections directed the third research question,

which asks, *'What can we learn from the experiences of women of colour ATCKs that can assist the development of global leaders?'*

TCKs have experiences that generate knowledge and skills, including how to do identity work, which could help global leaders. Global leaders might be seen as outsiders both in and out of the workplace because they have a range of differences, ranging from their race, beliefs, and norms. Like TCKs, these can bring challenges to their sense of self and belonging. In addition, global leaders bring more than their leader identity when they move overseas, they will be bringing their whole selves.

2.7 Chapter summary

This chapter has discussed the relevant areas of literature that shape and inform this research. The key findings on TCKs and ATCKs revealed a lack of attention to issues of racism and sexism. I then explained the key challenges for women of colour using CRF and anti-racist feminisms. The current state of global leadership was reviewed, identifying the shifts needed to advance GLDPs, highlighting that identity work could be relevant to global leadership development. Informed by the range of literature reviewed, this study aims to share the participants' lived narratives of racism and sexism to shed light on the barriers and prejudices that influenced their TCK experiences and the ongoing impacts on their careers and leadership experiences. Moreover, applying the lessons learned from women of colour ATCKs could help to inform global leadership development research and practice and provide insight into the challenges that global leaders might encounter on their international assignments. This chapter has provided the background that shaped my argument and research questions. Before I address the research questions, I will explain how I designed this study in the next chapter (Chapter Three – *Methodology*). There, I will explain my methodological choices, my philosophical

assumptions, my research design, data collection and analytical processes to achieve the aims and answer the research questions.

Chapter Three – Methodology

3.1 Chapter introduction

This study has been motivated by my lived experiences as a woman of colour ATCK, and the identified areas within the TCK, ATCK and global leadership literatures where we have a lack of understanding, which have directed my research questions. The research questions are:

> *RQ1. Did racism and sexism affect the TCK experiences of women of colour and if so, how?*
>
> *RQ2. What leadership conceptions, aspirations, identities, and experiences, if any, do women of colour ATCKs have and what factors inform these?*
>
> *RQ3. What can we learn from the experiences of women of colour ATCKs that can assist the development of global leaders?*

To address the research questions and achieve the aims of this study, I have made methodological choices that align with my positionality and pursuit for social justice, both during and because of my research. This chapter, therefore, addresses how the study was designed and conducted.

In this chapter, I first introduce my philosophical assumptions, followed by the rationale for the research design, ethical considerations, and data collection process. The data analysis process is explained, before concluding with an evaluation of the academic rigour of the methodology.

3.2 Philosophical assumptions

I wanted to undertake qualitative research to learn from other women of colour ATCKs about how racism and sexism impacted their TCK experiences, how their conceptualisations of leadership and their identities have been shaped, and to then synthesise the value of these insights for global leadership development. Based on these considerations, this study was framed by a relativist ontology, a social constructionist epistemology and an anti-racist feminist axiology. The following sections outline my ontology, epistemology, and axiology as a researcher in this study.

3.2.1 Relativist ontology

Ontology relates to how our reality is conceived and it informs the research approach. Ontological perspectives sit on a spectrum that help researchers formulate their assumptions about what can be studied (Bryman & Bell, 2011; Coghlan & Brydon-Miller, 2014; Crotty, 1998). Relativist ontology, on one end of the spectrum, sees reality as based on an individual's experiences at a given time and place, rather than being fixed (Crotty, 1998; Cunliffe, 2010; Lohse, 2016). Relativist research is focussed on people and aims to develop concepts and models that explain their knowledge, values, beliefs, and practices that frame how they view the world (Crotty, 1998; Moon & Blackman, 2014). Realist ontology is at the other end of the spectrum and proposes that there is one single reality, independent of subjective perception (Coghlan & Brydon-Miller, 2014; Crotty, 1998; Moon & Blackman, 2014).

I drew on a relativist ontology because this research is focussed on understanding the different realities of women of colour ATCKs at different times in their lives, including their views, assumptions, and values. With a relativist ontology, I understood that even though I grew up as a TCK and that I am a woman of colour, all of which motivated my research, the participants had

unique lived experiences that gave them their own sense of reality. Adopting this perspective meant that I was open to exploring these differences. Whilst relativism suited this research, I was aware that the views and insights presented were subjectively based on the participants' individual perceptions of their reality and my subjective interpretation of their insights. However, this did not mean that the research design and data analysis were developed without any guidance from theory and methodological structure.

3.2.2 Social constructionist epistemology

Epistemology relates to how we create knowledge and influences how researchers frame their research contribution to knowledge (Bryman & Bell, 2011; Coghlan & Brydon-Miller, 2014; Schwandt, 2000). As with ontology, approaches to issues of epistemology comprise a spectrum of perspectives to inform the research process (Coghlan & Brydon-Miller, 2014; Crotty, 1998; Schwandt, 2000). The spectrum spans from objectivism – where meaning exists within an object independent of the subject, to social constructionism – where meaning is created from the interaction between subject and object, and to subjectivism – where the subject imposes meaning on the object (Crotty, 1998; Moon & Blackman, 2014).

A social constructionist epistemology best suited this research because it is consistent with a relativist ontology, highlighting that although the TCK reality was relative to the individual, how we understood that reality is constructed and defined is through shared experiences with other people. Social constructionism suggests that meaning-making is a collective action, developed through social interactions in different contexts (Crotty, 1998; Schwandt, 2000). The participants in this study were empowered to construct a diverse and shared understanding of being women of colour ATCKs by reflecting on their lived experiences together and they

collaboratively explored their leadership conceptualisations and aspirations. In doing so, they engaged in identity work and, thereby, socially constructed their sense of reality.

3.2.3 Research axiology

Axiology relates to what researchers value, which influences their methodological choices (Bryman & Bell, 2011; Saunders et al., 2012). A researcher's axiology is influenced by their ontology and epistemology. This research is value-bound because I am a woman of colour ATCK and was, thus, both a knower and a researcher (Bryman & Bell, 2011; Saunders et al., 2012). It was because of my ATCK lived experiences and curiosity about the lived experiences of other women of colour ATCKs that I conducted this study. I began this exploratory journey in my Master's thesis by studying the experiences of young women TCKs and their leadership aspirations. As I matured, both as a researcher and a woman, my curiosity about women of colour ATCKs and their experiences amplified. The research is, therefore, influenced by my interest in using the lessons from their lived experiences to inform global leadership development. For me, the value of doing this research is to highlight the experiences and lessons that can be learnt from a group that is routinely underrepresented (women of colour ATCKs) to support progressive social change. Next, I explain the influences which shaped the research design.

3.3 Research design

The research design was framed with a feminist, race-based focus to guide the research process to provide insights that responded to the research questions. The design aimed to create a safe space for the participants to reflexively share their narratives to dismantle assumptions

of their identities by contributing to further discourses of racism and sexism (Houh & Kalsem, 2015; Pillow, 2003; Wing, 2003).

A qualitative paradigm was adopted because the study focussed on the participants' collaborative sense-making process of their complex ATCK realities (Bryman & Bell, 2011; Cunliffe, 2010; Höijer, 2008). Qualitative research was the appropriate paradigm for this study because I was concerned with the process of acquiring knowledge and giving voice to an overlooked group of women, rather than testing a hypothesis (Bryman & Bell, 2011; Cunliffe, 2010; Saunders et al., 2012). Furthermore, I was the instrument of inductive data analysis in making sense of the participants' reflections (Bryman & Bell, 2011; Cunliffe, 2010; López & Parker, 2003). The qualitative research approaches used were practical and emancipatory action research (Bunning, 1994) and insider research (Brannick & Coghlan, 2007). These were chosen to assist in liberating the participants from their racist and sexist experiences as woman of colour ATCKs and to form a collective with me, to comment on and inform the global leadership development prototype. The relevance of action research and insider research to this study will be explored in further detail in the next sections.

3.3.1 Action research

Action research seeks to improve organisational and human worlds through collective self-inquiry and the creation of solutions for social change and public learning (Bunning, 1994; Kemmis & McTaggart, 1988; Waterman et al., 2001). Likewise, this study sought to contribute to organisational learning for global leadership development and offer insights from women of colour ATCKs, a group that is insufficiently understood in the research domain. Action research is distinctive amongst other approaches because it "*represents a transformative orientation to knowledge creation*" (Bhatnagar, 2016, p. 342) and this is why I used it. I wanted the participants

to be actively involved in the research process with me, as well as gain value from their participation through potential personal development and transformation. They, however, were not involved with writing the thesis, because this was part of my requirements to complete the PhD.

There are three key types of action research: technical, where the researcher is the expert leading the research; practical, where the researcher encourages participation and self-reflection; and, emancipatory, where the responsibility of the study is shared amongst the researcher and the participants in collaborative efforts (Bunning, 1994; Zuber-Skerritt, 1996). A combination of practical and emancipatory action research were adopted in this study because the focus was on self-reflection and collaboration for social change (Bunning, 1994; Houh & Kalsem, 2015).

Through this combined approach, the participants were able to share their experiences and use their insights to inform the global leadership development prototype with me. I was, also, able to be involved in the collective, which was critical because of my own TCK lived experiences. As reflecting on their lived experiences and collaboration were part of the research process, I chose to embed leadership development via identity work into the research design. I wanted the participants to also benefit from participating in the study. Thus, I chose to facilitate their identity work process with the hope that it could assist in emancipating them from their experiences of discrimination. In doing so, their participation in the study involved working towards being liberated from their discriminatory TCK experiences, internalising a leader identity, and becoming empowered social change agents paving the way and creating space for other women and minorities in their workplaces, which is discussed in the subsequent chapters.

3.3.2 Insider research

As the research is motivated by my personal lived experiences as an ATCK, the relevance of insider research needs to be acknowledged for this action research study. Insider research is often concerned with studying one's own organisational contexts or communities where the researcher is a member and native to the setting (Brannick & Coghlan, 2007; Coghlan, 2001; Greene, 2014). In this case, I am a member of the group that I am studying – a woman of colour ATCK. Insider research is common in action research projects because the researcher is often already embedded in the context and comes to the research project with insights to engage in inquiry, reflection and theorising about the project that generates individual and organisational learning (Brannick & Coghlan, 2007; Coghlan, 2001). As such, insider action research for this study is applicable, because I was able to understand the experiences of the participants given my own lived experiences (Brannick & Coghlan, 2007; Coghlan, 2001; Greene, 2014). Moreover, insider action research aligned with my chosen epistemology, because I could relate to and make sense of their narratives and facilitate their collaboration in the study to foster emancipation through reflexive awareness for both the participants and myself (Brannick & Coghlan, 2007; Johnson & Duberley, 2003).

Although insider research is relevant to action research projects, and especially for this particular study, it does come with a range of challenges with regards to having insider pre-understanding, access, duality of being a member in the context and a researcher, and the organisational politics within the context to frame the inquiry process (Brannick & Coghlan, 2007; Coghlan, 2001). I acknowledged and understood these issues around insider research, with only challenges around organisational politics being irrelevant because the research was not based in a specific organisation.

Pre-understanding refers to the researcher having an established understanding of the language, jargon, behaviours, and history of the context due to the researcher's personal

experiences (Brannick & Coghlan, 2007). Although advantageous in developing rapport with participants and in driving the inquiry process, pre-understanding poses challenges regarding the depth to which the researcher probes and delves into finding out more from the participants, as an outsider would when conducting the same research study (Brannick & Coghlan, 2007; Coghlan, 2001; Reinharz, 1992). As an insider, the researcher either has the potential to better understand their participant's realities based on their existing knowledge and lived experiences or they might miss opportunities that offer alternative ways of framing the insights, because of pre-existing assumptions (Brannick & Coghlan, 2007).

Issues around access include the ability to get into the community of study to conduct the research and gain access to the relevant people, documentation, data and meetings that shape the development of the study (Brannick & Coghlan, 2007). The main issue, within an action research context, is the socio-political perception of the research topic, which could deter people from participating in the study (Brannick & Coghlan, 2007; Coghlan, 2001).

Role duality refers to the roles that researchers balance as both a member of the community of study and as an observer (Brannick & Coghlan, 2007). Although being a member has the advantages of being motivated to influence change and feeling empathy with the participants, the researcher also runs the risk of possibly making flawed conclusions. Particularly in action research, as the researcher closely collaborates with their participants (Bunning, 1994). Therefore, the researcher needs to constantly review and maintain clarity on their roles in the research.

Insider research has been criticised for not conforming to academic standards of rigour, because of its subjective nature with the researcher's personal and emotional investment (Alvesson, 2003; Brannick & Coghlan, 2007; Coghlan, 2001). However, it has also been argued that it is a valid and useful approach to complement traditional approaches, because insiders are able to intuitively connect with the group being studied compared to outsiders (Brannick &

Coghlan, 2007; Coghlan, 2001; Merton, 1972). That said, it is important that the researcher accompanies their inquiry process with rigorous introspection and reflection to maintain transparency and address underlying assumptions. How these considerations were addressed are detailed in section 3.6 *Academic rigour* section of this chapter and my personal narrative in Chapter One – *Introduction*. The next section highlights the ethical considerations taken into account when making decisions in this research.

3.3.3 Ethical considerations

Conducting this study presented a range of ethical concerns for myself and the participants, which included confidentiality, safety of the participants and bias in the research process. A low-risk ethics application was submitted before the study began, and approval was received on 29 November 2019 (Appendix One – *Ethics letter*). To present the findings whilst maintaining participant anonymity, I used pseudonyms for the participants and summarised their personal backgrounds to ensure they are not identifiable.

To ensure the participants understood the requirements of the study and the safety of participating, a statement informing them that the project's ethical dimensions had been peer-reviewed and deemed to be low risk was included in the information sheet they received (Appendix Two – *Information sheet*). Throughout the data collection process, the participants had autonomy to freely participate and leave at any point. I was transparent about the expectations of participation during recruitment and each time we met as a focus group. They were also assured at the start of each session that they could request the recording of the session to be stopped at any time.

When I developed the research questions, I recognised that they could potentially be triggering because to respond to them, the participants may relive their past traumas, as they

recalled their experiences of racism and sexism. This could have been an even larger risk when reflecting in a group setting with strangers. To address these risks, I shared my experiences with the participants in our introductory focus group session to be transparent with them. If I was going to ask them to be vulnerable, then I needed to do the same. We also co-created a set of community rules, listed below, to keep us accountable and to protect our safety at each session:

1) *This is a confidential and safe space.*
2) *Be respectful of one another.*
3) *Be patient with one another.*
4) *Everyone is allowed and encouraged to speak their truth.*
5) *There are never any wrong answers to the questions asked.*
6) *There are never any wrong questions to ask the group or me.*
7) *If you have any questions along the way, do ask.*
8) *Be as brave as you can and immerse yourself in the journey.*

The rules were a guide to set the tone of our rapport and cultivate a safe psychological space to be vulnerable and reflective.

I also took extra care during the analysis of the findings and with writing the discussion. I knew that being an insider was a privilege and I wanted to use my study to make social change. Guided by the associated challenges of being an insider researcher, as discussed previously, I consistently evaluated how I was analysing the findings, because I was aware that I could not switch off my pre-understanding as a woman of colour ATCK. I would often ask myself if I was overinflating certain themes because it closely related to similar experiences of mine or if it did have significance to the study. To do this, I needed to find the balance between privileging participant voices to build the case for hearing the voices of women of colour ATCKs and to deliver a robust and critical discussion. Next, I discuss how I collected the data.

3.4 Data collection

The following sections describe the data collection process, why online focus groups were used to collect the data, how the participants were recruited and selected and the rationale for the focus group process.

3.4.1 Recruiting and selecting participants

The initial criteria for participants were that they needed to be women ATCKs aged between 25 and 30 years old. Ideally, women from different industries and ethnicities to provide richer perspectives. The aim was to select 10-15 participants. The small number of participants was intended to support creating a safe space and yet be sizeable enough to include varying perspectives. The target numbers also allowed the study to continue if some participants dropped out during the research process.

I reside in Tauranga, New Zealand and initially searched for participants based locally through my personal Facebook and LinkedIn pages, and the following local networks: the Tauranga Chamber of Commerce; the Tauranga Business Women's Network; Bay of Plenty Women's Facebook page; Women's International Network Group Facebook page; the Tauranga Regional Multicultural Council; Changepoint Church Community; Waikato University in Tauranga; Toi Oho-Mai Polytech; Good Bitches Baking Tauranga chapter; and, the Asia New Zealand Foundation LinkedIn page. I hoped that communications within these networks would reach participants directly or source others from their wider connections. A flyer (Appendix Three – *Flyer*) and a video were used to recruit participants across various community noticeboards and social media groups in the networks listed. The community was eager to help, saw the value of the research and appreciated the emancipatory nature of the methodology. However, the search in Tauranga within the specified criteria only secured one participant.

There was also interest from women who were above 30 years old from around New Zealand and overseas. As such, I expanded the age range to 35 years old, but this resulted in interest from only one more woman in Tauranga. As two women were still not enough to run a focus group, I then opened the selection to women around New Zealand and personal networks overseas. I also expanded the criteria from Traditional TCKs to women who fit any of the subsets in the CCK model (Figure 1 – p. 33) that related to having international exposure, which included international adoptee, children of immigrants and educational CCKs (Figure 2). For readability purposes, I decided to refer to all participants as women of colour TCKs, acknowledging that in the case of this research, CCKs who have spent time in another country, are included. The widened search resulted in ten women divided into three groups – Group One consisting of three women in New Zealand, Group Two consisting of three women in Singapore and Group Three consisting of four women of whom three were in New Zealand and one in the United Arab Emirates. Before the focus groups began, one participant from New Zealand dropped out of Group Three, and I was left with nine women who committed to the whole process. All the participants returned a signed participation consent form before the first session (Appendix Four – *Consent form*).

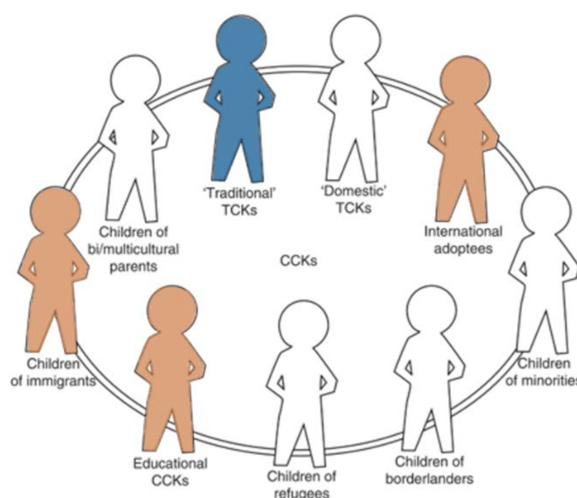


Figure 2 - CCK model showing expanded criteria for participant recruitment (van Reken, 2010, p. 640)

3.4.2 Online focus groups

Focus groups were the best option for data collection because a key aspect of this research was to collaborate on a leadership development prototype with the participants based on their lived experiences. Focus groups enable communication between participants to generate data and are often seen as a convenient method to collect data from several people simultaneously (Bryman & Bell, 2011; Kenny, 2005; Kitzinger, 1995). Focus groups also furthered the practical-emancipatory action research approach, by providing opportunities for the participants to explore their experiences of oppressions, the multiplicity of their identities, and to foster a sense of community and collaboration with one another (Houh & Kalsem, 2015; Kitzinger, 1995).

The focus groups were conducted online because the participants were recruited from New Zealand and abroad. Online focus groups and videoconferencing have been deemed obstructive to an authentic experience, because of the camera and the screen being barriers between researcher and participants (Howlett, 2021; Johnson et al., 2019; Jowett et al., 2011). However, COVID-19 amplified the use of videoconferencing for maintaining and developing local and distant connections, both personal and professional (Howlett, 2021). Furthermore, the previously outlined challenges did not appear to arise during the research, perhaps because of the latest Zoom technology, high quality internet and the participants' previous videoconferencing experience (Bluteau, 2019; Deakin & Wakefield, 2014; Lobe et al., 2020).

When the global pandemic (COVID-19) arrived in New Zealand, online focus groups also proved to be a wise decision, with many research projects being conducted via such means (Howlett, 2021; Krehl & Büttgen, 2022). However, this event was not anticipated as a risk factor during my research planning. The country went into lockdown in March 2020, after I had confirmed all the participants and we were in the process of scheduling the first session for each focus group. Lockdown, therefore, did not impede progressing the research, because I had

already decided to facilitate the focus groups online and the participants were still interested in participating, despite the pandemic. In fact, it proved timely to conduct the research this way because their participation provided an outlet for them to communicate, network and interact outside of their lockdown surroundings of work, family, and friends, during an uncertain and challenging time. The online approach was appropriate because the participants were able to safely participate in the study from the comfort of their own homes, creating a digitally meaningful space, despite not sharing a common physical setting (Archibald et al., 2019; Beaulieu, 2010; Horrell et al., 2015). They were noticeably comfortable, such as being in their pyjamas or with their pets, and all were able to schedule sessions during times that worked around their personal schedules because they did not need to factor in travel time.

The use of Zoom provided an authentic experience of real-time verbal and non-verbal cues, with participants being able to freely interact with one another. The conversational element within the online focus groups created an environment where participants felt they could be vulnerable, enabled deeper discussions, and formed a diversity of views that a one-on-one interview might not have achieved. One-on-one sessions with myself were offered each time the groups met, if the participants wanted to speak privately outside of the group setting, but none took up the offer with everyone being comfortable to share as part of their group. Once the participants became more comfortable with each other, the candid conversations often went for longer than planned, and were driven by the momentum of the group. There were times when the conversation diverted onto tangents, signalling the group's bond developing and the women finding more common ground with one another. It is of course possible that the participants might have held back in sharing some key personal experiences because of the group environment. Nevertheless, the participants themselves said that they had not had an opportunity to explore these parts of their identities and it was reassuring to hear from other women with similar lived experiences.

3.4.3 The focus groups

The three focus groups met once a week and participated in a total of four sessions over four weeks. From my observations, all three groups developed a strong bond after two sessions and were comfortable with one another. This included sharing intimate and profound details in their reflections during the subsequent sessions and being excited to see one another at each session. All the participants expressed sadness when the focus groups ended in the last session and wanted to continue connecting with each other and the participants in other groups, which I facilitated via a private Facebook group. It seemed likely that if the participants met in-person it would not be awkward, because the rapport built online would be extended to the physical realm. A summary of each group's participants is provided in the next sections. The group's demographic and biographic information are outlined to show how they shared similarities, despite many of them being strangers.

Group One (New Zealand)

The first group comprised of three women living in New Zealand – Mercedes in Lower Hutt, Maria in Wellington, and Mai in Tauranga. Mercedes fits the traditional definition of a TCK. Maria is an educational CCK, and an international adoptee. She had been an international exchange student, and her international adolescent exposure triggered her interest to participate in the research. Mai, a child of an immigrant, immigrated to New Zealand shortly after her mother, but her experiences of being in a foreign location was relevant to the research as well. Table 1 summarises each participant's profile showing how they met the criteria for the research.

Table 1 - Group One's profile

Participant	Age	Location during research	Ethnicity	Country of birth	Countries of international exposure
Mercedes	29	Lower Hutt, New Zealand	Filipina	The Philippines	New Zealand Hungary United States of America
Maria	32	Wellington, New Zealand	Colombian	Colombia	Italy New Zealand
Mai	31	Tauranga, New Zealand	Thai	Thailand	New Zealand

Mercedes moved to Lower Hutt in New Zealand with her parents from the Philippines when she was almost two years old. She spent a significant amount of her adolescence in Hungary, the United States of America, and New Zealand, because of her father's work. She previously worked as a youth and community development co-ordinator in low-decile schools and rural communities in Wellington. During the research period, she was '(fun)employed' (a term she coined to describe being unemployed but having fun), as she was spending 2019-2020 travelling abroad.

Maria was born in Colombia and spent a significant amount of her childhood and adolescence in Italy and New Zealand. Her father did a student exchange in Italy during his adolescence and maintained relationships with his Italian foster family, taking Maria and her family to Italy for extended periods of time. Inspired by his experience, she followed suit when she was 15 years old and did an exchange with a host family in Tokoroa, New Zealand. After finishing high school in Colombia, she returned to New Zealand and completed her university studies in Wellington. Maria is an international student exchange co-ordinator.

Mai moved to Rotorua, New Zealand from Thailand when she was 12 years old, because of her mother's work. She lived in Rotorua for 10 years before moving to Tauranga to complete a business degree, which she changed partway through to a psychology degree. She is now a behavioural psychologist.

This group began the data collection process and was the first group to experience our weekly sessions. The three women had never met before the research and had no prior connections to one another yet discovered that they shared similar values and worldviews. By the fourth session, they had developed strong connections and even suggested visiting one another when the COVID-19 lockdown was lifted in New Zealand. As a group, they had a structured dynamic, and their discussions followed my prepared agenda for each session with few tangents.

Group Two (Singapore)

The second group comprised of three women living in Singapore – Lei, Lalita and Lin. Lalita and Lin fit the definition of traditional TCKs. Lei is an educational CCK because she moved overseas in her adolescence for educational purposes, rather than because of a parent's career. This second group was the only group who were all living outside of New Zealand. Table 2 summarises each participant's profile showing how they met the criteria for the research.

Table 2 - Group Two's profile

Participant	Age	Location during research	Ethnicity	Country of birth	Countries of international exposure
Lei	34	Singapore	Chinese	Singapore	England
Lalita	33	Singapore	Indian-Chinese-Sri Lankan	Malaysia	The Philippines
Lin	30	Singapore	Chinese	Singapore	Sri Lanka England The Philippines Malaysia

Lei moved to England from Singapore to finish her final years of high school in a boarding school and continued living there while she attended university, where she studied dentistry like the rest of her family. Lei moved back to Singapore at the age of 26 because her family needed her support in their family dental practice, where she still works as a dentist.

Lalita moved to the Philippines from Malaysia when she was 13 years old because of her father's work. She finished high school in a British international school and moved to New Zealand for university to study dentistry. She worked in New Zealand for five years after finishing her studies and moved to Singapore to continue her career and settle down.

Lin and her family moved to Sri Lanka from Singapore when she was two years old because of her father's work and continued moving until she went to Australia for university. They moved to England when she was five, to the Philippines when she was seven and to Malaysia when she was 13 years old. After university, she continued living in Australia and

worked as a physiotherapist. She moved back to Singapore when her contract ended to settle down and continue her career.

Lalita and Lin are alumni of the same British international school in the Philippines and Lei is their mutual friend who they met in Singapore. These women were good friends and had a relationship before participating in the research, unlike the other groups who only met through the research. It was advantageous to have a group who already knew one another, to see how this influenced the group dynamic. The existing relationship, trust and openness amongst this group provided a strong conversational element from the first session onwards and the group's bond developed further through the research process. They mentioned that they had not heard of many of their experiences discussed in the sessions and had not reflected together in such constructive and nuanced ways, although they were already close friends.

Group Three (New Zealand and the United Arab Emirates)

The third group comprised of two women living in New Zealand (Bishti in Wellington and Bronwyn in Tauranga) and one living in the United Arab Emirates (Boonsri in Dubai). Bronwyn and Boonsri both fit the definition of traditional TCKs, and Bishti is a child of an immigrant. Table 3 summarises each participant's profile showing how they met the criteria for the research.

Table 3 - Group Three's profile

Participant	**Age**	**Location during research**	**Ethnicity**	**Country of birth**	**Countries of international exposure**
Bishti	24	Wellington, New Zealand	Indian	India	New Zealand
Bronwyn	35	Tauranga, New Zealand	Māori-New Zealand European	New Zealand	Brunei
Boonsri	29	Dubai, United Arab Emirates	Chinese-Thai	Thailand	Malaysia China

Bishti moved to Katikati, New Zealand from India with her family when she was 11 years old. They moved to New Zealand because her parents wanted to provide a better life for their family, and they had relatives in Katikati. She, later, moved to Wellington for her university degree and works in the local government sector. She joined the research after hearing about it from a mutual friend.

Bronwyn is the only participant in the research who is originally from New Zealand. She and her family moved to Brunei from New Zealand when she was nine years old, because of her father's work. They returned to New Zealand when she was 15 years old and within eight months her parents moved to Taiwan with her younger brother. She stayed back to avoid disrupting her education and finished her university degree in New Zealand. She lived overseas with her partner for a period after her degree and she is back in Tauranga working in the local government sector.

Boonsri and her family moved to Malaysia from Thailand when she was 12 years old and later to China at 14, because of her mother's work. She finished high school in China and went to England for university. She moved to Singapore for work after finishing her tertiary studies.

She then relocated to Dubai with her husband after a few years of working in Singapore and she is now an entrepreneur establishing her technology start-up.

This group had never met before the research. They were the most diverse in ages and they were each at very different stages in their lives. The diversity was evident in their worldviews, which did not affect their camaraderie. Their bond developed and grew throughout the sessions despite their differences, because of their similar international experiences.

3.4.4 Multiple focus group sessions

Each focus group participated in four sessions. Each session had a set of broad objectives to achieve and a list of questions that provided a guide for the discussion and to address the research questions (Appendix Five – *Structure of each focus group session*). The questions and objectives were informed by the areas lacking knowledge identified in Chapter Two – *Literature Review* and acted as a guide for topical areas of discussion, rather than as a directive that was rigidly followed (Bryman & Bell, 2011; Davis, 2016; Kitzinger, 1995). Sometimes all the questions were asked in each group's session and sometimes not all were asked, but the objectives were always achieved, which is common with focus groups in qualitative research (Bryman & Bell, 2011; Davis, 2016; Hennink & Leavy, 2014). The questions sparked conversations and if themes that interested the participants arose from the conversations, they often asked the follow-up questions themselves without much direction from me. This did not mean that I lost control of the session but rather, demonstrated practical-emancipatory action research happening – the participants felt empowered and comfortable enough to examine their own and each other's reflections further. My role was to guide their conversation, grant them the freedom to talk freely and ensure the research questions were answered by way of my subsequent analysis of the data (Davis, 2016; Kamberelis & Dimitriadis, 2013; Kitzinger, 1995).

Prior to running the focus groups, I conducted practice runs for the first and second sessions with high school and university friends. It was beneficial to practise facilitating because I could see if the structure worked, test the questions, and learn how to be flexible with the conversational flow. I could also trial Zoom and its various functionalities, although I already had prior experience using the software. I was mindful that these were friends with whom I had existing relationships, and I did not have to build rapport, which was an additional responsibility in facilitating the actual focus groups.

Focus groups generally go through four stages – introduction, rapport building, in-depth discussion, and closure – and these guided my session designs (Davis, 2016; Kamberelis & Dimitriadis, 2013; Kitzinger, 1995). Figure 3 depicts the session sequence and then I detail the structure of each session, as well as how the four stages were embedded in each session.

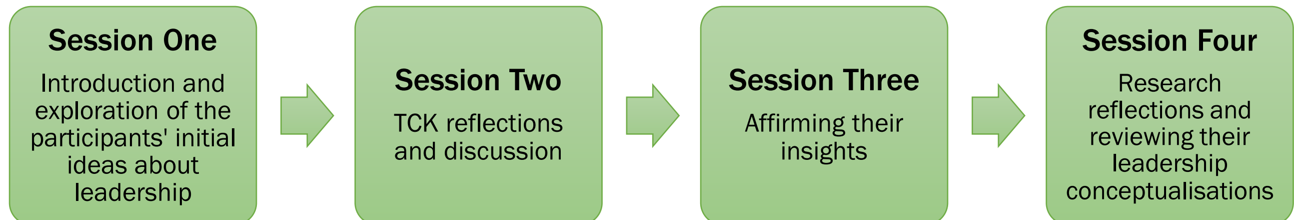


Figure 3 - Sessions for focus groups

Session One – Introduction and exploration of the participants' initial ideas about leadership

Session One was designed around introductions and rapport building. I introduced my role, the participants' roles, and the purpose of the research. In this session, we co-created the community rules outlined in section 3.3.3 *Ethical considerations*. As the TCK and ATCK literature have emphasised that ATCKs are often confused in defining 'home' and finding their sense of belonging (Hoersting & Jenkins, 2011; Jones et al., 2022; Nette & Hayden, 2007), I decided to

begin the group discussion by asking the participants to share their definition of 'home.' This was my form of an icebreaker because the topic of 'home' seemed to be a comfortable introductory point to talk about their TCK experiences and I hoped they would all be able to shed some light on what home meant to them. As I planned to embed leadership development and identity work in the process, I also began exploring the participants' leadership understanding, conceptualisations, aspirations, and experiences in this session. This discussion was the main topic of the session, and it was a neutral topic that helped the participants to start sharing their values, beliefs, assumptions, and perceptions of leadership.

I had minimal input in this session and focussed on asking the questions to keep the conversation going, so that the participants could become comfortable with talking and sharing. Four sessions were not a lot of time to build rapport and, therefore, I wanted to get this process started early, especially because the subsequent sessions would require a high level of respect, trust, and vulnerability to unpack their TCK lived experiences. I was surprised to see that after Session One, the participants were excited to see one another again and were developing a bond, even Group Two who were already good friends.

Session Two – TCK reflections and discussion

Session Two focussed on the TCK aspect of the research – reflecting on the participants' TCK experiences and identifying their coping strategies. This was the focus because it provided data that was foundational to the study, and it was the start of the participants' identity work. The session was designed around continued rapport building and in-depth discussion.

The participants were asked to bring something that represented their TCK experiences. This suggestion was derived from the use of photo elicitation in other qualitative research studies (Harris et al., 2019; O'Neill, 2019). Using an item or photo(s) helps participants to prompt a

response and begin their reflection (O'Neill, 2019). It can act as a conduit into their reality and surface experiences that might have been suppressed and/or might not have been addressed by the researcher's questions (Allen, 2011; O'Neill, 2019; Skjælaaen, 2020). Only five of the nine participants brought items and they spoke about it as part of their narrative. This did not detract from the quality of the data because all the participants, regardless, were open and ready to share their narratives.

We began with a narrative approach to give the participants an opportunity to share their whole TCK story. Narratives are important when trying to interrogate sexist and racist oppressions as individual narratives connect their experiences with the common oppression experienced amongst the participants, particularly because gender and race are socially constructed and, thus, have varying interpretations in different socio-cultural contexts (Vargas, 2003; Ward, 2021; Wing, 2003). Therefore, by understanding their full narrative, the participants showed us the different ways they were marginalised and discriminated against for how they expressed their gender and their race. All the participants were comfortable to share their narratives, including quite personal details. Within these narratives their coping strategies were highlighted to assist in designing solutions for global leaders, and potentially, other TCKs and ATCKs.

Session Three – Affirming their insights

In keeping with action research, the data was analysed between Sessions Two and Three, because Session Three was designed around in-depth discussion on the insights from Session Two. The inductive analytical process is discussed later in section *3.5.1 Analysing the participants' TCK* experiences. In Session Three, the insights were presented to each focus group and the analytical process explained. The action research process came to life in this session,

because the participants commented on the potential approach to global leadership development based on their insights (Bunning, 1994; Waterman et al., 2001; Zuber-Skerritt, 1996). I did this by iteratively comparing what each group said. Group One saw the themes of Groups Two and Three, and so on, and they all agreed to the consolidated themes across all the groups. Each group refined and added to the work, and all three groups reached a consensus to the proposed prototype at the end of their session. I was surprised by the participants' amazement that their lived experiences provided rich insights, which were useful and added value to the study.

Session Four – Research reflections and reviewing their leadership conceptualisations

Session Four was the final session, which was designed around closure. In this session, the participants reflected on their journey during the study and shared their highlights and surprises. The leadership discussion in the first session was revisited to determine any shifts in their conceptualisations, aspirations, and identities. Having reflected on their lived experiences in a collective manner, unpacked the various factors influencing their identities and collaborated on the prototype, this session was designed to be a potential catalyst for a shift in their leadership development (Houh & Kalsem, 2015; Nicholson & Carroll, 2013; Tyson, 2003).

All four sessions went broadly as planned. None of the groups veered off course and any tangential discussions that arose added value to the research. The sessions progressively built on the insights and discussions generated from the previous sessions. A recap of the previous session was provided at each subsequent session and the participants were given the opportunity to add to the discussion if they had any further thoughts on the previous conversations. The participants were all advised to reflect on the session's discussion during the week leading up to the next session. After each session, I kept a running summary of the group

and their evolution – observing their dynamic, their camaraderie, and their individual growth. Having detailed the data collection methods, the focus groups and the focus group sessions, the next section explains my analytical choices and methods.

3.5 Data Analysis

In action research, data analysis is embedded and ongoing throughout the research process (Bunning, 1994; Coghlan & Brydon-Miller, 2014). There was a large amount of raw data to analyse, something known to be the case with focus groups (Bryman & Bell, 2011; Davis, 2016; Kitzinger, 1995), and the varied experiences shared by the participants offered interesting material to explore. This set me up for a rich analytical experience. Thematic analysis was the primary means of data analysis and the key themes from the literature areas mentioned earlier in Chapter Two – *Literature Review* were used to explain the data.

An inductive approach was used because there was no specific hypothesis being tested and insights were developed from themes that emerged in the data (Huxham, 2003; Miller, 2020; Thomas, 2016). The findings were derived from multiple interpretations of the raw data by both myself and the participants, and these were inevitably shaped by our assumptions and experiences (Bryman & Bell, 2011; Miller, 2020; Thomas, 2016). The use of Zoom also made analysing the sessions easy because the recording software was built-in, and the recordings of each session were saved directly to my computer. It was instantly accessible, and I could go back to review the sessions any time. The recordings were also compatible with Otter.ai (https://otter.ai/) – the transcription software I used. I uploaded the recording immediately into Otter.ai after each session and the transcript was available within two hours. The software also learnt its errors each time I made corrections in the transcript and the errors reduced in future transcripts. Otter.ai saved time and costs by providing the transcript within the same day with

minimal errors compared to waiting for a transcriber. I listened to the recordings when reviewing the transcripts and noted any initial thematic observations that were emerging.

After the sessions were completed and the transcripts edited, the thematic analysis was completed in NVIVO – a qualitative data analysis software. NVIVO was chosen because it is a reputable software for qualitative, inductive analysis (Bryman & Bell, 2011; Elliott-Mainwaring, 2021; Hoover & Koerber, 2011). The transcripts from Otter.ai were imported into NVIVO to code (theme) the transcripts inductively. NVIVO assisted with managing the large amount of data, but I found handwriting helped me to see my work clearly and process my ideas. Initially, I went through each line of the transcripts and coded either a single line or paragraph(s) to a theme. Some passages were coded to multiple themes. Figure 4 is an example of the themes from analysing the participants conceptualisations and experiences of leadership. There are parent nodes (main themes), such as, Leadership conceptualisations. For some of the parent nodes, I created a hierarchy with sub-themes and categories, and these are the child nodes under them, such as Bad examples.

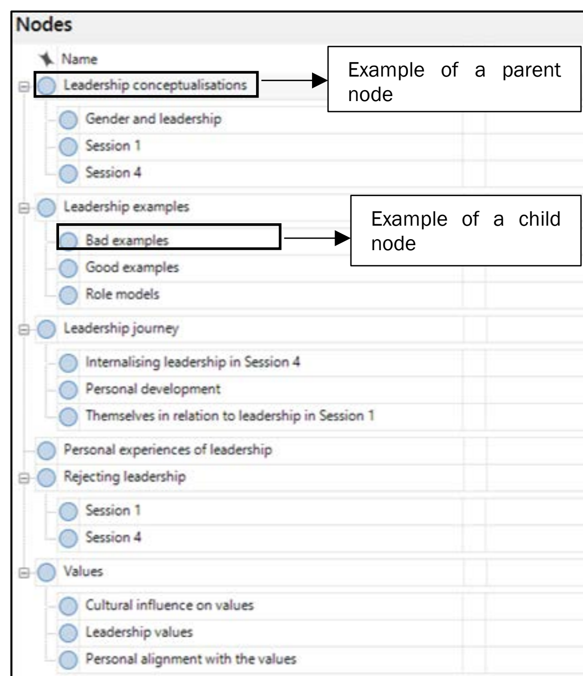


Figure 4 - Example of NVIVO analysis

I then wrote all the themes down in my notebook and identified how they could be grouped to structure the discussion. I presented the themes and discussion structure to my supervisors to maintain transparency and ensure validity in my logic. The next sections discuss the phases of data analysis.

3.5.1 Analysing the participants' TCK experiences

The data relating to the participants' TCK experiences were mainly found in Session Two and pertained to *RQ1 – Did racism and sexism affect the TCK experiences of women of colour and if so, how?* Initially, I coded the transcript to instances of racism or racist sexism. Then, I used the concepts from CRF to distil the themes further. Using the concepts from CRF to analyse the data aligned my analytic lens with my research design and axiological position, because they sought to interrogate various forms of oppressions through emancipatory lenses (Berry, 2010; Butler, 2006; Houh & Kalsem, 2015; Wing, 2007).

I first read about CRF as I was learning and researching about Critical Race Theory to connect it to the racism aspect of my study. As I delved deeper into CRF and learnt of its development and its roots in jurisprudence and intersectionality, I was captivated. I connected with its anti-essentialist standpoint, its use of storytelling and counternarratives as forms of resistance against mainstream established narratives of women of colour, and its central focus on race and gender. I appreciated its roots in legal studies but the violence and threats against women of colour are still often dismissed by legal systems. Their voices are not heard in society and when they attempt to speak out, they are not believed and often silenced. As I researched further, I could see that CRF showcased the unique and diverse experiences of women of colour by highlighting the multiplicity of their identities (Matsuda, 1989; Murji & Solomos, 2015; Wing, 2015), which is achieved in the counternarratives that challenge racist-sexist claims and

assumptions about women of colour to expose the ways in which their oppressors operate. There is a powerful sense of activism within the discourse in the CRF literature that resonated with me, and I could relate to the challenging experiences of the women in the studies. The centrality of race and gender in CRF points to its value for my research. In my study, CRF is relevant because I wanted to bring the participants' narratives into the discourse around women of colour and women ATCKs, as well as to use the findings to advocate for collective engagement with minorities to illustrate how their experiences have relevance to improving wider society. In this study, CRF functioned as a lens within which to expose the myriad of racist-sexist challenges that my participants faced in different aspects of their lives.

To analyse the data that were relevant to global leadership development, I searched the transcript for discourse around how the participants coped with living in a different socio-cultural context. These findings pertained to *RQ3 – what can we learn from the experiences of women of colour ATCKs that can assist the development of global leaders?* The data from this session was first subjected to immediate analysis because the findings were being presented back to participants for their review in Session Three, as per the design logic for these sessions and consistent with practical-emancipatory action research methods. It was valuable to immediately receive feedback and validation from the participants and this preliminary analysis developed a frame of reference for subsequent analyses in the research. After the focus groups ended, I adapted the models from the TCK findings and the women's leadership findings to explain the suggestions raised for global leadership and to further inform the global leadership development prototype.

Below, I show an example of how I analysed the participants' TCK experiences using CRF and uncovering their coping strategies with an anecdote from Bishti (see 3.4.3 *The focus groups* for her demographic details):

> *"I used to get bullied a lot as well in my first year when I moved here [New Zealand], I think that really affected me. At the start, I wasn't open to talking to anyone because I didn't speak English. I was uncomfortable talking to people because I used to get bullied so bad. And the bullying was a lot to do with where I came from, and a lot to do with the way I should speak English. So, my accent and things like that. I also used to be bullied for having oil in my hair, long skirt, bushy eyebrows. I really had to change myself and be presenting myself in a more Kiwi way. And then I guess that also helps them to go, now she's one of us."*

On the surface, the anecdote appears to be a reflection on her experiences of bullying and feeling uncomfortable. Analysing the discourse further, I found the racism when she says – *"the bullying was a lot to do with where I came from, and a lot to do with the way I should speak English. So, my accent and things like that."* She was bullied for being from a different country – India (racism), for not fluently speaking the common language – English (racism), and for having an accent that was uncommon to her peers (racism). I found the sexism when she talks about how she had to present herself *"in a more Kiwi way"* to fit in because having oily hair, wearing long skirts, and sporting bushy eyebrows were causes for bullying. In the CRF literature, this relates to masking as a defence mechanism. Furthermore, the sexism is rooted in racism because *"oil in my hair, long skirt, bushy eyebrows"* reflect Indian cultural customs. A coping strategy is also evidenced in admitting that when she changed her appearance and presented herself *"in a more Kiwi way,"* she was accepted by her peers. This analysis, along with the other participants' reflections, is discussed in further detail in Chapter Four – *Racism and sexism: Key features of the TCK experience*.

3.5.2 Analysing the participants' leadership development

The data relating to the participants' identity work and leadership development were illustrated by comparatively analysing Sessions One and Four to show the potential participant development over time during the research process. These findings pertained to *RQ2 – what leadership conceptions, aspirations, identities, and experiences, if any, do women of colour ATCKs have and what factors inform these?* In Session One, the participants discussed their conceptualisations of leadership and their leadership experiences and aspirations. In Session Four, the leadership discussion was revisited to see if their reflective work during the previous sessions assisted them to internalise leadership. The literature on implicit leadership theories (ILTs), Liu's (2020) anti-racist feminisms to redeem leadership and identity work for leadership development guided the analysis. The literature on ILTs and their related factors was not discussed in Chapter Two – *Literature Review*, instead it is detailed in the relevant discussion chapter (Chapter Five – *Women of colour ATCKs doing leadership differently*).

I analysed the Session One data by matching their conceptualisations to the factors of ILT and an example is shown in Lin's (see *3.4.3 The focus groups* for her demographic details) conceptualisation, below:

> *"Someone that has your team's back, and people's needs should be considered and understood to collaborate well in a team and relationships should be developed without manipulation. They should understand the interpersonal skills and dynamics of the team very well."*

I matched her perspective to the Sensitivity factor because it relates to a leader being caring, sympathetic, compassionate, kind, empathetic, selfless, friendly, and sensitive, which are the subfactors of Sensitivity as an ILT factor.

I analysed the Session Four data by looking for evidence in their discourse of how they practised leadership and of them claiming agency and internalising leadership. I use Mercedes' (see *3.4.3 The focus groups* for her demographic details) example of how her leadership was perceived by others:

> *"If I see gaps, I end up wanting to fill them, and enjoy being a leader. Having a shared sense of purpose is important and it annoys me when decisions are made that are unfair and not good enough for the people we are trying to help. When I left my previous job, one of the interns who observed our meetings told me that she was encouraged to speak up because I often appeared nice and sweet but spoke up professionally when unfair decisions were made. We were both the littlest [in size] in the team, and it made her more comfortable to do the same."*

Firstly, the use of *"I"* in her example demonstrated to me that she was taking agency of her leadership practices and she explains how she would be stereotyped for her gender, but her actions inspired and made leadership relatable for others who did not relate to traditional white masculine heroic leadership norms. These analyses, along with the other participants' conceptualisations and internalisations of leadership, are discussed in further detail in Chapter Five – *Women of colour ATCKs doing leadership differently*.

Anti-racist feminisms emerged in the participants' experience of doing identity work as part of the research process, making it a relevant analytical lens in my study. I deployed anti-racist feminisms in my analytical processes to align with my positionality and beliefs as a feminist researcher of colour, which can be found in Chapter Five – *Women of colour ATCKs doing leadership differently*. Anti-racist feminisms helped me to understand how my participants' lived

experiences of prejudice as women of colour impacted their careers, shaped their leadership perspectives, and influenced their ways of doing leadership differently. Their insights are then used to reconsider global leadership development. In particular, to address the potential effects of being marginalised when global leaders move overseas, as well as connecting this body of work to the global leadership context and evolve practices in the global leadership space.

The findings are discussed in the following chapters (Chapters Four to Six) using the key bodies of literature as analytical lenses. In those chapters, the themes are explained and the contributions to the research fields explained. In the next section, I outline how academic rigour was used in this study.

3.6 Academic rigour

I am aware that there is a degree of subjective involvement in this study because it is motivated by my personal experiences and I am, specifically, choosing to analyse the data with a racial and gendered lenses because of my positionality as a woman of colour ATCK. I discuss below how I have sought to manage my subjectivity when analysing the data, because it is important to evaluate the reliability and validity of the study (Bryman & Bell, 2011; Cypress, 2017; Denzin & Lincoln, 2000).

Reliability of the findings can be evaluated through a four criteria framework developed by Lincoln and Guba (1985): credibility, transferability, dependability and confirmability. The framework supports researchers in deciding how best to meet standards for quality and rigour in the study (Bryman & Bell, 2011; Denzin & Lincoln, 2000; Lincoln & Guba, 1985). The criteria also aid in assessing if the conclusions made are justifiable, logical, and relevant to the data collected in the research.

Credibility determines if there is coherence between my observations of the participants' experiences in the study and the findings developed from analysing the data (Bryman & Bell, 2011; Denzin & Lincoln, 2000; Lincoln & Guba, 1985). Participant validation was a process I used to ensure credibility, where I presented my analysis to the participants to seek corroboration from them (Bryman & Bell, 2011; Bunning, 1994).

Transferability assesses the degree to which the findings can be replicated and generalised. Generalisability is often controversial in qualitative research because qualitative research often does not aim to generalise the lived experiences of the group being studied (Bryman & Bell, 2011; Johnson et al., 2020). Similarly, this study does not aim to generalise the experiences of the participants for all ATCKs and women of colour, but to instead transfer lessons from their lived experiences to inform global leadership development and both TCK and ATCK research.

Dependability and confirmability encourage the researcher to be transparent in their research by adopting an audit approach in providing visible trails and records of all the research phases to justify their decisions and practices (Bryman & Bell, 2011; Cypress, 2017; Denzin & Lincoln, 2000). Complete objectivity is impossible in qualitative research since the motivation for the research is often based on the researcher's personal experiences or observations. Nevertheless, it is important for the researcher to have acted ethically and not substantially sway the findings with their own biases and values (Bryman & Bell, 2011; Denzin & Lincoln, 2000; Johnson et al., 2020). To address these criteria, I have provided an in-depth rationale to my methodological choices and explained the design logic underpinning each session to show the overall structure used with all the groups. I also used a range of software to capture the work in different media – the Zoom recordings, the transcripts completed by Otter.ai and the coding in NVIVO.

Finally, the practical-emancipatory action research process also maintained transparency between myself and the participants during the data collection stage of the research, while my supervisors reviewed my work at every stage of the research process, from advertising for participants, formulating the questions asked, examining the data analyses, and reviewing the resulting thesis.

3.7 Chapter summary

In this chapter, I have explained how my research design, data collection process and the data analysis aligned with my relativist ontology, social constructionist epistemology and value-bound axiology. I provided a rationale for my choice of using practical-emancipatory action research approaches and how they address the motivations of the research. Adopting this methodology brought to light knowledge that is currently absent in the TCK and ATCK literature, as well as global leadership development studies. I outlined the use of focus groups and how this and the online nature of the research were justified to deliver rich and valuable insights for the study, and especially because the research was conducted during a global pandemic. I overviewed how I deployed the feminist-race-based traditions of CRF and anti-racist feminisms, ILTs and identity work for leadership development to analyse the various data, which will be further explored in the following discussion chapters to address the research questions. The next chapter details and discusses the findings related to the participants' TCK experiences. For the sake of clarity participant quotes are shown in italics.

Chapter Four – Racism and sexism: Key features of the TCK experience

> *"I was treated like a person of no consequence. I felt like an absolute loser." (Boonsri)*

4.1 Chapter introduction

Being different to the norm is a significant challenge plaguing many TCKs, for which they are often marginalised (Dewaele & van Oudenhoven, 2009; Fail et al., 2004; Moore & Barker, 2012). TCKs end up living in a foreign country largely due to career and educational decisions made by their parents (Pollock & van Reken, 2001; van Reken, 2010). Once there, they must navigate a new and different set of norms, values, customs, and behaviours while also, as adolescents, try to figure out who they are. When TCKs are young women of colour, like the participants in this study, they face additional pressures due to the pervasive presence of racist and sexist beliefs and institutionalised practices. Yet, existing literature has failed to explore the role and impact of racism and sexism in the bullying and marginalising experiences of TCKs, which is a limitation that my research addresses.

Why these experiences matter is viscerally expressed in Boonsri's quote at the start of this chapter, making it clear just how harmful her experiences of racism and sexism were – she felt she was treated as if she were worthless. All the participants experienced racism and racist sexism, which unsurprisingly had negative effects on their sense of self, throughout their adolescence and, many of them lacked either familial or peer support to deal with these experiences. The participants were made to feel, and at times regarded, as outsiders in their various socio-cultural contexts, regardless of where they were from. They were stereotyped, oppressed, and marginalised for how they looked and the cultural customs they practised.

This chapter examines issues related to racism and sexism that played a critical role in my participants experiences as TCKs. In the next sections, I discursively analyse the racism and racist sexism experienced by participants using CRF. I then highlight the coping strategies the participants deployed in response to these experiences and present my subsequent theorisation of the identity work that forms part of the TCK experience for women of colour. Finally, I discuss how the women's experiences extend our knowledge of TCKs and ATCKs.

4.2 Experiencing racism

"The bullying was to do with where I came from." (Bishti)

Racism evidenced itself when the participants were bullied for where they were from and how they looked based on their ethnicity and skin colour. They were targets of racist bullying because they were visibly different, were not native speakers of the language of their peers, sounded different with accents that related to their country of origin, and often did not share the same worldviews as their peers. These kinds of issues have been explored in the TCK literature (Kwon, 2018; Sears, 2011; Tannenbaum & Tseng, 2015), but not previously linked to racism. The participants were often blindsided by the racism and being spoken to or treated in ways that indicated they were seen as not worthy of respect and inclusion. All the women felt ill-equipped to deal with the unexpected racism.

Some of the participants endured racism from a younger age than adolescence because their international transitions began earlier. Lin, for example, experienced racism at the age of five years old when her family moved to the UK where she *"experienced racism in school."* Her experience was not an isolated incident and all the other participants in my research had similar experiences throughout their adolescence. As such, many of the participants turned to family

members for support, but some had no support and felt even lonelier than they were already made to feel.

When the participants were overtly stereotyped and verbally insulted, they often did not retaliate. Maria frequently encountered references around *"drug dealing and cartels"* made by her peers because she was from Colombia. Maria explained that in her teenage years she mistook those remarks as her peers being *"inclusive"* by making such jokes but, unsurprisingly, she felt uncomfortable. Bronwyn was presumed to be less intelligent because her English teachers believed that she *"came from an inferior education system,"* being from New Zealand. Similarly, Lei's teachers in England assumed that she could not speak English as she was from Singapore, when in fact it was the complete opposite. Her examiner in school *"insisted"* that she needed *"extra time"* for her exams, because he assumed that English was not her first language, despite her telling him that she was fluent in English. Lei spoke English fluently because it is one of the four formal languages of Singapore. All her education had been in English and her family spoke English fluently. However, she was stereotyped based on where she was from and for being Chinese. Lin and Lalita, likewise, were questioned throughout their adolescence as to why they could speak English *"so well"* (Lin). Like Lei, they were from countries (Singapore and Malaysia, respectively) where English is one of the many formal languages and they spoke English in their homes with their families. Constantly being asked, *"How did you learn to speak English so well?"* evidenced the racist assumption of their peers and educators that people who are not white or from a country where English is the primary language are somehow unable to speak it, and it is also simply a rude question.

Both Mercedes and Lin lost their Filipino and Singaporean accents, respectively, because they grew up outside of those countries. However, throughout their adolescence people would ask them, *"Why don't you sound like where you're from?"* They were being stereotyped and judged based on where they were from before people even knew their life story. Similarly, people

assumed Maria was American based on her accent and fair skin. They were surprised to find out that she was Colombian, with many responding with racist remarks like *"I've never met a white Colombian like you."* Being assumed to be a white woman, although she is a woman of colour, had negative repercussions to her identity when she was younger. It made her more conscious of how she spoke English to try and remain close to her Colombian identity, despite her Americanised accent.

Mai, Bishti, and Boonsri were bullied for having difficulty with speaking English. This was very hurtful to them because it arose both with regards to how they sounded when they spoke and for not being fluent, which limited their ability to express themselves. This led to feelings of *"suffering in school"* (Boonsri) and left them *"feeling misunderstood"* (Mai), resulting in *"difficulty making friends"* (Bishti).

Stereotyping and microaggressions often take a discursive form (Ikemoto, 2003; Rosette et al., 2016; Verjee, 2012). The discourse in the participants' reflections illustrate the oppressive conditions in which they internalised the harms of racism and the power relations that it reflects and produces, all of which diminished the women's sense of self and their power. As a consequence of the abuse being internalised and with direct challenging of it being too difficult, the bullies gained power over the participants and subsequently, the participants' social acceptance and fit within the social hierarchy was subject to the bullies' racist beliefs and actions.

The women's TCK experiences of racism were not limited to white people or other dominant social groups. Instead, it also came from those who were themselves minoritized, reflecting a common pattern whereby, historically oppressed groups redeploy dominant structures of control when they attain some form of power within a given context (Chon, 2003; Yamamoto, 1999). For example, Mai experienced racism when she attended a Māori immersion school and those who attended international schools were bullied by non-Caucasians in the

schools. As a result, these groups (the bullies) seemingly viewed the new entrants (the participants) as the minority of lower status than themselves in that context. It could be inferred that some of the bullies were at some point, themselves, new entrants in that particular context and were redeploying the aggressions and oppressive acts of *their* bullies and predecessors. The women also experienced sexism that was rooted in racism and the following section illustrates their experiences of racist sexism.

4.3 Experiencing (racist) sexism

> *"I was bullied because I looked different, I talked different, I ate differently. I was upset but I couldn't run away, and I didn't have anyone to talk to." (Mai)*

The participants also suffered from sexism, but sexism that was infused with and underpinned by racism, meaning it was racist sexism. Accordingly, racism continued to be an undercurrent in the participants' narratives on being bullied for how they expressed their gender, which was often influenced by their familial upbringing and cultural customs. They were teased for their phenotypical features and how they presented themselves as young women. The racist sexist criticism began as soon as they entered the new context, as observed in Mai's experience and Maria's previous example of looking like a white Colombian, respectively. Mai also explained that later in high school, although she was *"one of two Asians in the whole school,"* the second Asian girl was born in New Zealand. So, Mai felt that she was even more of a target for bullying because the other girl *"knew how to be Kiwi."* Mai struggled to adapt because *"there were no other options and nobody to talk to"* for support. Her experience was similar to those shared by all the participants.

Bishti initially went to school with *“oily hair, long skirts and bushy eyebrows,”* which reflected Indian cultural customs, and reflected being from a *“conservative family.”* At the time, these *“did not fit the way the other girls looked”* (Lalita). Boonsri and Bishti both agreed that their clothing style did not match those of their peers. As Boonsri explained:

> *“On my first day of school, my skirt came down to the floor and everyone else’s was above their knee. It was little things like that, that you’d get picked on and you didn’t even think it was an issue.”*

The participants were taunted and bullied for simply how they presented themselves as young women and looking physically different to their peers. Many of them *“hated going to school”* (Bishti) and they shared Boonsri’s view about feeling like a loser, the opening statement of this chapter. They were being bullied for traits and styling choices that they never even expected to be problematic.

The participants began connecting their race and their physical appearances with being inferior in their contexts when they were made to feel othered, as is common for many women of colour (Hernández-Truyol, 2003; Montoya, 2003; Sugden et al., 2020). The way the women expressed, performed, and understood their gender when arriving in their first new context was often based on the cultural and familial influences that they were exposed to at home. These, they agreed, tended to be more *“traditional, conservative”* (Boonsri) and *“restrictive”* (Lalita). Many of the women’s parents raised them to wear longer skirts, put oil in their hair and *“controlled certain aspects”* (Lalita) of their lives, because they were *“traditional Asian parents”* (Mercedes), issues explored in the Asian adolescent development literature (Chao, 1994; Chung, 2016; Otto, 2016). Their sexist experiences were, thus, rooted in racism because they were judged for choices that were themselves rooted in cultural customs and values passed on by the women’s parents.

The women were often, at first, unaware that they were not performing their gender according to the standards of the new context or that they did not share similar worldviews. However, after they were bullied and rejected, essentially being punished for not doing their gender 'right' (Butler, 1988, 2006), they changed their appearances where they could and consolidated their new knowledge ahead of the next international move. Sometimes it worked and sometimes they needed to recalibrate again, which was the case for Bronwyn when she returned to New Zealand. Having lived in a Muslim country for many years she dressed more conservatively and was *"uncomfortable wearing tank tops and short shorts,"* like her friends and family in New Zealand, and she was laughed at when she was readjusting. The participants' reflections highlighted the cultural devaluing by other minority women (Montoya, 2003; Volpp, 2003). This is because the participants indicated that the comparisons and judgments that were made against them were made by other females and by other young women, rather than being compared to other young men. There was, thus, a power imbalance between the young women established in the context and the participants.

Another unfortunate trade-off with revamping their appearances and performing their gender according to the social prescriptions of the particular context involved hiding their new selves from their parents. Many of them *"lied a lot"* (Bishti) to their parents or *"hid clothes"* from their parents (Lalita), because *"there was no compromise"* (Boonsri) from their parents. It was either lie and hide their social selves or risk not fitting in with their peers. At the time, the stakes of not fitting in were too high. However, they were caught in the middle of conflicting demands, because as they were trying to befriend their peers and lying to their parents, they still relied on their families for support with adapting into the new context.

The participants' unfortunate realities demonstrate the continuity of archaic patriarchal and culturally racist beliefs and attitudes that shaped the contexts in which they found themselves, despite many of those being diverse contexts, including international schools. The

visceral suffering evidenced in their reflections led to all of them often feeling *"out of place and not fitting in anywhere"* (Lin). The diminishing of their appearances had negative psychosocial impacts on their self-worth, self-esteem, and confidence, leaving a trail of insecurities. They reported having feelings of anxiety and insecurity during their adolescence with respect to how to position themselves in their new context, which is a common consequence for oppressed minority groups where expressing one's authentic self can turn into self-loathing (Hernández-Truyol, 2003; Montoya, 2003; Sugden et al., 2020). The marginalisation and judgments the women faced from their peers are examples of the pernicious way in which racism is entrenched in everyday discourse and actions, even amongst young people, which continues to harm minority women, especially women of colour.

4.4 Racism and sexism as part of the TCK experience

Racism and sexism were unavoidable for the participants and as Liu (2020) explains,

> *"As people of colour, we do not have the privilege of being able to go through life ignoring race and racism. It is hurled at us through constant reminders that we do not belong, that we are not fully human"* (p. 16).

Regardless of how young the participants were, racism and sexism permeated their interactions with others in their new contexts. The subtle, yet rampant acts of denigration, exclusion and aggression show how racism rears its ugly head in seemingly normal exchanges and environments. All this, however, also begs the question as to why these issues have not previously been identified nor discussed in the TCK and ATCK literature.

Most of the studies seem to lack diverse participants and being mostly quantitative in nature, they offer little insight into personal narratives that might expose a diversity of experiences. Attention to issues of race and gender have been lacking, with insights mainly focussed on the challenges around adapting and identity development (Akhund, 2022; Jones et al., 2022; Tan et al., 2021). Additionally, the findings from TCKs and ATCKs are from research based on adolescents, who are living in the throes of their marginalisation (Dewaele & van Oudenhoven, 2009; McGregor et al., 2013; Thomas et al., 2021). As such, they might not have explicitly suggested or been able to articulate that they were experiencing racism and sexism, which also may have not been identified by researchers. With my participants, it is with hindsight and more lived experiences as adults that they have the maturity to realise that their challenging experiences were riddled with racism and sexism.

I also suggest that the silences on racism and sexism in the extant TCK and ATCK research possibly results from normalization, solipsism, and ontological expansiveness, functioning to sustain whiteness and patriarchy in the production of knowledge about TCKs and ATCKs. Normalization are the ways in which whiteness silently normalises itself as a social standard and pervades everyday discourse by imposing racial markers only on non-white people (Ladkin & Patrick, 2022; Liu, 2020). Solipsism refers to the ways of living where only white people matter in society, and only prioritising white values, interests and needs (Ladkin & Patrick, 2022; Liu, 2020). Ontological expansiveness focuses on how whiteness functions as a matter of universal access to all spaces with the assumption that white people can exercise total mastery over all aspects of their environment (Liu, 2020). The way these practices silence and disregard the voices of women of colour could also explain the limited research on women's racist sexist experiences in the TCK and ATCK literature, thereby, continuing to uphold the ideologies of the white patriarchy as the normal standard of human experience in the production of knowledge about TCKs and ATCKs.

Despite some of the participants attending international schools, they were still victims of racism and sexism. International schools often appear to be epitomes of cross-cultural understanding and entities that cultivate global citizens (Harrington, 2008; Nette & Hayden, 2007; Sears, 2011; Straffon, 2003). However, even in such supposedly inclusive environments, the women in my study were oppressed and marginalised for factors beyond their control. In some instances, their marginalisation was inflicted by their teachers, thus, demonstrating that educators are not immune to issues of racism and sexism. To cope with the racism and sexism, navigate their new contexts and form relationships, the women employed a range of coping strategies, which are discussed in the next section.

4.5 TCK coping strategies

The participants' narratives reflect that they often *"felt out of place and didn't fit in"* (Lei) when they entered each new context. However, with hindsight, the women considered that their often harrowing experiences pushed them to consciously consider identity issues during their adolescence, because their identities were, to varying degrees, being challenged, disrupted, and rejected (Dixon & Hayden, 2008; Gilbert, 2008; Walters & Auton-Cuff, 2009). They coped with these challenges mainly by *"paying attention to their environment"* (Lei) and internalising the expectations of their peers into their identities. Choosing to not overtly respond to racist and sexist remarks and jokes, family support and forming connections with new peers were critical for their transitions into their new contexts and were associated with their ongoing identity work. These coping strategies helped with surviving their TCK realities and are still relevant to them today as ATCKs.

In order to adapt and not challenge dominant expectations, many of the participants continually dismissed or made no overt response to derogatory comments. Lin had been doing

this since she was five years old by *“brushing it off”* and Maria, similarly, *“shrugged it off but didn’t like their jokes”* about drugs and Colombian stereotypes. All the women agreed that while the remarks were hurtful, and sometimes they were unaware that it was a racist act because of the veiled humour, they never retaliated because they were trying to fit in with the social group.

For most of the participants, their families provided the support network to cope with the racism and sexism. Their families helped them to navigate their new context and learn the local language. Bishti, for example, relied on her elder brother to help her practise speaking English. Similarly, Bronwyn’s parents were her *“refuge,”* when her British teachers dismissed her abilities. Her family also encouraged her to participate in the same activities as the local children, because they wanted her to be *“fully entrenched in the culture”* (Bronwyn). However, some of the participants did not have family to support them, which led to feelings of sadness and loneliness. Mai and Lei, for example, often felt that it was *“hard being alone in a new country”* (Lei) without their families for support, as Lei was in a boarding school in a different country and Mai had a strained relationship with her mother. Despite feeling lonely and sad, they developed resilience and independence by *“learning to rely”* on themselves (Mai). Existing research does suggest that higher parental support in navigating racist acts positively impacts self-esteem in adolescents (Herman et al., 2020; Landor et al., 2019; McKay et al., 2003), but most of the research is on young African Americans, suggesting that more research on TCK parental support may be helpful.

The participants who changed their appearances as a way to stop the bullying and to fit in masked their immutable characteristics as a defence mechanism against the onslaught of racist sexism to, hopefully, avoid being seen as loathsome by the dominant social group in their context (Montoya, 2003; Wing, 2015). When these women were bullied for their visible differences, they were involuntarily and unexpectedly unmasked, leaving them feeling ashamed and humiliated. Therefore, by masking and hiding their original selves and performing their gender in line with the context’s gendered prescriptions, they were able to start getting along in

school and society. Bishti, for example, indicated that by changing her appearance she *"was more aligned"* to the mainstream. The women who made changes to their appearance, which included Lalita and Boonsri, agreed that doing so helped them to fit in with their peers, because they could see that they looked like the others around them and thus, became *"one of them"* (Lalita).

Being TCK compelled the women from a young age to re-examine their upbringing, values, and beliefs in light of their experiences and observations of new societal norms. This involved reviewing their personal beliefs and comparing disparate views to decide which of these they could integrate into their identities. Sometimes they chose to *"shift their behaviour as they learnt along the way"* what was deemed to be *"appropriate or not appropriate"* (Maria). The participants often discovered that their upbringing and parental worldviews were different to those of their peers within their new contexts. Mercedes explained that there was a difference in upbringing between her and her other *"Asian friends"* compared to her *"white friends,"* because the latter *"would be allowed to do more, like have sleepovers and parties with boys."* Many of the other participants felt similarly and found that it took their parents *"a long time to be able to accept that different people have different beliefs, and different people have different outlooks"* (Lalita). Some of the participants had to hide their new choices from their parents and, through their shared reflections, agreed that those were *"conflicting times"* (Lalita) in their lives because they were *"adapting to a lot of changes"* (Bishti).

All the participants agreed that adapting as TCKs was easier when they formed friendships with some of their peers, who were not always TCKs. As a Singaporean-Chinese, Lei sought out peers from China because she *"heard Mandarin being spoken in school"* and adapted by making friends who spoke the same language and shared cultural similarities. As Boonsri and Bishti were still learning English, the kindness of others in their classes helped them to grow their confidence and practise speaking English. Over time, all the participants created a community

of support. They concurred that *"community was crucial because these networks and relationships were created from scratch"* (Maria) and helped them to understand and adapt into new socio-cultural environments.

When the women were lonely because they had not received social validation and acceptance, many of them organised their days by setting goals to help with adapting into the new context. This was a form of self-motivation to provide structure and routine. Mai, for example, was driven by collecting certificates of achievements, which gave her *"goals and something to look forward to."* Discovering their passions and purpose also helped them in forming meaningful relationships with likeminded people and gave them *"a reason to talk, which helped a lot"* (Mercedes). The participants collectively agreed that having a goal to achieve provided structure to their transition and helped them to adapt, regardless of whether the goal was their passion or simply a motivating mechanism to combat loneliness. This behaviour is commonly stereotyped via recourse to the 'model minority' trope where migrants, particularly Asians, are characterised as overachieving and hard working (Chung, 2016; Liu, 2020). However, this trope ignores and invalidates the oppression that minority groups suffer and so, is better understood as a myth driven by white privilege. The extreme hard work of migrants is, thus, characterised as a cultural trait to avoid addressing the racist and sexist struggles caused by the dominant, often, white culture. The model minority concept has been normalised to such an extent that it now has become a trap that many young minoritized people fall into (Chung, 2016; Liu, 2020). Some of the participants who engaged in overachieving were conforming to this but Mai, specifically, did not engage in this myth, instead *"collected certificates for structure and to avoid feeling sad."*

Although the coping strategies discussed are not new to our understanding of adolescent development (Barber, 1997; Meeus, 2003; Sartor, 1999), they are particularly pertinent for TCKs and young women of colour TCKs, because the participants were not only navigating

adolescence but doing so in the face of racism and sexism, as well as living in a country different to their parents culture. The women were consciously using these strategies to inform their identities and perceptions of their contexts. As this research is also focussed on global leadership development, these insights and their relevance for global leaders will be discussed in further detail in Chapter Six – *Rethinking global leadership development*. The coping strategies discussed have highlighted some of the identity development experienced during the participants' youth as TCKs. The following section, therefore, theorises that identity work.

4.6 Identity work as TCKs

The participants' TCK reflections spotlighted the racist and sexist challenges they experienced as women of colour. My analysis of their focus group discussions also identified the ensuing coping strategies they engaged in to navigate and adapt to their, often, adverse TCK realities. Their narratives demonstrated that they were engaging in frequent efforts at doing identity work. Whilst non-TCK adolescents typically undergo a more conscious identity reconstruction as they mature, TCKs may often do identity work earlier than adolescence, because, as a minority located into a new context, they become hyper-aware of their identity (Lijadi & Van Schalkwyk, 2017; McGregor et al., 2013; Moore & Barker, 2012).

Identity development is not a linear process, instead it involves gains and losses (Karelaia & Guillén, 2014; Sinclair, 2011; Yip et al., 2020). Yip et al. (2020) assert that "*the identity-integration process is dynamic and continuous, culminating in a new internal model that is by no account a finished state*" (p. 512) and this holds true for all individuals because it is a lifelong negotiation (Ashforth & Schinoff, 2016; Petriglieri, 2011). The participants demonstrated the ongoing nature of identity work with each move in their TCK adolescence. The women's discussions highlighted insights into how their identities were challenged as TCKs, how they dealt

with the challenges of being different and how their experiences influenced their identity work efforts.

By examining their identities closely during their adolescence, the women reported having a heightened sense of self-awareness that has developed into their adulthood. All the women agreed that their core identity is still developing and, as CRF posits, the multiplicity of their identities as adult women of colour have become an expanding mosaic of beliefs, values, and experiences, which is summarised by Maria:

> *"The thing about culture is that it's always with you, it will always stay in your heart, no matter what relationship it is that you have to the different countries or realities that you are part of. And you choose and pick how it moves, but it's there."*

Culture as a broad concept is always with them and they have different relationships with certain cultures, depending on their experiences in those cultures, all of which contribute to expanding their norms and values. Reflecting on their TCK experiences as adults and affirming their similarities, they situated their experiences within a growth narrative. They reported that they have continued refining their coping strategies and, as adults, they are *"more observant of their surroundings"* and are able to *"pick up on the values that are upheld in new environments"* (Boonsri). They believe that they are *"more independent"* and have an appreciation for being *"adaptable when thrown into new environments"* (Lei).

For some, their identity work began before adolescence because they moved at a younger age: Mercedes and Lin at two and Bronwyn at nine. The existing research suggests that TCKs either shift between multiple identities that are suited to specific cultures, or have a blended identity that is an amalgamation of various socio-cultural cues that have been observed (Harrington, 2008; Lyttle et al., 2011; Moore & Barker, 2012; Sears, 2011). However, my

analysis of the participants' international transitions suggests that this group of participants neither shifted nor blended their identities. Instead, they recalibrated their identities. 'Recalibrating' as a concept transcends the either/or binary that the identity 'shift versus blend' debate presumes. Instead, recalibration highlights that *both* identity shifting and blending happen via an ongoing process of recalibrating in a situationally responsive, active process of identity management. Recalibrating their identities involved integrating ('blending') multiple value and belief systems *and* then choosing to privilege ('shifting') some aspects of their identities within the context. Through adaptive decision-making (Hannah et al., 2013), they evaluated their diverse and sometimes conflicting identities, weighed the benefits and disadvantages of changing aspects of who they were, and integrated and expanded their sense of self accordingly. In doing so, the women developed key strategies to resolve contested relationships in their lives.

My analysis of their reflections allowed me to identify and then conceptualise the processes of their identity work. The process model provided, the TCK Identity Recalibration Framework (Figure 5), depicts in visual form the phases the participants went through in recalibrating their identities.

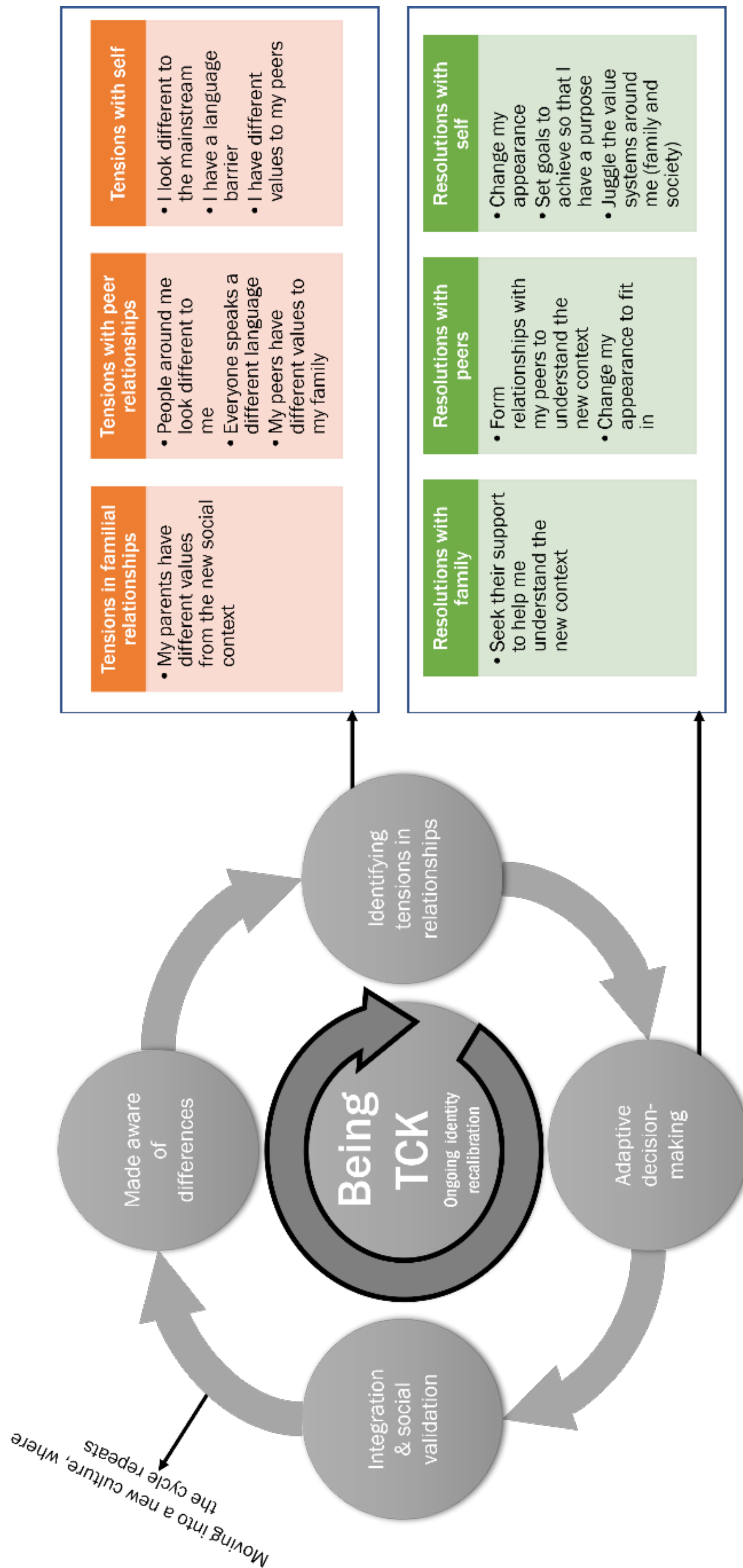


Figure 5 - TCK Identity Recalibration Framework

My findings reveal that when the women entered a new context, they became aware of their differences, often as they encountered unwelcoming behaviours from their peers. Internally, they experienced a tension between their self-narrative and the beliefs held by their new community. The challenges they encountered because of their differences I, therefore, characterise as relational tensions. The women had three main relationships – those with their families, with peers and with themselves. The tensions they experienced in their relationships with their families and their peers impacted their relationship with themselves. The tensions that developed in their relationships with their families were primarily about their upbringing and values, held mainly by their parents, which were different to their new context. Their peers were the main identifiers of the participants' differences because they looked different to those around them, had a language barrier and had different upbringings and values. By realising that there were differences between their families and their peers, the women evaluated their sense of self. Those who looked physically different often felt that they were very exposed. Some had a language barrier because they were from a different country. They also found a dissonance between their values and beliefs and those of their peers because of their different upbringing.

After identifying the tensions in their relationships, the participants contemplated which parts of their identities to recalibrate through adaptive decision-making. According to Hannah et al. (2013), adaptive decision-making:

> *"consists of high levels of situational awareness, coupled with the ability to use that awareness to guide the formation of decisions that positively and actively address the situation at hand in an adaptive manner"* (p. 395).

Through adaptive decision-making, the women developed coping strategies in an attempt to resolve the tensions in each of their relationships. Some of them considered their family members as allies in navigating and understanding the new culture, but some did not have the

support of their families. Many formed relationships with peers to get an insider's perspective into the way of life within the new context. Some changed their appearances to look more like the mainstream. These strategies assisted in resolving some tensions in their relationships.

When the participants' attempted to resolve the tensions in their relationships, they were implicitly making decisions on how to recalibrate their identities to address their adaptation. They integrated aspects of the different value systems and ways of living as a TCK to expand their sense of self. Therefore, they were recalibrating their identities in attempts to receive social validation to help them adapt into the context. As they moved to new countries and matured, their levels of situational awareness continued to develop, and they honed their recalibration practices. They learnt to "*adapt, have greater self-awareness and be comfortable with the unknown*" (Lin). All the participants expressed that they have carried this acute sense of awareness and ability to adapt into adulthood.

The TCK Identity Recalibration Framework (Figure 5 – p. 111) provides a way to understand how the women did identity work. Throughout their identity development process, they felt vulnerable and grappled with ongoing uncertainty and ambiguity. The ambiguous nature of their identity work was a balancing act of trial and error, which involved making decisions based on their observations. Frequent moves did not make the work easier, instead they got used to doing the work. As Lin explains, *"I just got so used to moving somewhere and dealing with it and uprooting again."* Thus, they undertook the dynamic process of recalibrating their identities in each new country.

There has been considerable literature on TCK identities and the challenges they experience in adapting (Fail et al., 2004; Gilbert, 2008; Moore & Barker, 2012). As mentioned in Chapter Two – *Literature Review*, the field is beginning to diversify with a growing focus on the mental health challenges faced by TCKs (Gilbert, 2008; Melles & Schwartz, 2013; Thomas et al., 2021), more studies focusing on women ATCKs (Mosanya & Kwiatkowska, 2021; Walters &

Auton-Cuff, 2009) and non-western TCKs (Gambhir & Rhein, 2021; Jeon, 2022; Kadam et al., 2019; Thomas et al., 2021). Yet, racism and sexism have not been identified as contributing factors. Although these are not the only possible contributing factors, the distress evidenced in my participants' reflections suggest the potential for wider psychosocial impacts.

The identity work and identity development processes identified in this study provide a different understanding of how being a TCK influenced their sense of self, the relationships they formed and their ability to navigate different contexts. The TCK Identity Recalibration Framework (Figure 5 – p. 111) also highlights a different, more dynamic, form of identity held by the women in this study from that discussed in the current TCK literature, that of recalibrating, as opposed to blended or shifted identities.

4.7 Chapter summary

In this chapter, I have established the pervasive presence of racism and sexism as playing a central role in the TCK experiences of women of colour, along with the harmful psychological and emotional impacts on the participants' identities. My aim in so doing is to support efforts in liberating the injustices experienced by my participants by placing women of colour ATCKs at the centre of my research. The findings highlighted their coping strategies, which gave insight to the ways that TCKs try to adapt and make sense of their context. This led to the formulation of an identity work process model that moves away from the existing debate around TCKs shifting or blending identities, to a focus on recalibration. The TCK Recalibration Framework proposes that the identity work of TCKs is more dynamic and complex than previously understood. It suggests that the process is centrally concerned with relational tensions that are often triggered by issues, not previously identified, namely racism and sexism. In the next chapter, I focus on the participants' leadership conceptualisations, aspirations, and experiences, discuss the

participants leadership and identity development during the research, and explore the leadership potential of women of colour ATCKs.

Chapter Five – Women of colour ATCKs doing leadership differently

5.1 Chapter introduction

ATCKs have been identified as potentially well suited for global leadership, (Mendenhall et al., 2018; Nash, 2020; Tarique & Weisbord, 2013). However, there is no understanding as to what ATCKs themselves think about such matters. Accordingly, little if anything is known about both their implicit leadership theories (ILTs) and their experiences of leadership.

Meanwhile, as discussed in a variety of contexts, women are continuously negotiating identity tensions to integrate a leader identity (Chuang, 2019; Holvino, 2010; Meister et al., 2017) and face barriers and biases that shape their opportunities for, and experiences of, leadership (Bastida et al., 2021; Ely et al., 2011; Ibarra et al., 2013). Identity work could help women to work through their identity tensions, by acknowledging how their backgrounds have informed their values and assumptions and their perceptions of themselves with regards to leadership (Ely et al., 2011; Petriglieri & Petriglieri, 2010; Sinclair, 2011).

In my study, the process of the participants exploring their conceptualisations of leadership and their experiences in relationship to leadership, and by implication their implicit expectations and perceptions of leadership, not only generated data about these issues, but it also assisted their identity work. Both areas are discussed in this chapter. Through the process of doing identity work, the participants reflected on their TCK backgrounds and the subsequent factors that shaped their ILTs and leadership experiences. By reflecting on their personal histories, they developed a stronger sense of self, while simultaneously generating insights that advances our knowledge of the ILTs and leadership experiences of ATCKs.

This chapter begins by examining the participants' ILTs, experiences of leadership and leader identities as captured at the first session, where they were asked about their conceptualisations of leadership. The findings highlight the strong influence of gendered

expectations, racism, and the generally tentative leader identities the women held at this point. This is followed by reporting and discussion of the participants' revised ILTs and leader identities evidenced during the fourth and final session. The findings from Session Four show more confident and agentic leader identities, along with an appreciation of how issues of race and gender shaped their experiences. The chapter concludes by introducing Growing Together – a collective identity work process model for leadership development, which I argue has relevance to leadership development more generally.

5.2 The participants' ILTs

The first focus group session centred on discussing the participants' thoughts on the question *"What are your conceptualisations of leadership?"* and explored issues such as how they defined leadership, their expectations of leaders and their personal experiences of being leaders, all of which provided insights into their ILTs. ILTs are important because they are the unique templates of how individuals perceive leadership and what they expect from leaders (Bullough & de Luque, 2015; Offermann & Coats, 2018; Souba & Souba, 2018). These cognitive schemas begin forming early in life, and for many individuals these start by observing their parents (Schyns & Riggio, 2016; Sinclair, 2005). ILTs, therefore, give insight into the leadership archetypes that people hold and the prototypical behaviours they associate with leadership. Although ILTs are unique to individuals based on their lived experiences, societal and systemic influences mean that common themes often emerge about the expectations people have of leaders (Offermann & Coats, 2018; Souba & Souba, 2018). Therefore, in this section, I will first provide an overview of the concept of ILTs and the purpose of exploring ILTs through identity work, followed by analysing and discussing the participants' ILTs in light of the literature.

5.2.1 Implicit leadership theories (ILTs)

Exploring ILTs through identity work can help individuals better understand how their personal histories, backgrounds and experiences inform their conceptualisations and expectations of leadership (Carroll & Nicholson, 2014; Sinclair, 2011). By uncovering people's ILTs, we can better understand how people also perceive themselves as leaders. For women and minorities, their conceptualisations of leadership can shed light on the prejudices and biases that hold them back from pursuing leadership positions. Souba and Souba (2018) even encourage us to challenge our ILTs with a focus on four common misconceptions of leadership, querying: (1) the positional nature of leadership; (2) the simplistic cause and effect nature of leadership; (3) the allegedly objective nature of leadership and (4) that knowledge is key to good leadership. Their work suggests that challenging common paradigms of leadership, whilst it feels counterintuitive, attempts to dismantle leadership from its prototypical-idealistic nature.

Identity work can play a part in guiding individuals, particularly marginalised groups, to challenge their idealistic and prototypical ILTs. Understanding how women and minorities conceive leadership and why they hold such views serves to make explicit some of the systemic barriers and internalised predispositions that prevent them from pursuing leadership positions, and/or highlight the champions who have supported them in achieving leadership positions (Chuang, 2019; Holvino, 2010; Meister et al., 2017). Through the process of identity work, women and minorities could better understand how their lived experiences and the biases imposed on them have shaped their leadership perspectives.

For this study, I drew on Offermann and Coats' (2018) 20-year longitudinal study, which explains that ILTs have remained relatively stable over time and continue to emphasise masculine, heroic and transformational conceptualisations. The initial multi-phase study from the nineties investigated the content and structure that shaped the ILTs of undergraduate students to develop a multi-factor scale, which was then tested on working adults (Offermann et

al., 1994). Their results identified eight specific factors including Sensitivity, Dedication, Tyranny, Charisma, Attractiveness, Masculinity, Intelligence and Strength (Offermann et al., 1994). The study was then reviewed 20 years later, taking a similar multi-phase approach, because of workplaces changing, with more women entering the workforce and advances in technology (Offermann & Coats, 2018). Figure 6 shows the current state of the ILTs.

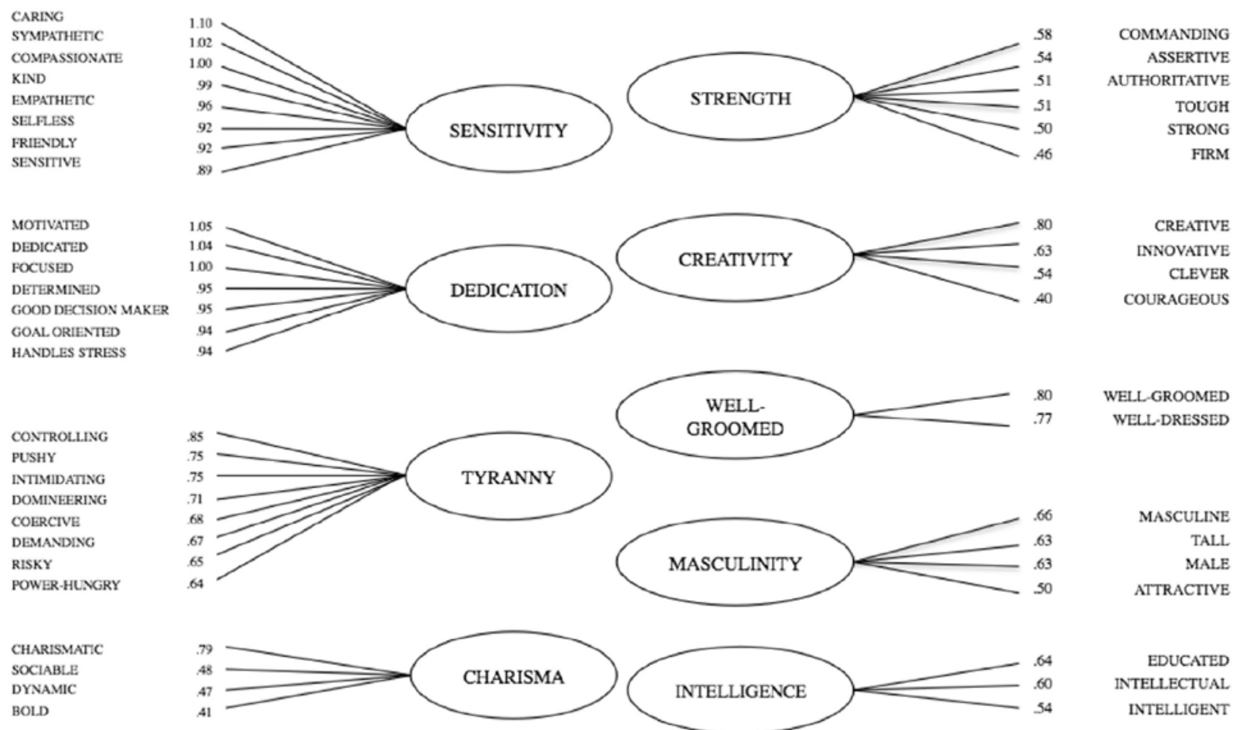


Figure 6 - Factor structure of ILTs (Offermann & Coats, 2018, p. 518)

After 20 years, most of the factors remained the same with the emergence of Creativity as a new factor and the factor of Attractiveness changed to be Well-Groomed. Many factors appear to link to stereotypical expectations of masculinity, while only one of the nine factors link to stereotypical notions of femininity, namely Sensitivity. The introduction of the new factor of Creativity reflected the advancement of technology in workplaces and the priority for innovation (Offermann & Coats, 2018). The minimal change in the study suggests that despite changing times and workplaces, and the evolution in leadership studies, people still tend to view leadership in a heroic

transformational masculinised way. As such, there is still a need to understand the conceptualisations of leadership held by women, particularly diverse women. Thus, in what follows, I examine the participants' conceptualisations of leadership using Offermann and Coats' (2018) ILT factors. In doing so, I show that their conceptualisations are gendered and infer that their ILTs are a result of their experiences of being marginalised.

5.2.2 Participants' conceptualisations of leadership

Building empathetic relationships founded in care, acceptance and valuing others were central to the participants' ILTs. They likened *"collaboration"* and *"care"* to leadership and focussed on the 'doing' of leadership, rather than its positional nature. They agreed that regardless of the context in which leadership was occurring, good leadership prioritised forming relationships, and building solidarity with everyone involved in the particular context. In Table 4, I have mapped the participants' conceptualisations based on Session One to what Offerman and Coats (2018) identify as common ILTs.

The participants' ILTs aligned with only two of Offerman and Coats' (2018) nine factors – Sensitivity (examples include sympathetic, sensitive, compassionate) and Dedication (examples include dedicated, motivated, hard-working). Notably these two factors both align with patriarchal expectations of women. The participants' ILTs, thus, reflect how socialised norms and expectations condition and limit the possibilities open to women, especially in leadership, and even more so for women of colour (Holvino, 2010; Liu, 2020; Wing, 2014).

Table 4 - Categorising the participants' quotes with ILT factors

ILT Factors	Quotes
Sensitivity *Caring, Sympathetic, Compassionate, Kind, Empathetic, Selfless, Friendly, Sensitive*	• *"It is more about collaboration." (Maria)* • *"Being open to listening and making sure others feel comfortable sharing their thoughts. Knowing everyone's strengths and weaknesses to be an effective team." (Mercedes)* • *"Guidance, mentor, support" (Mai)* • *"Somebody who appreciates our abilities and talents, and leadership applies to even the person in the lowest position in the company." (Lei)* • *"People's needs should be considered and understood to collaborate well in a team and relationships should be developed without manipulation." (Lin)* • *"Everyone needs to be valued in the team." (Lalita)* • *"Accommodating their personal lives to make them feel comfortable in the workplace." (Bronwyn)* • *"Good leadership is evidenced by how good the collective teamwork is." (Boonsri)* • *"Having strong communication and being able to listen to other people and respecting people's opinion." (Bishti)* • *"Effective leadership is facilitating people to do their jobs while making sure they have access to the knowledge to do well." (Bronwyn)* • *"Connecting to people in meaningful ways to guide them in delivering valuable actions." (Boonsri)* • *"Collaboration," "care," "support," "respect" (all)* • *"Caring and responsible relationships" (all)*
Dedication *Motivated, Dedicated, Focussed, Determined, Good decision maker, Goal oriented, Handles stress*	• *"Being transparent and leading by example." (Mai)* • *"Effective leadership is facilitating people to do their jobs while making sure they have access to the knowledge to do well." (Bronwyn)* • *"Connecting to people in meaningful ways to guide them in delivering valuable actions." (Boonsri)* • *"Guidance," "responsibility" (all)*

The participants' ILTs did not align with any of the remaining factors in Offerman and Coats' (2018) model, namely Tyranny (examples include domineering, pushy, dominant), Charisma (examples include energetic, charismatic, inspiring), Strength (examples include commanding,

assertive, authoritative), Creativity (examples include creative, innovative, clever), Well-groomed (examples include well-groomed, well-dressed, classy), Masculinity (examples include masculine, tall, male) and Intelligence (examples include educated, intellectual, intelligent).

The data in Table 4 (p. 121) clearly shows that the participants' ILTs were gendered, illustrating a feminised, idealised, and romanticised view of leadership that is aligned to categories that reflect conventional expectations of women. Many of their core ideas, such as *"support," "guidance," "responsibility"* and *"respect,"* conceptualise leadership principally in terms of nurture and care for others. Research has shown that this can be common for many women, who are focussed on the conceiving of and practising leadership in communal, rather than agentic ways (Eagly & Carli, 2007; Eagly & Karau, 2002; Lang et al., 2022).

There was a clear absence of the traditional heroic, masculine, and transformative conceptualisations of leadership in the participants' discourse. The participants' conceptualisations reflect the ways issues of sexism deterred them from accessing both the masculinised and more agentic ways of understanding leadership. The factors not evident in the participants' ILTs are agentic in orientation and some, such as Tyranny, Masculinity, or aspects of Strength, have clear associations with conventional expectations of masculinity. However, even those agentic characteristics with no clear association to traditional gender norms, such as Intelligence or Creativity were still absent, further emphasising the highly feminised conception of leadership exhibited by the participants. Instead, the women's conceptualisations of leadership tended to depict a selfless heroine (Eagly & Carli, 2007) who is supportive, communal, and co-operative, without the need for formal positions to be of influence.

Although the participants' ILTs demonstrated gendered influences, I suggest their experiences of racism and of being othered also subtly, but powerfully, shaped their discourse around prioritising inclusivity and maintaining a *"caring and comfortable"* environment, something the participants lacked in their youth. Their ILTs imply rejection of factors such as

Tyranny and Strength which resonate most strongly with the dominating, othering forces they experienced as women of colour ATCKs in both their TCK experiences (discussed in Chapter Four – *Racism and sexism: Key features of the TCK experience*) and in their careers (discussed in the following section), suggesting that they would not want to enforce nor reiterate those behaviours. The findings indicate that having been marginalised so frequently because of their gender and race, the participants developed a view of leadership that rejected discrimination, avoided power structures and focussed on the feminised notions of nurturing, being inclusive and collaborative (Sinclair, 2007; Souba & Souba, 2018). The following section continues to examine the discussion from Session One, specifically around their adult experiences of leadership, the discrimination that many of them have continued to face in their careers as women of colour, and its impact on their aspirations for leadership.

5.3 Their leadership experiences and aspirations

The recurrence of discrimination in its many forms throughout the participants' lives illustrated the unescapable structural biases and barriers faced by women of colour. The structural barriers and systemic biases against women because of their gender and/or their race often prevent women of colour advancing into leadership roles (Chuang, 2019; Ibarra et al., 2013; Meister et al., 2017). As adults, some of the participants were still experiencing varying levels and/or forms of discrimination in their careers, which also influenced their aspirations for leadership, explored later in this section.

As an example, Lalita being a dentist, volunteered to lead a COVID-19 testing team during the pandemic and was assigned to a construction site being managed by the Singaporean Armed Forces. Here she experienced racist sexism:

> *"I walk into the construction site and everyone there from the construction workers, the site managers and the Singapore Armed Forces all thought I was the nurse. They immediately thought that my male colleague and older white female colleague were leading the team. Until I started swabbing the patients and giving out instructions did, they realise that I was the lead doctor."*

Similarly, Lei shared that *"patients tend to talk very slowly,"* because they assumed that she could not speak English. Both Lei and Lalita indicated that many of their patients often ask for a *"male"* dentist, because they assumed that women are *"not strong enough to pull teeth."* These assumptions are clearly made based on their gender and for Lalita, especially, because of her physical traits of her *"small size and small hands."*

Some of the women acknowledged that gender discrimination influences their own actions, because of its pervasive influence. For example, Mercedes fell into the unconscious bias trap of both delegating and accepting *"jobs that are deemed for women, like organising morning teas and doing housekeeping jobs,"* because that stereotype has been ingrained into the everyday culture of her workplace experiences. The other participants agreed that they, too, unconsciously engaged in similar biased practices, as Maria pointed out, she behaved this way despite being *"a feminist at my core."* However, they were aware of the biases and discrimination they were either experiencing or unconsciously upholding and were trying to *"catch"* themselves and *"improve workplace dynamics"* (Maria).

For some of the women, the actions of their superiors exposed their patriarchal prejudices, dismissive behaviours, and lack of care as leaders. In these examples, the superiors were older males, but not all were white. These examples shed light on the women's experiences of leadership in often male-dominated workplaces. For example, Lin shared how as a

physiotherapist in the neurological field, she is surrounded by male doctors who try to dictate her role to her:

> *"When I get to the ward, they try and tell me what to do before they have even assessed the patient. How ridiculous are they? I obviously kicked a big fuss and then I got into trouble with my manager but ever since then, only three doctors like me and they are younger than me."*

Mercedes experienced an assertive, well-groomed male leader who failed to follow-through on his commitments and created a toxic culture:

> *"One of our new bosses was a guy who liked to suit up and present himself in a certain way with a lot of talk, even though our culture was pretty casual and comfy. He liked to project an image of a stereotypical leader. At the beginning, we were supportive of him, and we thought he was competent. As time went on, we realised that he would lie about decisions and the progress on our projects. We would plan out a project and he would dismiss our ideas. He kept his leadership team and us in the dark about what was going on. Finally, we spoke directly to his superiors, and they were surprised that we had projects planned in our pipeline. He claimed that he didn't know what was going on but there was a paper trail. Eventually, 80% of our team quit that year and later, he got demoted."*

Bishti experienced a leader who failed to provide adequate guidance and direction to enable her success:

> *"In my first job, I would be sent out on site visits without any guidance. When there were issues that I needed advice on, my boss would tell me to go sort it out, even though I had no experience. Other people who were there for over 40 years would tell him not to do that and to try and help me, but he didn't care. And there were times it backfired, but I only noticed how bad it was after I quit and started a new job where my boss was supportive and had my back."*

Bishti's experience could be explained by the glass cliff theory (Ahn & Cunningham, 2020; Ryan & Haslam, 2005), as her manager often placed her in precarious positions for which she was unprepared, effectively setting her up for failure. Women are more at risk of being appointed to leadership positions in times of organisational crisis, creating conditions where they are more likely to fail, something known as the 'glass cliff' (Ahn & Cunningham, 2020; Gartzia et al., 2012; Ryan & Haslam, 2005, 2007). Ryan and Haslem (2005, 2007) suggest that women are often excluded from the safe or 'cushy' leadership positions after breaking through the glass ceiling, making it yet another barrier for women to overcome when appointed to positions of leadership. In Bishti's example, her manager was ineffective, leaving her to face the risks and the negative consequences when his decisions *"backfired."* The glass cliff, like many other barriers that women experience in leadership, is a result of systemically prejudiced organisational processes, sexist beliefs and behaviours that function to keep women out of leadership roles or make their position in such roles difficult.

All three examples also show ageism as a reinforcing power structure faced by my participants. Ageism generally can combine forces with patriarchal attitudes, beliefs and

practices to discriminate against both younger and older women from holding leadership positions (Coleman, 2019; Ibarra et al., 2013; Sinclair, 2005). My participants were treated as if they lacked intelligence and competence because they were young, women and of colour, further cementing the pervasive and compounding ways in which patriarchal power structures sabotage women's progress.

The women's ideals focussed on making leadership accessible for everyone, but without directly opposing patriarchal values. They appeared to be trying to create a space for themselves in patriarchal environments by leading in ways that were feminised, but also, by and large remaining compliant with gendered norms. They valorised, validated, and amplified feminine norms in leadership by trying to exercise agency in a feminised way, which simultaneously, had the effect of sustaining patriarchal dominance, through posing no direct challenge to its expectations of how women should act. This shows both how deeply ingrained gender norms are and how difficult it is to change them.

To gauge their aspirations for leadership I ended the first session by asking the participants *"Would you pursue a leadership position?"* Their responses varied. Maria, Mercedes, Mai, Boonsri, and Bronwyn were either already in leadership positions or had held leadership roles previously and wanted to pursue future leadership roles. Lei, Lin, Lalita, and Bishti were avoiding formal leadership roles because they did not want the added stress and pressure that came with such positions. The latter group saw leadership roles in a negative light, because of the ambition and determination seen to be attached to these positions, and the existing and unappealing patriarchal structures and systems that need to be overcome to secure such roles. (Ely et al., 2011; Ibarra et al., 2013; Ryan & Haslam, 2007; Sinclair, 2005). Bishti was the youngest participant, and I suggest that in addition to the above, her limited leadership experience and the negative experience that she shared likely also influenced and impacted her perspectives.

Overall, it was evident that the women were able to talk comfortably about leadership and understood leadership to be a process but were unable in the first focus group session to confidently talk about themselves as exercising leadership. This is common for many women and emphasises the necessity of purposefully doing identity work by reassessing their personal histories to identify how their early experiences shaped their beliefs about leadership, themselves, and their capabilities (Ely et al., 2011; Sinclair, 2005, 2007). The next section illustrates the shift that took place between the first and final session, by which time the participants talked about leadership as part of who they were, rather than as something external to them.

5.4 Internalising leadership

In the fourth and final session, I asked the participants the same question as the first session – *"What are your conceptualisations of leadership?"* All the participants confirmed their initial conceptualisations of leadership shared in Session One but continued the discussion, without prompting from me, of how they were practising leadership as individuals. As the discussion progressed for each focus group, I saw that the participants had moved from talking about leadership as a concept (in the first session) to talking about leadership as something *they* do, signalling their shift towards internalising leadership as part of their identity. They were demonstrating that they as women of colour could exercise leadership how they wanted to. Many women, especially women of colour, lack the connection to leadership in its conventional heroic masculine understandings and, therefore, leadership needs to be broadened and reimagined beyond its imperialist white supremacist capitalist patriarchal norms (Ladkin & Patrick, 2022; Liu, 2020; Souba & Souba, 2018). During and between the first and final sessions, the women did identity work, and the data suggests that this enabled them to reimagine leadership as part

of their identity and workplace behaviours. All their examples pertained to exercising leadership to collaboratively achieve outcomes, rather than being a heroic individual (Liu, 2020). To illustrate the shift in the participants' perspectives, Table 5 contrasts each of their key quotes from their first session (Before) with their key quotes in the last session (After).

Table 5 - Contrasting the participants' quotes between Sessions One and Four

Participant	Before (Session One)	After (Session Four)
Maria	*"It is about vision and being inspiring. It is about big picture thinking and sharing with others to get to a bigger goal. It is more about collaboration."*	*"I'm committed to working mums having a space and not having to choose between being a mum and being at work. In my office, everybody knew I was breastfeeding and got used to breastmilk being in the fridge. When people see me doing this, they then know that there will be a space for them when it comes to them deciding to be mums or not. That is leadership – when other people can see that you are bridging the way for them to be seen and included."*
Mercedes	*"Being open to listening and making sure others feel comfortable sharing their thoughts. Knowing everyone's strengths and weaknesses to be an effective team."*	*"If I see gaps, I end up wanting to fill them, and enjoy being a leader. Having a shared sense of purpose is important and it annoys me when decisions are made that are unfair and not good enough for the people we are trying to help. When I left my previous job, one of the interns who observed our meetings told me that she was encouraged to speak up because I often appeared nice and sweet but spoke up professionally when unfair decisions were made. We were both the littlest [in size] in the team, and it made her more comfortable to do the same."*
Mai	*"Leadership means lots of different things. For example, guidance, mentor, support, being transparent and leading by example."*	*"I want to learn from everybody's experiences and pass on knowledge to help other people."*

Lei	*"Somebody who appreciates our abilities and talents, and leadership applies to even the person in the lowest position in the company"*	*"I try to understand the needs of the bottom level of the hierarchy and be able to connect with the staff."*
Lin	*"People's needs should be considered and understood to collaborate well in a team and relationships should be developed without manipulation."*	*"I've been stepping up when needed for the disabled sporting community"*
Lalita	*"Everyone needs to be valued in the team."*	*"I am advocating for nurses who are bullied."*
Bronwyn	*"Effective leadership is facilitating people to do their jobs, while making sure they have access to the knowledge to do well and accommodating their personal lives to make them feel comfortable in the workplace."*	*"In my role, I make sure people have independence to get on with things, without waiting for someone else to sort it out and they are doing what they are hired to do without being a burden to the team."*
Boonsri	*"Good leadership is evidenced by how good the collective teamwork is and connecting to people in meaningful ways to guide them in delivering valuable actions."*	*"I am providing as much paid maternity leave as possible because how can you be a new mum and then be expected to just come back as a woman? To me, leadership is about making those realistic decisions as well."*
Bishti	*"Having strong communication and being able to listen to other people and respecting people's opinion."*	*"Leadership can literally be taking responsibility in life for a cause or people and that leadership can be used anywhere in any situation. I didn't realise that you don't have to be a leader of a group to do leadership, and anyone can do leadership, even me."*

The first sign of the shift is their use of *"I"* and speaking in the first person when sharing examples of how they enact leadership, indicating their moments of taking agency of their leadership abilities. Although many of their initial ILTs share the same meaning as those offered in the fourth session, they are now taking personal ownership of those conceptualisations as

applying to who they are and what they do. Furthermore, when the participants were recounting these personal leadership examples, they were animated and spirited in how they expressed their views. This, I suggest, is an indicator of the identity work they had been engaged in, empowering them to express their leadership perspectives and experiences with greater confidence, and to be more confident in claiming a leader identity. Having explored how their lived experiences influenced their identity constructions, the women progressed the discussion in the final focus group session to detail how they currently exercised leadership. The process of identity work, thus, helped them to articulate their lived experiences and brought to the fore the leadership practices and skills that they were already exercising. All the women concurred that although they did not view leadership in its traditional hierarchical form, they could take on leader roles if they had to and, regardless of the position, they would continue exercising leadership both in and outside of the workplace. Some of these leadership acts were specific, such as creating space for new mothers in the workplace, and others were broader activism for marginalised groups.

The initial ILTs reflected the stereotypical communal qualities that are associated with women. Although they continued to assert these conceptualisations, the quotes in Table 5 (p. 129) evidence that they are now claiming more agency and centring themselves in leadership. Women are often stereotyped to be more communal than men and men to be more agentic than women (Eagly & Carli, 2003; Eagly & Karau, 2002). The communal qualities that are perceived to be held by women of warmth and selflessness are often divergent from the agentic qualities that are deemed to be characteristics to leadership success, such as assertiveness and confidence, that are stereotypically perceived to be held by men (Eagly & Carli, 2003; Eagly & Karau, 2002). Although the participants' priorities remained communal in the last session, they were also being agentic and owning their leadership efforts. Based on their explanations of doing

leadership, it was evident that they had been agentic prior to the study but had not recognised these agentic capabilities until Session Four.

Those who were in, or held, formal workplace leadership positions often attempted to ensure their actions and behaviours were coherent with their values and ideals to pave the way for future leaders, especially women leaders. Both Maria and Boonsri were focusing on motherhood in the workplace. Maria was proactive about identifying as a working mother and was engaging in practices that created space and inclusion for future mothers in the workplace. Similarly, Boonsri founded a start-up and has prioritised providing *"as much paid maternity leave"* as possible. Women are often trying to minimise their absence in the workplace for maternal and familial reasons and more senior women face the 'maternalisation' of female authority, all of which are common tropes to undermine women leaders (Ibarra et al., 2013; Sinclair, 2005). Regardless of how capable or how a woman might see herself, her gender and other salient identities often threaten her abilities to exercise leadership (Bell & Sinclair, 2016; Eagly & Carli, 2007; Meister et al., 2017). As such, Maria and Boonsri demonstrated how they are trying to cultivate an environment that supports women, regardless of whether they choose motherhood or not.

Others like Mai and Lei, who experienced isolation in their youth, avoided creating silos or animosity, with their leadership efforts focussed on inclusivity and collaboration. Bronwyn, focussed on making sure that people had autonomy. Mercedes was unemployed at the time of the research but explained that in both her work and personal lives she did not shy away from leadership positions, because she was often finding social issues within her community that needed to be resolved. The wider sentiment that I understood from the participants was the appreciation and prioritisation of the multiple identities and responsibilities that women have, and how they used their position of power to accommodate their co-workers' different contexts.

Lalita and Lin were still firm in not wanting to hold a leadership position, because they did not want *"the extra work and stress"* (Lalita) that came with being in a formal role and would still *"avoid being a leader at work"* (Lin). They indicated that they considered themselves to be "*capable for leadership"* (Lalita) but would avoid applying for leadership positions. Whilst they did not explicitly indicate this, my interpretation of their observations is that their disinterest in pursuing a leadership position is compounded by the ongoing discrimination they have experienced in their roles. Their experiences of leadership appear to have been soured by the scrutiny of their gender (being woman), their age (being young), their race (being of colour) and their physical size (being small). Their comments reflect the frustration from their racist-sexist experiences throughout their careers. Like all the other participants, Lalita and Lin have been subject to the systemic white supremacist imperialist patriarchal ways of doing leadership and the prejudiced barriers that pushback against their progression in their careers. The interrogation from their industry and the groups that access their skills could be compounding frustrations that make holding a leadership position unappealing. Being in a position of leadership would require them to have more of a presence in their organisations and industries, as well as require more energy to influence their peers. There is also the possibility that their peers might reject their leadership and reject being their followers, which could add to the difficulty of leading for Lalita and Lin. I suggest that these observations could be some of the reasons why Lalita and Lin are adamant in not pursuing leadership positions but are still willing to advocate and exercise influence in ways that suit them. However, in light of doing leadership differently, they chose to explicitly state that they were capable of doing leadership and were advocating for disenfranchised groups when traditional structures were failing these groups.

Bishti had the most significant shift in her views on leadership after doing identity work. At the start of the research, she conflated leadership with being a leader and holding a position. At the end of the study, she developed a better understanding of the difference between doing

leadership and being a (formal) leader. She learnt from the other women's experiences and the research process and was surprised to learn that leadership could emerge in different contexts as different practices. She had a greater awareness that she was practising leadership in her personal life, like being in-charge for planning an overseas holiday with friends and keeping them safe throughout their journey. By the fourth session she was motivated to find ways to continue doing leadership and even pursue formal leadership roles in her career.

Between and across the first and last sessions the effects of role incongruity were prevalent in both the participants' feminised conceptualisations of leadership and how they described their leadership practices. The impacts of their gender, race and associated prejudices had, not unsurprisingly, shaped their leadership perspectives and aspirations (Eagly & Carli, 2007; Eagly & Karau, 2002). Although they are striving to tackle injustices, they still cannot ignore how their gender and race infiltrate their daily lived experiences that, subsequently, shape their identities and influence how they conceive and practise leadership. The process of identity work did make explicit the ways in which being a minority as a woman of colour ATCK had influenced and informed their perspectives, values, and purposes, equipping them to recognise the gendered-racist assumptions placed on them. The next section uses Liu's (2020) suggested anti-racist feminisms practices of decolonising the mind and building bonds of solidarity as further analytical lenses for understanding how the participants internalised and reimagined leadership as a result of doing identity work.

5.5 Anti-racist feminisms in their identity work

During my analysis, I found the practices from Liu's (2020) anti-racist feminisms emerging throughout the identity work process undertaken in the focus groups. Elements from the practices of decolonising the mind and building bonds of solidarity to reimagine leadership

materialised in each phase of the process. The participants made headway in decolonising their minds (Liu, 2020) of racist and sexist beliefs by identifying and calling into question the stereotypes that bound their identities as TCKs. They built bonds of solidarity (Liu, 2020) by forming connections with fellow women of colour ATCKs and collectively, forming an understanding of leadership and womanhood. By the final focus group session, the participants were moving in the direction of reimagining leadership away from white patriarchal leadership, as shown in their capacity to identify the racist and sexist characteristics of their lived experiences discussed in Chapter Four – *Racism and sexism: Key features of the TCK experience*, and their enhanced capacity to claim a leader identity, as discussed above. They were reclaiming agency in terms of leadership by recognising the influences of stereotypes and power structures that earlier constrained them from appreciating the myriad of ways in which they were already practising leadership. The process of identity work also helped them to reimagine leadership as women of colour in a collective, rather than as an individualistic endeavour.

The decolonising effects emerged in the first focus group session and continued through to the final focus group session. I interpreted Liu's (2020) decolonising of minds as the participants attempting to free themselves from the shackles of white patriarchal leadership when they took agency in claiming their different ways of doing leadership as women of colour ATCKs. Despite holding stereotypically female constructions of leadership and speaking of these concepts as detached from their identities, they were still attempting to dismantle dominant constructions of the ideal leader. Their feminised and compassionate ILTs were strongly infused with a focus on minoritized others, implicitly valuing the intersection of gender and race. Within the process of identity work, it became evident that the women were reimagining leadership, but did not connect themselves with their reimagined versions of leadership. Doing identity work as a collective with other women of colour who had similar experiences, strengthened their sense

of self and their view of themselves as leaders. The women were able to acknowledge and work through the stereotypes that bound their identities and claim their self-definitions as women of colour ATCKs. With a clearer and stronger sense of self, the process of claiming their reimagined versions of leadership began, and the women started to internalise their leadership capabilities towards the end of the research process. At the end of the study, the participants centred themselves in their different vision of leadership, which was founded in striving to lift up those who have been subordinated. By claiming this vision, they were exercising their agency. The participants demonstrated that they recognised the purpose and motivations of their leadership to try and be responsible leaders (Kempster & Jackson, 2021; Kempster et al., 2011; Liu, 2020).

Liu's (2020) practice of building bonds of solidarity further explains how the participants formed relationships with one another in each of their focus groups. They began by forming respective collectives within their focus group. As they progressed through each session, they were more vulnerable and open with one another, which enhanced their bonds of solidarity (Liu, 2020). In the second focus group session in which they reflected on their TCK experiences, the participants' reflections identified and named the power structures that were racist, oppressive and restrictive to their gender performance and identity development, forging a deeper connection with one another (Butler, 2006; Liu, 2020). By the third session, they became allies for one another as women of colour ATCKs. They saw similarities in their TCK experiences and the capabilities they developed to manoeuvre through the struggles, barriers, biases, and prejudices they faced as TCKs and still face as ATCKs. The findings highlight how, by the final focus group session, all the participants exhibited more confidence and had developed strong connections to each other, evidencing the effects of decolonising their minds and building bonds of solidarity (Liu, 2020). Liu (2020) asserts that bringing together those who have been silenced and building solidarity through a collective can shift perspectives on leadership towards interconnected processes of social change, which appears to have occurred in the research

process. The collective identity work process guided the participants towards both individual and collective transformation that centres around reimagining leadership. The next section, therefore, introduces a model that seeks to conceptualise the collective identity work process more broadly, and which I posit facilitates leadership development.

5.6 Growing Together

In this study, I facilitated the participants' identity work via the research process through four focus group sessions – the structure of each session was detailed in section 3.4.4 *Multiple focus group sessions* and Appendix Five – *Structure of each focus group session*. In the first session, the participants' ILTs were highlighted and what emerged were largely abstracted ideals, reflecting highly gendered assumptions and beliefs about leadership. The previous chapter, Chapter Four – *Racism and sexism: Key features of the TCK experience*, discussed the insights from the second and third focus group sessions, where participants engaged in more personal and deeper discussions of their TCK experiences and what it meant to be a young woman of colour growing up in different contexts. Through these reflections, they developed critically informed understandings of their identity formation during their youth. The analysis highlighted the various strategies they used to navigate identity pressures, some of which they still use as adult women. In the fourth and final session, the participants were asked to reconceptualise leadership. Here, as discussed in this chapter, their discourse was more personalised and focussed on their own experiences of doing leadership, rather than an abstracted, externalised view of leadership. Collectively, all four sessions were, thus, a process of identity work – the doing of which helped the women and myself to understand how their TCK experiences as outsiders and women of colour influenced their ILTs, leadership aspirations and experiences. The research process itself was, therefore, also a four-phase leader identity

development process, which I frame as a collective identity work process model – Growing Together (Figure 7).

Growing Together has four phases, beginning with discussing ILTs (Phase One), reflecting on how lived experiences shape leadership understandings and experiences (Phase Two), validating lived experiences and how identities are shaped (Phase Three) and finally, internalising leadership as part of one's identity (Phase Four). I use 'phases' instead of 'sessions' to indicate that the model is flexible, and some phases might require multiple sessions, rather than a single session as was conducted in this study. In this study, each session focussed on a particular phase – Conceptualise, Reflect, Validate, and Internalise. The sessions were run weekly, and each session was two hours long.

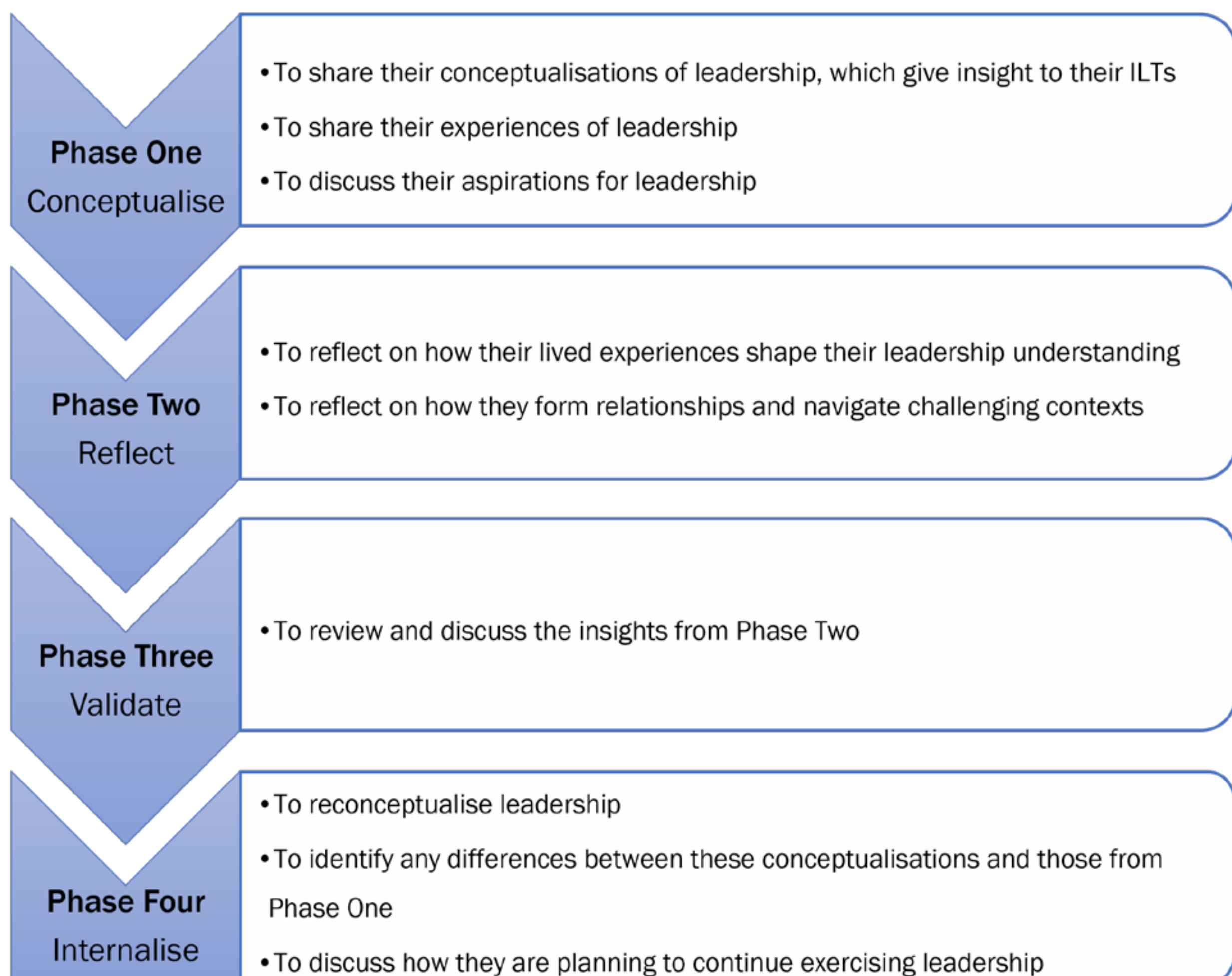


Figure 7 - Growing Together

In Phase One – Conceptualise, the foci are to help participants to articulate their ILTs by sharing their conceptualisations of leadership, to share their experiences of leadership and to discuss their aspirations for leadership. This phase serves to begin the process of developing a shared understanding of leadership and is an opportunity for the participants to get to know each another, as this phase might also be their first interaction with the facilitator and others in their focus group. Examples of questions that could be asked include, *'What does leadership mean to you?,' 'What are your conceptualisations of leadership?'* and *'What are your examples of good and bad leadership?'* In this phase, my findings suggest that the conversations are likely to remain at a high-level and seem detached, as participants are still forming bonds and connections with one another.

In Phase Two – Reflect, the foci are to help participants reflect on how their lived experiences shape their leadership understanding, and how they form relationships and navigate challenging contexts. By reconstructing and retelling their personal histories, the participants would seek to unpack the implicit assumptions they hold as individuals. In my study, this phase focussed on the participants' TCK experiences, so I asked them to share their TCK journey and how they dealt with adapting into new contexts. As this model could be used for non-ATCKs, the discussion would be tailored towards the participants' experiences as they were growing up, particularly around their initial experiences of leadership, the values they hold, the challenges they experienced as they navigated different contexts in their lives, and how they formed relationships at various stages in their lives. These reflections are necessary to understand the factors and experiences that shaped and influenced their ILTs and leadership perspectives, which is fundamental to identity work (Carroll & Levy, 2010; Liu, 2020; Sinclair, 2007).

In Phase Three – Validate, the focus is to present the insights from the previous phase for the participants to review and discuss. The facilitator would present the participants'

narratives as themed observations, identify commonalities and differences in their reflections, the coping strategies they used to deal with adversities and the factors that appeared to have influenced their sense of self. The facilitator would start the discussion by seeking the participants' initial reactions and help to unpack their responses. The facilitator then needs to seek confirmation from the participants of their observations, and if there are any objections, these need to be discussed further. This exercise would help the participants to recognise and further explore how their identities were formed, how they overcame a range of adversities and how their identities evolved as they navigated their various life stages. This phase would help the participants to validate their sense of self.

In Phase Four – Internalise, the foci are for the participants to reconceptualise leadership, identify any differences between these conceptualisations and those from Phase One, and to discuss how they are planning to continue exercising leadership. The facilitator should recognise any shifts from how the participants view leadership, how they plan to continue exercising leadership and how they might have claimed their leader identities.

5.6.1 Using Growing Together

Growing Together (Figure 7 – p. 138) is designed to help facilitate the process of identity work required for leadership. The model is rooted in identity work leadership development theories (Ely et al., 2011; Sinclair, 2011; Yip et al., 2020) and anti-racist feminisms to reimagine leadership (Liu, 2020). The task of integrating a leader identity is often fraught for women and minorities because of workplace biases that they face at every stage of their identity development (Coleman, 2019; Ibarra et al., 2013; Ryan & Haslam, 2005). Therefore, through emancipatory acts of recollecting and reconstructing personal histories, Growing Together (Figure 7 – p. 138) also seeks to empower individuals to find new ways of doing leadership.

Growing Together (Figure 7 – p. 138) offers a different way of doing identity work – within a collective rather than individually, over a period of time and either virtually or physically in person. The collective nature of the model encourages participants to construct coherent narratives of who they are, who they want to become and internalise their leader identities. They can find new ways to relate to one another in a safe environment, and strengthen their conceptualisations, perspectives, and beliefs about themselves and leadership by forming a relational bond forged through shared experiences. They could connect with others and take up activities that are critical to their success and advance their visions by building a community.

In today's post-pandemic society, Growing Together (Figure 7 – p. 138) does not require in-person attendance and can be done virtually, as I did on Zoom. The virtual environment provides additional flexibility for the participants to participate during times and in locations that suit their schedules. Being able to facilitate Growing Together (Figure 7 – p. 138) online also reduces costs for both the participants and the facilitator, because there is no travel and minimal equipment required.

The choice of facilitator is critical to delivering Growing Together (Figure 7 – p. 138). The facilitator needs to be able to relate well to those in the group. In this study, my positionality meant I was able to relate to the participants as a woman of colour who grew up as a TCK. As such, the key skills the facilitator should have to deliver Growing Together (Figure 7 – p. 138) are a fundamental understanding of ILTs, an ability to facilitate reflective exercises with a sense of co-creation based on the needs of the participants and being able to adapt based on what the participants say. They also need analytic skills, to identify the themes emerging from the earlier sessions to report back to participants in the later sessions. The model is driven by the participants' reflections, discussions and insights and the facilitator needs to be able to form relationships with the participants and cultivate an accepting collective experience for the participants.

Growing Together (Figure 7 – p. 138) also emphasises the importance of taking time to process and reflect when doing leadership development. Giving the participants time to do identity work is necessary to process their discoveries, come to the next session with any follow-up questions, form meaningful bonds with one another and grow in their identities, without rush or an overload of information. The collective identity work process model – Growing Together (Figure 7 – p. 138), therefore, provides a new template of doing identity work for leadership development informed by theory. The collective environment and having time provide a structured setting for the participants to do identity work and grow together with safety and confidence.

5.7 Chapter summary

This chapter has provided insights into the ILTs held by a group of women of colour ATCKs. Their conceptualisations presented highly feminised perspectives of leadership that were shaped by prejudiced and discriminatory experiences. By doing identity work, the participants developed confidence in their leadership abilities and claimed their leader identities. They reclaimed agency and shifted from viewing leadership as a concept to a practice that they were already exercising. They shared the ways they were actively normalising and validating feminine norms in leadership. The findings offer a different way of looking at leadership, one which seeks to find space for feminised ways of leading as a minority within the context of a white patriarchal society. The process by which the participants did identity work was discussed and Growing Together was conceptualised as a template to do collective identity work for leadership development. This chapter sheds light on the different ways of doing leadership and the importance of identity work for leadership development, matters which also have relevance to

global leadership development. All of which are discussed further in the following chapter where the global leadership development prototype is introduced.

Chapter Six – Rethinking global leadership development

6.1 Chapter introduction

Despite being extensively explored in the leadership development literature (Carroll & Firth, 2021; Sinclair, 2011; Yip et al., 2020), the role of identity work is still underexplored in the global leadership development literature (Cotter, 2022; Hruby et al., 2022). The global leadership literature discusses the various challenges that global leaders encounter during their overseas postings, with a particular focus on their ways of leading and their ways of living (Bennis & Thomas, 2002; Lore Van et al., 2017; Mendenhall et al., 2018), all of which also potentially challenge their identities. Based on the findings, I suggest that proactive support in helping global leaders to understand their sense of self, and how this shapes their approach to leadership, could assist them in navigating these challenges more successfully.

In my study, the findings thus far highlight how identity work is an ongoing process, not only undertaken during adolescence. They further show that identity work is helpful, when change is taking place, immersion in different cultural contexts and as part of reflective practice. During their formative years, the participants engaged in more pronounced identity work when they moved to new countries. Their experiences of racism and sexism revealed the implicit identity work they did to adapt and navigate their new contexts, which I suggest involved recalibrating their identities. I offer the TCK Identity Recalibration Framework (Figure 5 – p. 111) to explain the identity tensions they experienced and the process they undertook to recalibrate their sense of self to attempt fitting in or for some, to not fit in, with their new social groups. The research process involved facilitated collective identity work for the participants. This included collectively exploring their leadership conceptualisations and their ILTs, reflecting on their lived experiences that shaped their leadership perspectives, internalising their leader identities by affirming the thematic insights from their lived experiences, and sharing how they were either

already doing or aspiring to do leadership differently. From this process, I developed Growing Together (Figure 7 – p. 138) – an identity work process model for leadership development in a collective environment.

These insights have clear relevance to global leadership development because global leaders are highly likely to encounter situations where their identities could be challenged, making identity work more pronounced and unavoidable. As such, in order to prepare for such challenges and navigate these tensions, I propose that facilitated identity work is a suitable approach in developing global leaders. Therefore, the discussion in this chapter is framed by literature regarding identity work for leadership development and I synthesise those of my findings which I argue have relevance to global leadership development to propose a prototype for global leadership development.

In this chapter, I first highlight the challenges and tensions that a global leader might encounter with their identities at each stage of their overseas assignment (before, during and after posting). I adapt the identity challenges identified in Yip et al.'s (2020) identity-based framework and Nicholson and Carroll's (2013) modes of identity undoing, and contextualise the TCK Identity Recalibration Framework (Figure 5 – p. 111) from Chapter Four – *Racism and sexism: Key features of the TCK experience,* to suggest the potential identity tensions that global leaders might face during their posting. Next, I explain the role of identity work and its relevance for global leadership development in light of the suggested identity tensions a global leader may face and the opportunities for growth as a global leader. I then recommend a facilitated identity work approach to be undertaken from before the global leader is posted, during their posting and when they return from their posting. I conceptualise my recommendation by offering a multi-stage prototype – Navigating Together. The prototype is adapted from the participants' insights during their TCK experiences, their experience of collective identity work for leadership development, Nicholson and Carroll's (2013) findings on identity undoing in leadership

development programmes and Yip et al.'s (2020) challenges identified in their identity-based framework and their findings on coaching via a relational process to facilitate identity work. I explain how the prototype could be delivered and could add value to existing global leadership development programmes (GLDPs), in organisations, including the value of doing global leadership development in a collective environment. The chapter concludes by identifying how the prototype contributes to our knowledge on global leadership development.

6.2 Identity tensions for global leaders

Global leadership development practices fail to consider identity conflicts and the process and interactions that could hinder identity development in a new context. As detailed in Chapter Two – *Literature Review*, preparation for global leaders is focussed primarily on developing leadership skills and competencies with a cultural etiquette component (Hruby et al., 2022; Mendenhall et al., 2018; Tahir & Egleston, 2019). However, moving overseas and transitioning into a global leadership role requires more than leadership skills and cultural acumen. The global leader is the new 'player' in that context, both in and out of the workplace. As they try to navigate and adapt to both the workplace and the new social environment, their various identities could be challenged, their values questioned, and their perspectives contradicted. The ongoing ambiguity and uncertainty could cause tensions in their various relationships – with their colleagues, their families, and their peers, all of which would impact their sense of self. Therefore, the process of identity work should be prioritised for global leaders because it is not only their leader identity that will be situated in a new context, but all the other identities that they hold may also be challenged as they adapt to a new context. In this section, I will adapt the challenges identified in Yip et al.'s (2020) identity-based framework and Nicholson and Carroll's (2013) modes of identity undoing to explain the anxieties that global leaders might go through

in preparation for their overseas assignment. I then adapt these challenges to the TCK Identity Recalibration Framework (Figure 5 – p. 111) to contextualise and address the types of identity tensions that global leaders may face on their overseas assignment.

6.2.1 Identity challenges in global leadership

Yip et al.'s (2020) identity-based framework was designed to explain the challenges and anxieties that new leaders might go through when they are trying to internalise a leader identity. Their framework guides a coach in facilitating identity work to support and work with new leaders in navigating the identity tensions they face as they take on a new leader role. The identity challenges and the associated threats detailed in Yip et al.'s (2020) identity-based framework are separation, liminality and integration, and I suggest that they have relevance to understanding what a global leader might experience at different stages of their overseas assignment.

Separation refers to the uncertainty of internalising a new leader identity and possibly losing their existing identities (Yip et al., 2020). For a global leader, separation may occur before posting, with the anticipation and anxiety of potentially losing their leader identity in the transition to a new context. The global leader would be aware of the impending change and need to contemplate their sense of self, as there could be anticipation of what is to come and potential anxiety of the unknown.

Liminality refers to the tensions that arise when a new leader has difficulty in forming self-coherence because their sense of self may be challenged as they try to align their new leader identity with their existing identities (Petriglieri & Petriglieri, 2010; Yip et al., 2020). For a global leader, liminality might arise during the posting because they could be contending with their

leader identity in relation to the expectations and ILTs of those in their new context, possibly surfacing any identity tensions with the various identities they hold.

Integration refers to challenges associated with integrating a new leader identity, particularly if they conflict with their existing identities (Yip et al., 2020). But when the new leader identity can coexist and complement their other identities, the new leader would be able to *"bring more of themselves to the leader role"* (Yip et al., 2020, p. 512). For a global leader, integration might happen during and after the posting because they could make decisions on which aspects from their new contexts they would like to integrate or not integrate into their identity. I have contextualised the unavoidable identity challenges that global leaders may face during each stage of their overseas assignment using Yip et al.'s (2020) identity-based framework, but with a clearer sense of self before they go, global leaders could be equipped to recognise when their identities are being tested.

6.2.2 Identity undoing during global leadership

The process of having their identities confronted might lead global leaders to question their beliefs, as they attempt to explore different perspectives and reflect on their biases and assumptions. I suggest that Nicholson and Carroll's (2013) concept of identity undoing is helpful in broadly explaining how their self-evaluation may change during their overseas assignment. Although Nicholson and Carroll (2013) explored identity undoing in the context of leadership development programmes, I contend the experiences and emotions they identified likely have applicability to global leaders. Their identified five modes of identity undoing (shaking up, cutting apart, floundering, letting go, and being playful) could be surfaced when global leaders are experiencing identity tensions (Nicholson & Carroll, 2013). Their identities could be unsettled and disrupted (shaking up) and appear to be under threat (cutting apart), which could result in

fear and feeling destabilised. As they navigate the ongoing uncertainty and ambiguity, global leaders could find themselves faltering and frustrated (floundering) as they seek to make sense of who they are in the new context. As a result, the global leader could choose to discard parts of their identity (letting go) as they seek resolutions to their tensions or try to move between their identities (being playful) to try and relate with others in their context. Overall, as global leaders attempt to evaluate their sense of self and undo their identities, they may experience moments of destabilisation and unravelling, which could also surface debilitating emotions, or the experience could be energising as they make sense of how they relate to their new context (Nicholson & Carroll, 2013).

6.2.3 Translating the TCK findings

The TCK Identity Recalibration Framework (Figure 5 – p. 111) in my study showed that identity work began when my participants first became aware of differences between themselves and what was expected or valued in their new environment, often due to racist and sexist behaviours from their peers. This resulted in tensions between their self-narrative and beliefs held by their new community, as well as relational tensions with their families and their peers, all of which impacted their relationship with their selves. As they realised there were differences between their families and their peers, they evaluated their sense of self and through adaptive decision-making, recalibrated their identities. Their reflections demonstrated that these recalibrations were ongoing and often triggered with each new move.

6.2.4 Global Leader Identity Recalibration Framework

Informed by the above, the Global Leader Identity Recalibration Framework (Figure 8 – p. 151) posits an ongoing process of identity recalibration for a global leader during their overseas

posting. The Framework has three main stages – (I) become aware of their differences, (II) experiencing tensions with their identities and (III) integration or detachment, all of which will be explained in further detail in this section. While these main stages are directly informed by my TCK Identity Recalibration Framework (Figure 5 – p. 111), when delving into the thinking behind each, I also discuss how the challenges from Yip et al.'s (2020) identity-based framework and Nicholson and Carroll's (2013) modes of identity undoing are relevant to each stage because the Global Leader Identity Recalibration Framework (Figure 8) is related to leadership and aims to illustrate the potential tensions and development that could occur for global leaders during their posting. It is of note as well that while the Framework (Figure 8 – p. 151) has been built from the findings of women of colour ATCKs, I suggest that the Global Leader Identity Recalibration Framework (Figure 8) has relevance to all global leaders.

I. Become aware of their differences

The first stage of the Framework (Figure 8) is when the global leader becomes aware of what makes them different in relation to their new context. I suggest that awareness of these issues could arise from any obvious differences in physical attributes or language uses to those around them and/or as they become embedded in the new context, differences in values and priorities could arise. At this stage, separation (Yip et al., 2020) might play out because the global leader could be entering the context with anxieties around transition into the unknown. Simultaneously, shaking up (Nicholson & Carroll, 2013) could be surfaced, because the global leader could be unsettled and disrupted as they try to navigate the ambiguity of the new context.

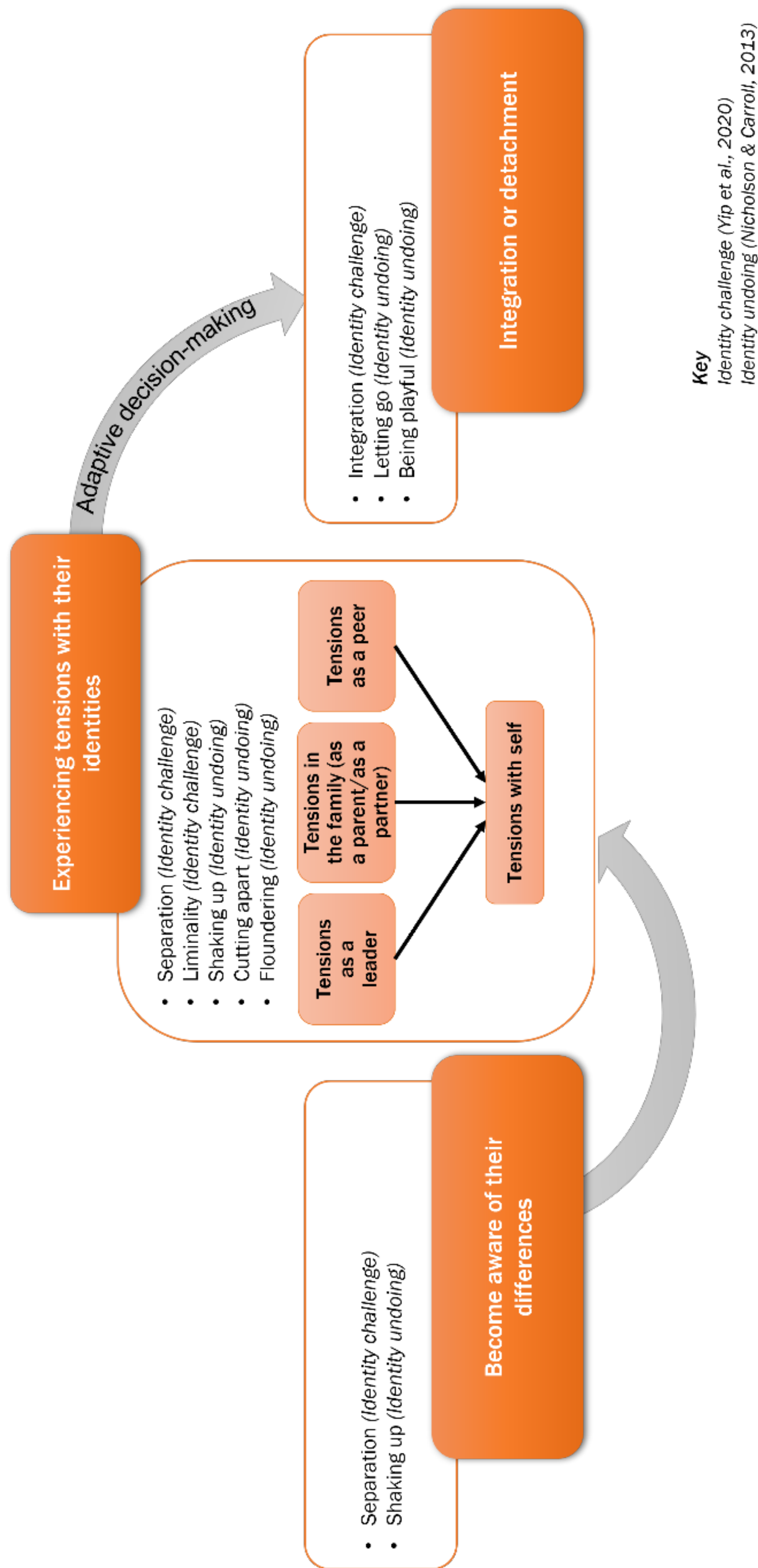


Figure 8 - Global Leader Identity Recalibration Framework

The global leader could also encounter discrimination at varying levels because they are different to the new norm, like the racism and sexism experienced by my participants. Their leader identity may not fit the dominant cultural narrative or stereotype of ‘who a leader is’ and ‘how a leader should lead’ (Liu, 2020; Meister et al., 2017; Sinclair, 2005; Yip et al., 2020). Some could develop imposter syndrome, a challenge often associated with female and minority leaders (Babcock et al., 2003; Clance & Imes, 1978; Meister et al., 2017). Some could find that they need to suppress a valued identity (Bell & Sinclair, 2016; Eagly & Carli, 2007; Meister et al., 2017) and engage in masking to accommodate being a minority in the new context (Caldwell, 2003; Childers-McKee & Hytten, 2015; Montoya, 2003), which could lead to conflict between their leader identity and other valued identities, and at the extreme end, could turn into self-hate.

As a result, they could experience tensions with their various identities, which is the second stage of the Framework (Figure 8 – p. 151). Some of the identities I suggest they may experience tensions are as a leader in the workplace, as a family member and as a peer, all of which could impact their sense of self, because one or more aspects of who they are may be challenged by expectations of how they should conduct themselves in the new context. I will expand on the tensions the global leader might encounter within each of these identities in what follows.

II. Experiencing tensions with their identities

In this stage, liminality (Yip et al., 2020) could play out as I postulate that the global leader could be contending with how their identities are being perceived with regards to the expectations, norms and values of the context. As a result, three of the five modes of identity undoing (Nicholson & Carroll, 2013) could likely arise. Firstly, shaking up with their identities being unsettled and disrupted. Secondly, cutting apart with their identities appearing to be under

threat and, lastly, floundering because they might be faltering and feeling frustrated. Consequently, the global leader's sense of self could be diminished as they experience difficulty in forming self-coherence, which could lead to confusion and insecurities. Below, I hypothesise the potential ways that the tensions could unfold with each of the global leader's identities.

Tensions as a leader

As the global leader assumes their workplace role, their new colleagues and their team might not readily grant them a leader identity (DeNisi, 2007; Olsen & Martins, 2009). Integrating a new leader identity is a critical challenge in many situations (Sinclair, 2011; Yip et al., 2020). Overlayed with socio-cultural barriers, integrating a global leader identity could be even more arduous.

As a leader, the power dynamics the global leader encounters could be explicitly and implicitly embedded in the workplace context. Formally and explicitly, they would be in the leader role and have 'power over' the team they lead. However, they could still wrestle with claiming their leader identity because their team members might not accept their role as followers (Collinson, 2005; Haslam & Reicher, 2016; Reicher et al., 2018). Even in a formal hierarchy the new team has some capacity to deny or grant the new global leader their leader identity and could be unwilling to do so if they do not accept the new global leader as part of the group (DeNisi, 2007; Haslam & Reicher, 2016; Reicher et al., 2018). The team members could challenge and even reject the global leader's identity, because the latter's leadership practices, values and expectations might not align with those held by the team. Similarly, the global leader might not fit the prototypical leader identity of the new context, such as being masculine and authoritative, or being sensitive and dedicated (Haslam & Reicher, 2016; Reicher et al., 2018). The team's informal power to accept or reject the global leader could cause tensions, producing a hostile

and difficult environment for the global leader to exercise influence and achieve goals (DeNisi, 2007; Olsen & Martins, 2009). In these instances, two strategies offered from social identity theory (individual mobility and social competition) help to explain the different approaches that the global leader could undertake to try and obtain a positive social identity (Arshad et al., 2022; Hogg & Terry, 2000; Scheifele et al., 2021). The global leader could adopt the individual mobility approach by disassociating their leader identity from their existing ILTs and conform to the new expectations and ILTs of their team, which would mean they adopt behaviours of the new context to form connections with their team (Arshad et al., 2022; Ashforth & Schinoff, 2016; Hogg & Terry, 2000; Scheifele et al., 2021). However, the global leader might be averse to the notion of conforming and choose the alternative strategy of social competition, whereby the global leader challenges the status quo by exerting their power, which is more likely to produce conflict and hostility (Arshad et al., 2022; Hogg & Terry, 2000; Scheifele et al., 2021). The process of using either of these strategies could lead to the global leader's identity undoing, as explained above, where they might begin dismantling their ILTs and lose their sense of self as a leader (Carroll & Nicholson, 2014; Nicholson & Carroll, 2013).

Tensions in the family

If the global leader moves with their family (either their partner/spouse and/or with children and any other family members), they could also be encountering tensions as they help their families settle into and find their place in the new context. Examples of the children's perspectives were provided in Chapter Four – *Racism and sexism: Key features of the TCK experience* via the participants' TCK reflections, when they discussed how they encountered identity tensions because their familial expectations and values often differed to the norms of their context. From a parental perspective, this tension could arise as having different values, raising their children differently and having different familial norms from the context.

Furthermore, existing research does suggest that higher parental support in navigating racist acts positively impacts self-esteem in adolescents (Herman et al., 2020; Landor et al., 2019; McKay et al., 2003), which indicates that the global leader, if they are also a parent, should be involved in supporting their partner and children in settling into the new country. As examples, familial tension could arise for a same-sex couple living in a country where such relationships and marriages are illegal, for a conservative family raised with strict cultural and gendered customs living in a liberal context, or for an interracial partnership in a context where diversity is uncommon. These are only a few examples, but all suggest that having a different orientation and definition of family, partnership and values to what the context dictates as 'normal' could raise tensions for the global leader and their family, which in turn could negatively impact the global leader's ability to lead effectively in the new workplace (Greenhaus et al., 2012; Hirschi et al., 2019; Žnidaršič & Bernik, 2021).

Tensions as a peer

Within a new context, the global leader might also face tensions when they are trying to form friendships with others, both in and out of the workplace. Some examples that could cause tensions range from physically looking different, having language barriers, and having different values to those of the new context. These tensions were seen in the participants' TCK experiences but they are not isolated to adolescence and are expected to occur in any cross-cultural experience (Bennis & Thomas, 2002; Hutchings et al., 2012; Tahir, 2022). In trying to connect with others, the global leader might need to dismantle preconceived notions they held of the country's cultural norms and values, as well as negotiate aspects of their identity they could be willing to recalibrate to make connections.

Tensions with self

Seeing how each of their identities could be potentially contested in different aspects of their overseas posting (in the workplace as a new leader, in the family as a partner and/or parent, and in the community as a peer), the global leader could continue to experience separation as they also experience liminality (Yip et al., 2020) as their pre-posting anxieties amplify because they could be contemplating their self-narratives even more as they navigate these various tensions. They would need to look at aspects of their identity they could recalibrate to adapt into the new context as a leader, a family member, and a peer. In doing so, they could make decisions that allow them to adapt, potentially resolving tensions by recalibrating their identity, which is the third stage of the Framework (Figure 8 – p. 151).

III. Integration or detachment

Similar issues of identity adaptation were identified as crucibles of leadership by Bennis and Thomas (2002), where their examples of global leaders demonstrated a level of *"adaptive capacity"* (p. 45), which involved grasping the context they were in and persevering to adapt. Therefore, like the participants, global leaders could use adaptive decision-making, by observing and assessing their new situations and making decisions on whether to recalibrate their identity and integrate the observations of their new context or maintain their current identity and detach themselves from the norms and values of the new context.

In this stage, integration (Yip et al., 2020) could unfold as the global leader makes efforts to adapt by attempting to resolve the tensions with their identities, such that they may coexist in the new context, enabling them to be effective leaders. Moreover, the process of recalibrating their identities could engage the modes of letting go and being playful (Nicholson & Carroll, 2013), as the global leader moves between their identities to evaluate and decide on adapting

aspects of themselves. However, like some of the participants, the global leader might not receive validation and could choose to not integrate any of the new value systems into their identities, and therefore, result in detaching themselves from the new context.

The coping strategies used by the participants during their TCK experiences could be relevant in this stage of the global leadership context, noting that these are arguably simply common sense for adults and only address many of the non-workplace tensions for global leaders. The participants suggested fitting in and not challenging dominant expectations, depending on familial support to navigate the new context, reviewing their upbringing and values, forming friendships, and setting goals to guide their adaptation process. Being involved and supportive in the familial context could help their partners and families navigate and understand the new culture. Forming relationships with peers to create a supportive community could provide an insider's perspective into the host country's way of life. To enact such strategies, global leaders would need to be open to integrating and juggling different value systems that are around them.

6.2.5 Identity tensions and recalibration for global leaders

My proposals regarding the potential identity tensions that global leaders could face related to their overseas assignment is inferred from my findings about how my participants recalibrated their identities in contexts of ambiguity and uncertainty. The identity tensions and challenges my participants experienced as TCKs evolved, with hindsight as adults, into a growth narrative because of the identity work undertaken to recalibrate their identities. I suggest that the Global Leader Identity Recalibration Framework (Figure 8 – p. 151) makes two contributions. Firstly, the Framework (Figure 8 – p. 151) identifies for global leaders and those engaged in their development, the possible identity tensions and challenges, and the relationships that could be

subsequently affected, as a result of the overseas posting. Secondly, it offers a lens for sensemaking, through which global leaders may be supported to see the potential for growth from those experiences. In practice, the identity recalibration process might not be as linear as is illustrated, because trying to adapt has an element of trial and error and malleability (Bird & Mendenhall, 2016; Hannah et al., 2013; Yip et al., 2020).

As the discussion thus far makes clear, my contention is that identity work should be considered a fundamental practice for every stage of a global leader's overseas assignment. Accordingly, in the next section, I discuss my developmental initiative to assist global leaders in undertaking identity work, which I have called Navigating Together. This prototype for global leadership development is also drawn out of my research, in particular the collective identity work I did with participants, which I discussed in Chapter Five – *Women of colour ATCKs doing leadership differently*.

6.3 Navigating Together – a prototype

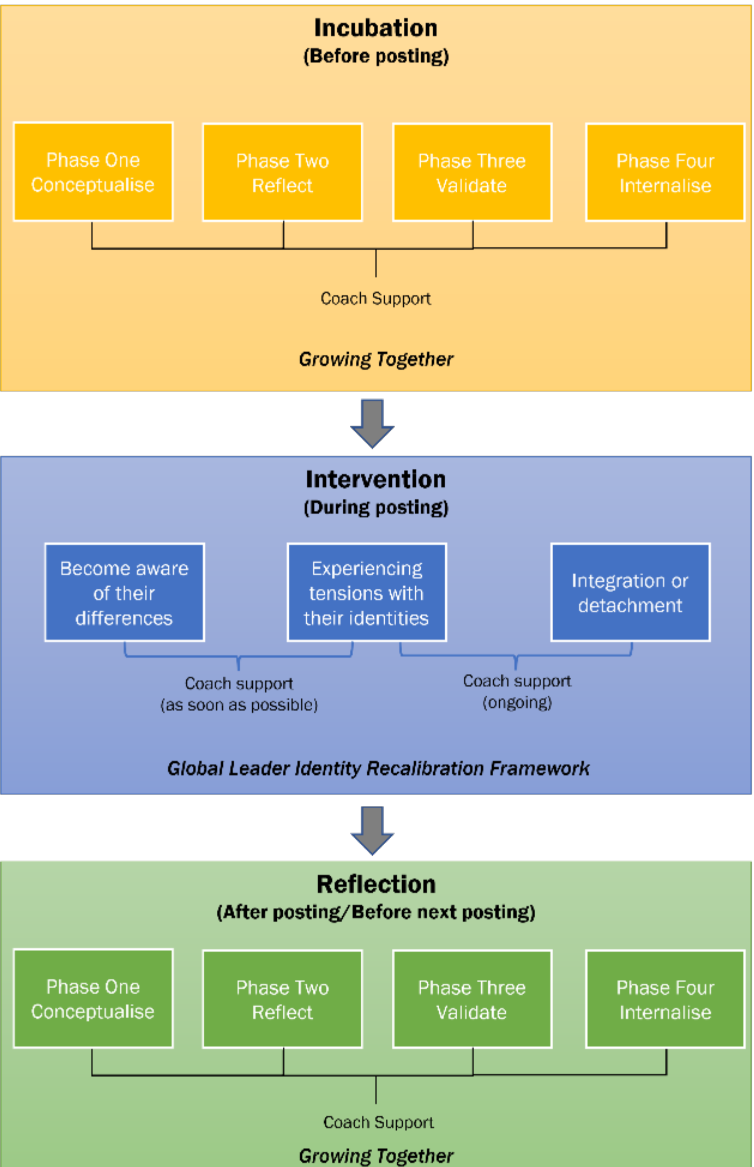
I propose that the identity work to prepare global leaders should be a three-staged process, undertaken before they move overseas, while they are overseas and after they leave their posting, either to return home or to move to another posting elsewhere. In this section, I will explain the role a staged identity work process could have in developing global leaders. Then, I will detail my global leadership development prototype – Navigating Together. I then discuss the value of taking a collective approach to developing global leaders and how the prototype extends existing literature.

A facilitated staged process of identity work could prepare and support global leaders by surfacing their assumptions and conceptualisations held of leadership (ILTs) and reflecting on how their lived experiences shaped these assumptions and fears. These steps could help

validate their competencies to internalise a leader identity. The process of identity work could, therefore, set them up to be open to integrating new value systems and ways of leading into their existing set of values, perspectives, and identities (Nicholson & Carroll, 2013; Sinclair, 2007; Yip et al., 2020). For some leaders, the overseas posting might be their first time leading in a new socio-cultural context. For some, it might even be their first time to hold a leader role and they could be facing complex challenges with internalising a leader identity for the first time (Cotter, 2022; Meister et al., 2017; Yip et al., 2020). In both scenarios, it is especially important for those leaders to do identity work as part of their development and preparation. For those who may be seasoned in moving overseas, facilitating identity work as part of their global leadership development is relevant as well because, as the literature has emphasised, identity development is an ongoing process and these global leaders would also always be navigating some form of ambiguity by being in a new socio-cultural context (Ashforth & Schinoff, 2016; Petriglieri, 2011; Sinclair, 2011). Doing identity work could also support repatriation or preparation for another posting for global leaders to identify any development and growth they experienced when they were on their assignment. As mentioned earlier, many first-hand experiences are critical in shaping a leader's growth and learning to lead differently (Bennis & Thomas, 2002; McCall & Hollenbeck, 2002; Mendenhall et al., 2018).

To explain this staged approach to identity work for global leadership development, I propose the prototype – Navigating Together (Figure 9 – p. 160). Navigating Together set out below in diagrammatic form and then discussed thereafter, is developed from three key areas of this study: (1) identity work as a tool for leadership development, as first discussed in Chapter Two – *Literature Review* and then featuring as a core theme informing all my findings; (2) the Global Leader Identity Recalibration Framework (Figure 8 – p. 151) as discussed in this chapter, and (3) the collective identity work fostered by the focus groups I ran during the research process, as summarised by my model Growing Together (Figure 7 – p. 138).

- Separation *(Identity challenge)*
- Shaking up *(Identity undoing)*



Aims
- To surface key assumptions the leaders may have, their conceptualisations of leadership, and how they relate to others based on the lived experiences that have shaped their perspectives
- To help the leaders step outside of themselves to see that who they are and how they perceive good leadership is a culturally contingent version of reality based on their own experiences

Coach's role
- To establish a safe space and begin forming a trusting relationship with the leaders
- To guide the leaders in making explicit the ILTs they hold and their core values
- To help the leaders make connections with how their lived experiences have shaped their ILTs and what they conceive to be good and bad leadership
- To help the leaders understand that these experiences are contingent on the socio-cultural context they are living in
- To identify the leaders' experiences of emotional unsettlement and tensions that could be relevant in dealing with future tensions

- Separation *(Identity challenge)*
- Liminality *(Identity challenge)*
- Integration *(Identity challenge)*
- Shaking up *(Identity undoing)*
- Cutting apart *(Identity undoing)*
- Floundering *(Identity undoing)*
- Letting go *(Identity undoing)*
- Being playful *(Identity undoing)*

Aims
- To identify the various identity tensions that are occurring for the leaders
- To seek resolutions to these tensions and work through occurrences of identity undoing

Coach's role
- To mentor and facilitate the leaders through the Global Leader Identity Recalibration process
- To ascertain the current challenges and, with the leaders, try to anticipate any upcoming challenges they might encounter
- To intervene during challenging times to be facilitating identity work with the leaders
- To help the leaders identify the disconnects between what they expected their reality to be versus what is happening in the context
- To work with the leaders in formulating strategies to resolve the tensions and recalibrate their identities

- Integration *(Identity challenge)*
- Letting go *(Identity undoing)*
- Being playful *(Identity undoing)*

Aims
- To reflect on the leaders' overseas experience
- To prepare the leaders for what might come next

Coach's role
- To surface any changes in how the leaders view leadership
- To bring to light the insights that might be beneficial to the leaders' ongoing development
- To identify guidance that might be of use for other global leaders in the organisation and for the leaders' next posting
- To clearly indicate any shifts in how the leaders conceive leadership from before their posting compared to after completing their posting

Key
Identity challenge (Yip et al., 2020)
Identity undoing (Nicholson & Carroll, 2013)

Figure 9 - Navigating Together

Navigating Together (Figure 9 – p. 160) is a three-staged collective identity work process that starts before an overseas posting and continues during and after its completion. It seeks to support and guide the (re)construction of self and identity negotiation at varying stages when global leaders face tensions with their identities. In Navigating Together (Figure 9 – p. 160), I use the term 'coach' to describe the individual guiding the global leaders through the identity work process. Yip et al.'s (2020) identity-based framework used the term 'coach' and I liked that it was an inclusive term that could mean an internal mentor or an external facilitator. Ideally, the individual who takes on the role of the 'coach' would have had extended international exposure – either from being an ATCK or from having lived overseas for a period - with an understanding of being unsettled and navigating change. I posit that having such lived experiences are pivotal for the coach's ability to relate to the global leaders' experiences and challenges to engage with and support them. I also base this argument on my experience during this study of working with the participants and being able to make sense of their experiences, form trusting relationships with them and guide them through the process of identity work because of my shared lived experiences as a woman of colour ATCK. Regardless of who the 'coach' is, trust is vital in the relationship for the global leaders to engage honestly and with vulnerability and for the coach to genuinely support the leaders through the process of recalibrating their identities. The core elements of the prototype are discussed next.

Incubation (before posting) – Preparing for identity tensions

There are two main aims during the Incubation stage to prepare the global leaders before going on their posting. Firstly, to surface key assumptions they may have, their conceptualisations of leadership, and how they relate to others based on the lived experiences that have shaped their perspectives. Secondly, to help global leaders step outside of themselves to see that who they are and how they perceive good leadership is a culturally contingent version

of reality based on their own experiences. I embed Growing Together (Figure 7 – p. 138), the collective leadership development identity work process model formulated in this study and explained in Chapter Five – *Women of colour ATCKs doing leadership differently*, in this stage because the model achieves the aims of this stage. Growing Together (Figure 7– p. 138) takes the leaders through four phases of surfacing their ILTs, reflecting on the lived experiences that have shaped these perspectives, validating the factors and influences that shaped their identities and internalising their version of a leader identity.

In this stage, separation (Yip et al., 2020) and shaking up (Nicholson & Carroll, 2013) are addressed because, as explained in section 6.2.4 *Global Leader Identity Recalibration Framework*, separation and shaking up could play out when global leaders arrive at their posting. As such, the coach would need to uncover these hesitancies with the global leaders and address their anxieties of the upcoming unknown in the Incubation stage. Notably, the prototype deliberately seeks to trigger identity work and experiences of separation and shaking up *prior to* posting rather than during posting, which the Global Leader Identity Recalibration Framework (Figure 8 – p. 151) discussed earlier in this chapter posits is when such issues could typically arise. This is because preparing leaders before they go away for the kinds of challenges they could encounter, should help them cope more effectively with them, rather than leaving this work until they arise when the leaders are already away from home.

The coach has five key responsibilities during this stage. Firstly, to establish a safe space and begin forming a trusting relationship with the leaders. Secondly, to guide the leaders in making explicit the ILTs they hold and their core values. Thirdly, to help the leaders make connections with how their lived experiences have shaped their ILTs and what they conceive to be good and bad leadership. Fourthly, to help the leaders understand that these experiences are contingent on the socio-cultural context they are living in and lastly, to identify the leaders'

experiences of emotional unsettlement and tensions that could be relevant in dealing with future tensions.

The preparation for posting should ideally begin as soon as the global leaders find out about their postings. That way it is not a rush to get through the process before the leaders depart. Running the Incubation stage, which is effectively the Growing Together model (Figure 7 – p. 138), could take four weeks if the sessions are run weekly, or several months if the leaders have more time to prepare before they leave. The latter would be preferable to give the leaders time to reflect and internalise the process, while managing the co-ordination of moving overseas along with their ongoing work priorities.

Intervention (during posting) – Negotiating and resolving identity tensions

There are two main aims during the Intervention stage. Firstly, to identify the various identity tensions that are occurring for the leaders. Secondly, to seek resolutions to these tensions and work through occurrences of identity undoing.

During this stage, separation, liminality, and integration (Yip et al., 2020), as well as the five modes of identity undoing could play out – shaking up, cutting apart, floundering, letting go and being playful (Nicholson & Carroll, 2013). I foresee the five modes of identity undoing surfacing because, as explained earlier in the chapter (6.2.4 *Global Leader Identity Recalibration Framework*), the global leaders could be experiencing the various identity tensions detailed in the Global Leader Identity Recalibration Framework (Figure 8 – p. 151.) With the support of their coach, global leaders could choose to recalibrate aspects of who they are and seek resolutions to their identities, in order to adapt and relate to others.

During the posting, the role of the coach evolves to become a source of ongoing advice and guidance and a facilitator, as the global leaders are now enmeshed in figuring out how to

respond to their new contexts and what that means for their sense of selves. The Global Leader Identity Recalibration Framework (Figure 8 – p. 151) is embedded in the Intervention stage, and it is the coach's role to advise, guide and facilitate the global leaders through the process. As such, even if this is not any of the global leaders' first overseas assignment and to ensure that the identity work process is ongoing with the coach, there should be a check-in within the first two weeks of the global leaders moving to the new countries. I suggest the first two weeks because I am assuming that the global leaders would have met their teams and some interaction and relationship building could have started. The first check-in could serve as an opportunity for the leaders to share their initial reactions to the new environment and workplace, any tensions that might be emerging or any they anticipate being an issue, personally and professionally, and how they are settling into their new reality. The 'Become aware of their differences' in the Intervention stage and associated 'Coach support (as soon as possible)' shown in Figure 9 (p. 160) capture this step. From this discussion, the coach would ascertain the current challenges and, with the leaders, try to anticipate any upcoming challenges they could encounter based on their current interactions with others.

Ongoing check-ins should occur for the coach to intervene during challenging times to be facilitating identity work with the global leaders – working with them to step back and evaluate their environment, make an informed judgment, and seek resolutions to these tensions. The coach needs to help the global leaders identify the disconnects between what they expected their reality to be versus what is happening in the context. As the coach and the global leaders unpack why and how their identities are being challenged and, possibly, threatened, the coach could begin to work with the global leaders in formulating strategies to resolve the tensions and recalibrate their identities.

The Intervention stage to support the identity work process could take from as little as four weeks (if the sessions are run weekly) through to the entire period of the global leaders'

placement. Like the Incubation stage, a longer time frame would be preferable, allowing the global leaders time to experiment their choices, internalise the process and recalibrate their identities all while working, living, and adapting into the new context. For those who are on multi-year postings, their check-ins and facilitated identity work process should happen at least once a year because it could be expected that they start to find their place in the context and continue recalibrating.

Reflection (after posting/before the next posting) – Reflecting on and learning from the experience

In this stage, the process replicates what took place in the Incubation stage but with a focus on reflecting on their overseas experience, to better prepare the global leaders for what might come next. During this stage, integration (Yip et al., 2020) and two of the five modes of identity undoing could play out – letting go and being playful (Nicholson & Carroll, 2013). I suggest that upon reflection of their overseas experiences, some global leaders might choose to (if they have not done so during the Intervention stage) recalibrate their identities and integrate new ways of being into their identities as a way to relate with others and grow as individuals and as leaders. This begins in Phase One – Conceptualise where the coach should be trying to surface any changes in how the global leaders view leadership, with having lived and led in a different culture and, possibly, having seen how leadership could be practised differently.

In Phase Two – Reflect, the coach should ask the leaders to reflect on their overseas experiences, professionally and personally, seeking to bring to light the insights that might be beneficial to the global leaders' ongoing development. Because overseas assignments are often multi-year postings, reflecting on the whole experience could be beneficial in mapping out the global leaders' adaptation processes, and identifying key moments that encouraged self-

evaluation. Moreover, this reflexive exercise could also foreground guidance that might be of use for other global leaders in the organisation and for the global leaders' next posting.

In Phase Three – Validate, the coach should collate and theme the insights from Phases One and Two to present to the leaders. The coach should also conduct a comparison between the insights from the Reflection stage and the Incubation stage. The benefits of this process would be to clearly indicate any shifts in how the global leaders conceive leadership from before their posting compared to after completing their posting, new practices, and strategies they could consider internalising and use in future leadership contexts and future adaptation processes, and any lessons that could be useful for other global leaders.

Finally, in Phase Four – Internalise, it is an opportunity for the leaders to share their views after receiving the findings from Phase Three and share their thoughts about how they could prepare for any future postings. Some leaders might have shifts in their perspectives and expand their identities and some might not have any changes, all of which is dependent on the individual and their experiences during the overseas posting. There is no generalised outcome that applies to all global leaders in Phase Four, but by facilitating the above four steps there is an opportunity to form an evaluation of the overseas assignment, an understanding of the impact on the global leaders' sense of self, and a collation of insights that could be useful for the global leaders' next posting, as well as for future global leaders.

Like the Incubation stage, the Reflection stage should be done as soon as the global leaders return or as soon as the global leaders find out about their next posting. As mentioned in the Incubation stage, facilitating the above four steps could take from four weeks for a shorter timeframe (if the sessions are run weekly) to three months if the global leaders have more time, with the latter option being preferable.

6.3.1 Identity work for global leadership development

Navigating Together (Figure 9 – p. 160) is designed to help facilitate the process of identity work required for global leadership and departs from typical GLDPs that comprise classroom-type competency-based training, instead providing reflective opportunities at various stages to foster identity work. Navigating Together (Figure 9 – p. 160), however, does not intend to replace any existing programmes and practices that an organisation is already using to prepare their global leaders, rather it is a complementary approach focusing on the identity work required in global leadership development. Having detailed the functions of the prototype, I will explain the benefits of using a collective approach to global leadership development, the ability to facilitate Navigating Together (Figure 9 – p. 160) online and its relevance for global leadership development.

Similar to Growing Together (Figure 7 – p. 138) presented in Chapter Five – *Women of colour ATCKs doing leadership differently*, the collective nature of Navigating Together (Figure 9 – p. 160) encourages global leaders to relate to one another in a safe environment, strengthen their conceptualisations, perspectives, and beliefs about themselves and leadership by forming a relational bond forged through shared experiences. The proposed collective approach was informed by the experiences of my participants finding commonalities with other TCKs in this study and engaging in shared reflections to generate new insights. The TCK and ATCK literature has established that TCKs often found their voice, felt safe and felt like insiders when engaged with other TCKs, because of their shared similar experiences, (de Waal & Born, 2021; Fail et al., 2004; Tan et al., 2021), findings corroborated by my study. Applying these insights to global leadership development, I posit that the collective approach offers benefits because global leaders could have similar concerns and experiences, which could be shared within a supportive community. Their collective could serve as an ongoing network that they could tap into when seeking resolutions and guidance to the challenges they would be experiencing. Within a

collective, global leaders could also gain a diversity of insights and build on each other's ideas and perspectives as they navigate ambiguity and engage in leadership. As such, Navigating Together (Figure 9 – p. 160) offers a different way of doing identity work – within a collective setting, rather than individually.

Navigating Together (Figure 9 – p. 160) can also be facilitated virtually and does not require in-person attendance. As such, this could be a cost and time saver for both the organisation and the global leaders. This is particularly useful when the global leaders are overseas. The virtual environment provides additional flexibility for the global leaders and the coach. There are studies that suggest videoconferencing and virtual environments are obstructive and add a barrier when forming trust (Howlett, 2021; Johnson et al., 2019; Jowett et al., 2011). However, as discussed in Chapter Three – *Methodology*, COVID-19 has amplified the use of videoconferencing for maintaining and developing local and distant connections, both personal and professional (Howlett, 2021). Furthermore, with the latest Zoom technology and people having more videoconferencing experience these days, it is possible to facilitate developmental programmes virtually (Bluteau, 2019; Deakin & Wakefield, 2014; Lobe et al., 2020), as was the case in this research.

Navigating Together (Figure 9 – p. 160) responds to the call from global leadership scholars to shift beyond a competency focus when developing global leaders (Cotter, 2022; Hruby et al., 2022; Mendenhall et al., 2018) because it facilitates a development process that can support global leaders with navigating contexts of complexity and ambiguity. Navigating Together (Figure 9 – p. 160) fosters a collective approach to helping global leaders relate to others when leading diverse teams overseas, something that is central to their effectiveness. It offers an approach intended to help avoid or reduce the repercussions of sending under-prepared global leaders on overseas assignments, which often arise due to the lack of support before, during or after the posting (Lore Van et al., 2017; Mendenhall et al., 2018; Tahir &

Egleston, 2019). It does this by taking a multi-stage approach to the development process and anticipating the potential identity challenges and tensions at each stage. As such, Navigating Together (Figure 9 – p. 160) seeks to prepare and provide ongoing support to global leaders to lead effectively as they grapple with the challenges of leading and living in a new country.

Navigating Together (Figure 9 – p. 160) is a long-term investment for both the organisation and the global leaders. Doing so demonstrates that the organisation values the global leaders' ongoing development and could help in avoiding the potential pitfalls that arise when global leaders perform poorly. Navigating Together (Figure 9 – p. 160) serves to address issues that affect workplace behaviours while recognising broader factors that influence performance, such as sense of self and family. Running Navigating Together (Figure 9 – p. 160) also requires engagement and commitment from the global leaders to do ongoing identity work, and a level of vulnerability to examine their fears and understand the ideologies and structures that may constrain them. Learning from the overseas experiences of TCKs and the subsequent challenges to their identities, and the identity work they did to adapt and navigate new contexts, has informed Navigating Together (Figure 9 – p. 160) to support global leaders facing similar transitions. By prioritising the process of identity work, Navigating Together (Figure 9 – p. 160) functions to help global leaders form a clearer sense of self, better understand how they lead and recognise that their leadership perspectives, norms, and values are culturally contingent to their context and upbringing.

6.4 Chapter summary

This chapter has detailed the possible identity challenges that global leaders could experience before, during and after their overseas assignment, informed by prior work from Yip et al. (2020), Nicholson and Carroll (2013) and through drawing inferences as to the implications

of my findings regarding the experiences of TCKs and what these suggest for global leaders. I proposed the Global Leader Identity Recalibration Framework to outline the processes through which identity tensions may arise for global leaders during their overseas assignment, adapted from the TCK Identity Recalibration Framework discussed in Chapter Four – *Racism and sexism: Key features of the TCK experience*. The contention is that global leaders could experience such tensions and therefore, benefit from a supported and guided process of identity work to help them address those tensions. Arising from this, the Navigating Together prototype has been developed and its three-staged process explained. Navigating Together uses a collective approach to global leadership development and prioritises the identity work process required at each stage of global leaders' overseas assignments. In doing so, I suggest the prototype can function to help address the risks of under-prepared global leaders highlighted in the global leadership literature. It also responds to the call for a shift from the competency-focus that is common of many GLDPs and addresses an absence of the role of identity work in the global leadership development literature. Navigating Together is a result of synthesising the findings in my study on TCKs and identity work for leadership development and intersecting literatures on TCKs, global leadership and identity work for leadership development to contribute a novel and practical approach to developing and preparing global leaders. The following chapter will outline the conclusions and contributions from the study overall and detail future areas for research.

Chapter Seven – Conclusions

7.1 Chapter introduction

This research has explored the lived experiences of a group whose voices have not been heard previously – women of colour ATCKs. Based on the findings, we now have a better understanding of the racism and sexism that impacted the participants' identities and how their identities developed, which I suggest is via a recalibration process. The findings in this study also provided insight into the participants' conceptualisations of leadership, their aspirations for leadership, how racism and sexism pervaded their careers and experiences of leadership, and how they are doing leadership differently. The role of identity work was a key feature across the findings – it surfaced through the analysis of the data, as well as being triggered via the research process itself. The findings then informed my proposals for global leadership development, by postulating the identity work that global leaders could experience, formulating a global leadership development prototype that prioritises identity work. The research, therefore, contributes to knowledge in the TCK and ATCK, global leadership and identity work for leadership development literature.

This qualitative action research focussed on women of colour ATCKs to highlight the experiences of a minority group, while the analysis seeks to show how insights from marginalised groups can have wider relevance. We often study minorities from a social justice perspective to form a better understanding of the continued insidious marginalisation of their realities, which was part of what drove this study. But I was also motivated to show that their wisdom and practices have value for those who are not marginalised.

As this chapter concludes the thesis, I first share the reflections on my development and the identity work that I did during the PhD. I then summarise the key findings related to each

research question. Next, I outline my contributions to knowledge. I then address the limitations of this study, suggest areas for further research and offer my final thoughts.

7.2 My PhD journey

When I moved to Tauranga with my husband for his career, I felt broken, because we had fled from living in a racist community and I had escaped a severely toxic, misogynistic workplace. I mourned the loss of my adolescent self, and what my young adult life had exposed me to. I grieved for the young girl, and later the young woman, who was harmed by the world in such perilous ways. I chose to do the PhD to simply do something that aligned with my life goals and without having to go back to work.

In my first year, I was a complete recluse, trying to reclaim my womanhood. It was the first time I chose to not wear makeup all year, to leave my hair in its natural state, to be comfortable in track pants and hoodies instead of high heels, to find my sense of self. These all sound like such simple, even 'frivolous' actions, but they were some of the biggest hurdles I faced because of the spoken and unspoken expectations on us as women, and especially women of colour. After reading Butler's gender performativity theory (1988, 2006) and learning about the experiences of other women in the CRF literature (Knapp, 2000; Montoya, 2003; Wing, 2015), I can now see that these 'frivolous acts' are central to the patriarchy's way of controlling us and imprisoning us in cycles of discomfort and stress to continue its misogynistic agenda. I was trying to perform my gender according to the misogynistic standards placed on women, because I thought that in doing so, I would be progressing in society. But I was only perpetuating patriarchal demands and trying to fit the standards of white beauty. CRF, anti-racist feminisms and gender performativity have taught me that I have a choice as to how to perform my gender and to be a woman. It does take a level of courage to reject these standards because of how ingrained and

normalised they have become in society, but this defiance is in itself my way of rebelling against white patriarchy.

In my second year, I decided to embrace my growing identity and reclaim my ethnicities. I chose to identify as an Asian coloured woman who was comfortable in her skin and who walked around with a proud face that said, *"Fuck you, world."* I use this phrase as a bit of a mantra because, as I described in Chapter One – *Introduction*, I was once told in a performance review to smile more because my face allegedly looked like I was saying *"Fuck you"* (i.e., 'resting bitch face', another condition derived by the patriarchy). So, I decided to leave, unaltered, my natural unsmiling face and if the world thought I was saying *"Fuck you,"* then so be it.

In my third year, I found ways to push back against subtle racism. First, by reclaiming my name. I have a double-barrelled last name (Chatiya Nantham, thanks Pa!) and that does not suit naming conventions, but I refuse to let anyone chop off the Chatiya to my Nantham, or spell any of my names incorrectly. I also started working with migrant youth in Tauranga, especially migrant young women, to do identity work with them and provide a safe space for them to give voice to their experiences of misogyny, discrimination and navigating living in a new country on their own. I was invited to speak at an event about racism in New Zealand for migrants, and I was honest about my experiences in New Zealand. I was nervous, but I felt that given I was doing a PhD to give voice to the silenced and I was taking on this courageous pursuit of recalibrating my identity, I should use my voice to make an impact.

During my PhD, both the 15 March 2019 mosque shooting in Christchurch and the 2 September 2021 Countdown supermarket terror attack in Auckland occurred. These two domestic terror attacks shook me to my core and brought back a fear that I thought I had overcome. After the first terror attack, I was scared that it would provoke and motivate white supremacists to abuse, assault and attack all coloured migrants. After the second terror attack, I was scared to leave the house even more, because the perpetrator was a Sri Lankan. A friend

of mine was interviewed by The New Zealand Herald and captured the sentiment accurately – like him and other migrants, I was feeling apologetic everywhere I went. I felt the need to apologise for the terrorist's actions, even though he was a 'lone wolf' and none of us shared his radical beliefs. I feared for the safety of my fellow South Asians in my neighbourhood, and I had no means of helping all of them. I felt protective yet helpless. I was a walking contradiction, and it was heart-breaking and debilitating to carry that burden.

In my fourth and final year, I spent the months reflecting on my research and my choices over the past four years to recalibrate my identity as a woman of colour – as well as, of course, working hard and doing interesting research, I realised that I was doing my version of longitudinal identity work. Doing a PhD is not an easy undertaking, but it gave me the time and space to mature as a woman of colour. This journey, whilst it sounds like an 'Eat, Pray, Love' exercise, was important because it taught me that women are not given the space and the time to heal and grow. Again, I am privileged in being able to take the last few years to do this work while I am still young, but how much more pain are other older women, especially women of colour, carrying?

I know that I will not be able to eradicate racism and gendered discrimination with my research or my actions. Heartbreakingly, violence and injustices against women, particularly women of colour, seem to be part of life. I am realistic, but when I read about CRF and anti-racist feminisms it felt like joining a community of women who understood me. Reading their work and understanding their experiences strengthened my voice, so that I may give voice to those who are still unheard. They added fuel to the growing fire in me. I could also see why my participants were able to engage and share their lived experiences openly with one another, because in that collective space, we all understood each other's pains and burdens and we shared a pride that we are resilient and can overcome the ongoing injustices of our realities. We found a sense of belonging together and empowered one another.

My experiences, my trauma and my growth have taught me that education, knowledge, and brave conversations are vital for all of us from a young age, not only for women, but for everyone. I want to use my research to facilitate greater understanding across society of the lived experiences of minority groups, particularly women of colour, to their layered experiences and the multiplicity of their identities. The following section summarises the key findings related to each research question.

7.3 Summary of findings

The findings reported in Chapter Four – *Racism and sexism: Key features of the TCK experience*, Chapter Five – *Women of colour ATCKs doing leadership differently* and Chapter Six – *Rethinking global leadership development*, are summarised in analytical tables. Each of these chapters addressed one of the research questions, restated as section titles below.

7.3.1 Did racism and sexism affect the TCK experiences of women of colour and if so, how?

To identify these issues, I used CRF as a lens to analyse the findings and intentionally searched for the ways in which the participants were discriminated against because of their race and their gender. I found that the participants were all ill-equipped as TCKs to deal with the racism and sexism they experienced, which they had not expected to face. They all suffered negative psychosocial impacts on their self-worth, self-esteem, and self-confidence arising from their experiences of racism and sexism, which often left them feeling anxious, extremely sad, and insecure. Table 6 is a summary of the findings reported in Chapter Four – *Racism and sexism: Key features of the TCK experience*, about the ways they experienced racism and racist sexism and the coping strategies they formed to mitigate and navigate these issues.

Table 6 - Findings related to the issues of racism and sexism, and their coping strategies

<table>
<tr><th></th><th>Issues</th><th>Coping strategies</th></tr>
<tr><td rowspan="4">Racism</td><td>Stereotyped for where they were from</td><td>Not challenging dominant expectations and frequently dismissed derogatory comments</td></tr>
<tr><td>Bullied for having a language barrier</td><td>Some relied on family as a support network
Formed friendships with others who helped them
Some set goals to help with adapting</td></tr>
<tr><td>Bullied for looking visibly different because of their ethnicity and skin colour</td><td>Masked their immutable characteristics by changing their appearances</td></tr>
<tr><td>Othered for not sharing the same cultural worldviews</td><td>Some relied on family as a support network
Re-examined their upbringing values and beliefs
Formed friendships with others who helped them</td></tr>
<tr><td>Racist sexism</td><td>Bullied for how they presented themselves in public, which were based on their cultural customs</td><td>Hid their new appearances from their families to fit in with their friends</td></tr>
</table>

My findings introduce racism and sexism into the TCK and ATCK discourse, which to date have been silent on these issues. I suggest that these silences are due to the whitewashing of these issues within academic research, consequently impacting the knowledge of how these issues affect TCKs and ATCKs. The absence of the experiences of women of colour in the literature further upholds the ideologies of the white patriarchy as the normal standard of human experience, which my findings challenge.

I also surfaced the participants' identity work processes from the findings, which I conceptualise as recalibrating their identities. Recalibrating their identities transcends the

current binary of TCKs either having a blended identity or shifting between identities. The process involves becoming aware of their differences, identifying tensions in their relationships, and making adaptive decisions to integrate new perspectives to resolve these tensions. This led to the TCK Identity Recalibration Framework (Figure 5 – p. 111).

7.3.2 What leadership conceptions, aspirations, identities, and experiences, if any, do women of colour ATCKs have and what factors inform these?

To address this question, I began the focus group sessions with discussions around their conceptualisations, experiences, and aspirations of leadership. This allowed me to understand the participants' initial understandings of leadership (ILTs), which also gave me insight into their leader identities and career and leadership experiences of discrimination at that point. Then, over the course of the remaining workshops, the participants reflected on their TCK experiences and affirmed my thematic analyses of their experiences. In the fourth and final session, I returned to the discussion of their leadership conceptualisations. Arising from the facilitated identity work process, I found that the participants had internalised a leader identity by also sharing the ways in which they were doing leadership differently. Table 7 summarises the main findings regarding their leadership conceptualisations and experiences of leadership they reported before they did identity work and from the final stage, the leadership practices they were using and my analysis of their leader identities.

Table 7 - Findings related to their leadership aspirations and identities

Conceptualisations of leadership **(Before doing identity work)**	**Experiences of leadership** **(Before identity work)**	**Internalising leadership** **(After doing identity work)**
Their approach to leadership appeared as something distant, abstract, and generic and was not internalised as part of their sense of self. Their ILTs were gendered according to norms of femininity and illustrated an idealised and romanticised view of leadership, with a keen focus on nurturing and caring for others. Their view of leadership rejected discrimination and power structures.	As a minority, being women of colour ATCKs, racism and sexism were unavoidable in their careers and their experiences of leadership were shaped by racist sexism. They were assumed to be incapable of doing their jobs as women and that they could not speak English because they were of colour. They inadvertently perpetuated internalised gender discrimination and placed gender biases on other women and themselves. Their male superiors acted in line with patriarchal prejudices, were dismissive and lacked care in their leadership towards them. Ageism was another reinforcing power structure, and they were treated as if they lacked intelligence and competence because they were young.	They all internalised a leader identity and discussed the ways they were doing leadership differently from the traditional heroic masculinised ways of leading and were actively normalising and validating feminised norms in leadership. Those who were in formal leadership roles were actively paving the way for future leaders, particularly women leaders. Their efforts were focussed on inclusivity and collaboration, ensuring that their followers had autonomy. Two participants were still averse to holding leadership positions, although considered themselves capable to do leadership when it was needed of them.

I also used Liu's (2020) anti-racist feminisms to analyse the facilitated identity work process that produced these findings. Elements from the practices of decolonising the mind and building bonds of solidarity emerged throughout the identity work process, which led the participants to internalising a leadership identity. By using these practices as an analytical tool, I was able to interpret how the participants dismantled stereotypes and dominant discourses that defined their identities and perspectives of leadership, as well as how they formed

relationships with one another within a collective to centre themselves within their reimagined versions of leadership. The collective identity work process strengthened their leadership identities, their connections with one another and their sense of self.

The findings give insight into the leadership conceptualisations, experiences, aspirations, and identities of an underexplored group – ATCKs and in this study, who are also women of colour. ATCKs as a group have been identified as having high potential for global leadership and international careers. Therefore, by implication, the findings illustrate how this group of women of colour conceive and do leadership, a cohort who are often silenced within leadership research. Their experiences of discrimination as TCKs and as adults have influenced how they do leadership, which is different to traditional white masculine heroic ways of leading. This group of ATCKs, as women of colour, demonstrate that their ways of leading focus on giving voice to those who are unheard, being inclusive and normalising feminised ways of leading.

The findings not only affirm the role of identity work for leadership development, but also highlight the benefit of a collective approach to a process that is often viewed as an individualistic endeavour. The collective process demonstrates that identity work can be done in a group environment to expand and build on the individual's sense of self. The facilitated collective identity work over time, focussed on uncovering the participants' ILTs and experiences of leadership, reflecting on their lived experiences of racism and sexism, affirming their insights, and revisiting their conceptualisations to see if they internalised a leader identity – which was the case for my participants. The collective identity work process was embedded in the research process, which led to my identity work process model – Growing Together (Figure 7 – p. 138).

7.3.3 What can we learn from the experiences of women of colour ATCKs that can assist the development of global leaders?

To answer this question, the findings from the previous two research questions, particularly the identity work processes, were synthesised along with ideas drawn from the existing literature to provide insights into the potential identity tensions that global leaders might experience and their possible identity recalibration process. These insights, in turn, informed the design of a global leadership development prototype, which translates what can be learned from the experiences of women of colour ATCKs into a GLDP. Table 8 summarises the insights from this study that are relevant to developing global leaders.

Table 8 - Findings related to developing global leaders

From women of colour ATCKs	Relevance to developing global leaders
Racism and sexism were unavoidable in their TCK experiences because they were from a different culture and did not align to the gendered and raced norms of the new context.	Global leaders are also likely to be outsiders and could, therefore, also experience discrimination. Similar to the participants, their identities might not align with the norms of the new context. All of which contribute to the suggestion of ongoing facilitated identity work.
Their TCK experiences of being othered because of racism and sexism impacted their identity development processes when they were adolescents. They experienced tensions in their relationships with their families, their peers and themselves as they tried to make sense of and fit into their new context. Their coping strategies to resolve these tensions included, not challenging dominant expectations, dismissing derogatory comments, relying on family for support, forming friendships with others, setting goals to help adapt, changing their appearances and hiding these from their families and re-examining their values and beliefs. As such, their identity work process involved recalibrating their identities, which involved adaptive decision-making in trying to resolve	The findings indicate that global leaders, too, might undergo a similar recalibration process as they try to adapt into their new context. This means they may encounter identity tensions as a result of being different in the new context and need to engage in adaptive decision making in order to address those tensions. Their responses might include using the coping strategies that the participants used as TCKs, although those may seem common sense for adults. They might either recalibrate their identity and integrate the observations of their new context or maintain their identity as status quo and detach themselves from the norms and values of the new context.

the tensions in their relationships and deciding which aspects of themselves they want to change or not change, all in efforts to integrate into their new contexts and receive social validation.	
The facilitated identity work that was part of the research process demonstrated the value of doing collective identity work for leadership development. Identity work is often discussed in terms of an individual experience but in this study, I developed Growing Together (Figure 7 – p. 138), a model that takes a collective approach to doing identity work. This process enabled the participants to form a community as they reflected and built an understanding of their lived experiences to see how these experiences shaped their ILTs. The longitudinal process gave them time to make sense of their narratives and for me to show them how their insights have shaped their identities, all of which helped them to reimagine leadership and internalise a leader identity.	The women's experiences as TCKs and as part of the research process both highlight the critical role of identity work in adapting to new cultural contexts and internalising a leader identity and these insights shaped the design of the global leadership development prototype – Navigating Together (Figure 9 – p. 160). The prototype is a multi-stage GLDP (before posting, during posting and after posting/before next posting) that prioritises collective identity work to form a supportive community of global leaders that could build a shared understanding of global leadership.

The findings in this study have four key implications for global leadership development. Firstly, the participants' TCK experiences and coping strategies highlight how global leaders may find themselves in similar situations to TCKs. Global leaders are also new and different to their contexts, and as a result, might also experience discrimination and othering, and would need to cope with challenges to their sense of self. Secondly, the participants' identity recalibration as TCKs offer ways of understanding the tensions that global leaders might face with their identities when they move overseas. These were extrapolated into the Global Leader Identity Recalibration Framework (Figure 8 – p. 151), and drew on Yip et al.'s (2020) identity-based framework and Nicholson and Carroll's (2013) modes of identity undoing. Thirdly, the facilitated collective identity work in this study informed the approach to the global leadership development prototype – Navigating Together (Figure 9 – p. 160). Navigating Together takes a collective approach to

identity work as well as embedding identity work as a critical part of global leadership development. Lastly, the findings from the participants and the insights suggested for global leadership development are delivered with an identity lens, moving the focus beyond competency-creation when developing global leaders to include a different approach to preparing and developing global leaders for the realities of leading and living in a new country.

7.4 Contributions to knowledge

The contributions to knowledge in this study have all been developed from the experiences of minorities. The women in this study are minorities in different ways – for their gender, for being of colour, and for often being ATCK in a context where non-ATCKs are the majority. In this study, I wanted to show that those who are subordinated, othered and minoritized can offer important insights about the adverse effects that dominant social norms and practices can have and are arguably more highly motivated to offer suggestions for change that could address those harms. To the extent that we all benefit from leadership that is both ethical and effective, the lessons to be learned from the experiences of women of colour may be especially important in offering a challenge to the white supremacist and patriarchal norms that are typically embedded in how leadership is conceived.

My study, therefore, has five key contributions to knowledge: (1) the findings on issues of racism and sexism faced by TCKs; (2) the TCK Recalibration Framework (Figure 5 – p. 111); (3) Growing Together – a model of collective identity work for leadership development (Figure 7 – p. 138); (4) the Global Leader Identity Recalibration Framework (Figure 8 – p. 151); and (5) Navigating Together – the global leadership development prototype (Figure 9 – p. 160). In the following section, I explain why these constitute contributions to knowledge, identify the literature

which they contribute to and extend, and discuss the relevance my contributions have to these fields.

7.4.1 Racism and sexism as part of the TCK experience

Explicitly identifying racism and sexism as impactful features of the TCK experience is an important empirical contribution because evidence about these matters is currently absent from the TCK and ATCK literature. TCK studies have established that the TCK experience can be challenging because the TCK is different to their peers in the new context due to where they come from and the values, beliefs and customs they hold, all of which create confusion for their sense of self and detract from a sense of belonging (de Waal & Born, 2021; Moore & Barker, 2012; Tan et al., 2021). My findings, however, both challenge and extend the literature by providing insight into racism and sexism as some of the underlying issues that create difficulties as part of the TCK experience.

Importantly, the data suggests these issues were both unavoidable and highly significant for my participants, meaning the silence within the existing literature on such matters is a particular concern. Accordingly, a further contribution of my study is to identify the need for TCK and ATCK researchers to consider what implicit assumptions underpin their research questions, strategies and methods that may render issues of racism and sexism invisible to them and to identify how to overcome this in future studies. My research indicates that CRF offers a powerful analytic lens for surfacing racism and sexism which other TCK and ATCK researchers may wish to consider deploying.

As evidenced in my participants' narratives, racism and sexism were insidious. On the surface these all appeared to be bullying but by interrogating their reflections, the racist-sexist causes of the bullying become apparent. Knowing that these experiences had adverse

psychosocial impacts for my participants, these findings can help in identifying what kinds of support may be needed for TCKs who are navigating prejudice in a context of ambiguity, particularly given the rise in studies on the mental health of TCKs (Munn & Ryan, 2016; Thomas et al., 2021). These findings, therefore, have relevance to the educators, counsellors, and parents of TCKs to help them understand that what appears to be bullying may actually be racism and sexism, so that they can respond more effectively to such concerns. The identified coping strategies constitute practical suggestions that could help TCKs and those supporting them to deal with the challenges being experienced.

7.4.2 TCK Recalibration Framework

The TCK Identity Recalibration Framework (Figure 5 – p. 111) conceptualises how TCKs engage in identity work, informed by the participants' TCK experiences of racism and sexism and how they coped with these challenges. The Framework (Figure 5 – p. 111) proposes a process by which identity work to recalibrate identities arises as TCKs try to adapt into each new context. The Framework (Figure 5 – p. 111) challenges the extant TCK literature which argues that TCKs either shift between multiple identities, dependent on the cultural context, or have a blended identity, that is an amalgamation of socio-cultural cues observed from each international transition (Harrington, 2008; Lyttle et al., 2011; Moore & Barker, 2012; Sears, 2011). The Framework (Figure 5 – p. 111) moves beyond this binary account, showing that instead, my participants repeatedly recalibrated their identities. It, therefore, contributes to our conceptual understanding of what it means to be a TCK.

The Framework (Figure 5 – p. 111) has practical relevance for TCK educators, counsellors, and families, providing a way to understand TCKs whose experiences of identity work and whose identities may not fit the current 'shift or blend' models. It could be useful in

identifying possible junctures that may require intervention and support from educators, counsellors, and families. The Framework (Figure 5 – p. 111) also sheds light on the tensions that might arise in different relationships that TCKs have, to help identify which relationships and the types of conflicts that might be affecting TCKs.

7.4.3 Growing Together – a model of collective identity work for leadership development

I studied the participants' leadership perspectives over the course of four focus groups sessions. This began with discussions around their conceptualisations of leadership and leadership aspirations at the first session and then, returning to explore these again in the fourth and final session, after they had reflected on their TCK experiences in the second and third sessions. In doing so, I was facilitating a leadership identity work process for the participants. In comparing the first and final sessions, it became evident that they internalised a leader identity and reflected on ways they were doing leadership differently. This in turn led me to develop Growing Together (Figure 7 – p. 138) as a collective approach to identity work for leadership development, which is a novel way of conceptualising how identity work can be facilitated in relation to leadership development.

I posit that Growing Together (Figure 7 – p. 138) has relevance to leadership development more broadly, while also being particularly relevant to minority groups. The model provides a structured four-phase collective process to do identity work that also reflects the nature of work today, with its ability to be run virtually. Growing Together (Figure 7 – p. 138) could be particularly useful for minority groups and individuals who are often marginalised to come together in a shared collective space to do identity work. As an outcome of practical-emancipatory action research and rooted in collective feminist practices, Growing Together (Figure 7 – p. 138) could help these groups to build solidarity with one another as they call out and reject stereotypes and

power structures that have oppressed and restricted their identities to reimagine leadership, reimagine themselves as leaders and bolster social transformation. The model, therefore, offers a different way of doing identity work and leadership development than has been considered in current literature and current practice, namely as part of a collective over a period of time. To date these are matters understood as a fundamentally individual activity and for which time is often not given priority. For all these reasons, Growing Together (Figure 7 – p. 138) offers contributions to knowledge that are both theoretical and practical in nature.

7.4.4 Global Leader Identity Recalibration Framework

The Global Leader Identity Recalibration Framework (Figure 8 – p. 151) conceptualises the potential identity recalibration process that a global leader might experience as they navigate the uncertainty in the new context and begin leading in their new work environment. While, the global leadership literature has identified the challenges of leading in a new context and the repercussions of poor or failed global leadership (Bennis & Thomas, 2002; Mendenhall et al., 2018; Tahir & Egleston, 2019), it has not theorised the issues addressed by my Framework (Figure 8 – p. 151). There is currently no framework that captures and explains the potential identity challenges and tensions that a global leader might face before, during and after their posting. As such, the Framework (Figure 8 – p. 151) offers theoretical insights to help enhance our understanding of the identity challenges and tensions that could arise for global leaders and how they might resolve these challenges. Informed by my own research with Yip et al.'s (2020) identity challenges and Nicholson and Carroll's (2013) modes of identity undoing, the Framework (Figure 8 – p. 151) connects the identity work discourse with global leadership studies.

The Framework (Figure 8 – p. 151) has relevance to global leaders, global leadership development practitioners and multi-national organisations because the identity recalibration

process identifies other factors to consider when assisting global leaders with international adjustment. The tensions with their multiple identities point to the other priorities that could be valued by a global leader and might cause anxieties when moving overseas. Based on the processes conceptualised in the Framework (Figure 8 – p. 151), global leadership development practitioners could consider the role of identity work and the impact of living and leading in a new country on the other identities valued by global leaders when designing GLDPs. Hence, the Framework (Figure 8 – p. 151) has theoretical and practical relevance to assisting global leaders.

7.4.5 Navigating Together – the global leadership development prototype

Based on the Global Leader Identity Recalibration Framework (Figure 8 – p. 151) and the findings from the participants' identity work when conceptualising leadership, I propose that identity work is necessary for global leadership development and should be an ongoing practice. This suggestion, along with the key findings from my research, led me to create Navigating Together, a global leadership development prototype (Figure 9 – p. 160).

Navigating Together (Figure 9 – p. 160) is a multi-stage approach providing opportunities for reflection by way of facilitated collective identity work, to be undertaken before the global leader goes overseas, continuing during their posting and concluding when they return or move to their next posting. The prototype is informed by synthesising the findings from the participants' TCK experiences, the identity recalibration they did as TCKs, the collective identity work they did during the research process to internalise their leadership identities and by Yip et al.'s (2020) and Nicholson and Carroll's (2013) concepts related to identity work as part of leadership development.

Navigating Together (Figure 9 – p. 160) has theoretical novelty, taking an introspective approach of understanding oneself rather than a competency-based focus. Identity work itself

has recently been considered as part of the global leadership experience (Cotter, 2022; Hruby et al., 2022), but has not been used in GLDPs. Accordingly, the prototype's focus on the identity work process extends extant understandings about global leadership development, offering a new approach to how this can be both conceived and operationalised. The prototype, therefore, also has practical relevance, by providing collective and ongoing processes to support and develop global leaders in doing identity work. The collective identity work focus of the prototype sets it apart from most GLDPs that are focussed on the individual global leader and educating them on the cultural etiquette of the new country (Hruby et al., 2022; Lo & Nguyen, 2023; Tahir, 2022). Preparing global leaders in a collective environment is, I argue, beneficial both to organisations and the global leader themselves, enabling the organisation to develop multiple global leaders simultaneously, helping reduce the risks of global leaders not adjusting to their postings, while the collective forms a support network to help the participants navigate the challenges that might arise on their postings. Informed by the promising evidence from my study that exploring these kinds of issues in the manner proposed can indeed help people to develop their conceptualisations of leadership and leader identity, Navigating Together (Figure 9 – p. 160) constitutes the final main contribution of this study. In the following section, I address the limitations in this study.

7.5 Limitations

Given the scope of a PhD, both in terms of time and size, one limitation in my study is that I focussed only on interrogating the racist and sexist characteristics of my participants' TCK experiences. However, there might be other factors contributing to the participants' identity development and adaptation that were not considered in this study, such as, but not limited to, their personality, family dynamics, sexuality and/or religion. A further limitation of my study is

that my participants were a small group of women of colour ATCKs, and hence, care should be taken to not generalise their experiences. Moreover, the demographics of my participants were limited to women of colour between the ages of 25-35 years old, but individuals with other demographics and orientations could be studied to extend the knowledge on the racist-sexist experiences of TCKs. A further limitation is that models conceptualised in this study – Growing Together and Navigating Together - need to be trialled with different groups of participants to properly assess their transferability. In the next section, I suggest further research opportunities.

7.6 Areas for further research

Studying the effects of racism and sexism as part of the TCK experience has begun to address the absences and silences in the TCK and ATCK literature. Finding their sense of identity and belonging are key themes in the extant TCK research (Fail et al., 2004; Gilbert, 2008; Moore & Barker, 2012), but there is also a growing body of studies on the mental health of TCKs (Habeeb & Hamid, 2021; Munn & Ryan, 2016; Thomas et al., 2021) and studies on students of colour (Gambhir & Rhein, 2021; Jeon, 2022; Kadam et al., 2019; Thomas et al., 2021). Therefore, further research on how racist-sexist bullying and prejudice affect the mental health, identity development and adaptation of TCKs of other genders and in different countries may be useful, particularly as I only had a small group of participants for my study. Further research on the impacts of racism and sexism could also give voice to other groups ignored in the TCK literature to enrich the insights we have about what TCKs experience. There is also an opportunity for further research to understand what else might trigger the kind of identity challenges my participants experienced and what kind of identity work processes they engaged in. TCK researchers could also test and seek to amend or extend on the TCK Identity Recalibration Framework (Figure 5 – p. 111) to form a deeper understanding of the identity work done by TCKs,

the triggers and tensions that ignite their processes and the decisions they make to adapt their identities.

This study focused on the pervasive and insidious ways that imperialist white supremacist capitalist patriarchal perspectives underpin leadership theories and shaped the racist-sexist experiences of the participants as women of colour. Furthermore, white discourse is a salient feature of the global leadership development literature and therefore, I focused on privileging the voices of women of colour to both challenge and expand the current global leadership development research. However, patriarchy is entrenched beyond western terms and expressed in so many other facets of women's lives, including but not limited to, culture and religion. Further studies could look at the different ways that non-white patriarchy has impacted the experiences of women with the use of CRF and anti-racist feminisms. They both provide ways of understanding racism and sexism and serve to dismantle the essentialism of the experiences of women, women of colour and all who are marginalised. Whilst much of their foundations focus on white patriarchy, their lenses and practices serve to bring to light different voices and experiences of marginalised peoples, ways to come together and form a shared understanding of their experiences of prejudice to engage in efforts of dismantling systemic oppression.

The Global Leader Identity Recalibration Framework (Figure 8 – p. 151) has yet to be applied to global leaders themselves. Doing this could, therefore, be important to advance our understanding of the identity challenges that global leaders might encounter and how to support their response to such challenges. As such, the Framework (Figure 8 – p. 151) could be subjected to testing by global leadership scholars or used to help inform their studies. Longitudinal studies of global leaders could be developed from the beginning of their posting until the end to understand the causes of tensions in their multiple identities, how they coped, the decisions they made in attempts to adapt and whether they integrated the new ways of the

context into their identities or if they remained detached, all of which offer the opportunity to further develop the Framework's (Figure 8 – p. 151) credibility and utility.

Identity work for global leadership development needs further research to establish its value for preparing global leaders. Given that TCK identities are frequently contested, the role of identity work in mitigating identity tensions warrants further investigation. Expanding research on the role of identity work in global leadership could progress global leadership development and encourage a variety of learning options and points of focus in GLDPs. This could expand the current perspectives when preparing global leaders and encourage researchers and practitioners to prioritise more than the global leader's identity and include all their other identities and those of their families when they are posted overseas.

7.7 Final thoughts

This interdisciplinary study has synthesised research from disparate fields by focusing and learning from the experiences of women of colour ATCKs, to contribute to research on TCKs and ATCKs, global leadership, and identity work for leadership development. Identity and identity work emerged as key concepts that connected all aspects of this research, as these were central to explaining the participants' experiences and informing the development of the resulting models and frameworks. Conducting this research created a consciousness-raising collective that has illustrated the value of being vulnerable and reflecting on our narratives to interrogate our lived experiences, to form a stronger understanding of our identities. Being able to have the difficult and uncomfortable conversations will help us to progress in understanding ours and others' experiences. Like the women in my research, sharing our stories and having the tough conversations will bring to light the subtle and insidious nature of racism, gendered discrimination, and violence against women. Diversity, equity, and inclusion cannot be achieved

without speaking out about our realities to find our commonalities and our differences. We need to openly address them, foreground their pervasiveness through storytelling, have the difficult uncomfortable conversations and believe the women who are willing to share.

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Appendix One – Ethics letter

Date: 29 November 2019

Dear Rhema Chatiya Nantham

Re: Ethics Notification - **4000022015 - Learning from the experiences of women adult third culture kids: Prototyping their insights for leadership development in a globalising context**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:
"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director - Ethics, telephone 06 3569099 ext 85271, email humanethics@massey.ac.nz."

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand **T** 06 350 5573; 06 350 5575 **F** 06 355 7973
E humanethics@massey.ac.nz **W** http://humanethics.massey.ac.nz

Human Ethics Low Risk notification

Professor Craig Johnson
Chair. Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
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Appendix Two – Information sheet

MASSEY BUSINESS SCHOOL

SCHOOL OF MANAGEMENT
Private Bag 11 222
Palmerston North
New Zealand

Telephone: +64 6 356 9099
http://management.massey.ac.nz

Learning from the experiences of women who grew up internationally

INFORMATION SHEET

Tēnā koe,

I am Rhema Chatiya Nantham and because I spent much of my adolescent years in a country different from where I was born, I was what's known as a Third Culture Kid (TCK). I'm Malaysian but grew up in the Philippines and then moved to New Zealand for university. This research is for my PhD in Management at Massey University.

About the research
The research aims to learn from the experiences of women who grew up as TCKs. A TCK is defined as a child who spends a significant period of their adolescence (10-18 years old) living in a different country (or countries) from their parents' home culture.

I want to learn from the experiences of women like me who grew up as TCKs. I want to explore insights about leadership that our TCK experiences gave us. My intention is also that together we will design a leadership development prototype that can help managers in organisations learn how to lead diverse teams, both domestically and internationally.

As a now adult TCK woman, I am very passionate and interested in showcasing the experiences of other women who also grew up as TCKs, so that others can learn from their experiences and insights.

Who can participate?
I am looking for up to 15 women who grew up as TCKs (i.e. lived in another country for a period of time during their adolescence of 10-18 years old) who are now aged between 25-35 years old.

Participants of any nationality who fit this description are welcome to participate.

Although the research aims to support future leaders and their development, leadership experience is not required to participate in this study.

To participate in this study, it is necessary that you are comfortable with sharing your personal experiences and stories within an online focus group setting of six to eight women.

If you know of any other women who might be interested in participating, please feel free to connect them with me.

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
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The research process
The focus group(s) will meet fortnightly and each meeting will be between two to three hours.
A commitment to approximately four sessions from March to July 2020 is needed.

The initial sessions will focus on getting to know each other and understanding my role in the study. We will then explore TCK experiences over the next few sessions before developing ideas to help managers lead diverse groups both domestically and internationally, which will take the form of a leadership development prototype.

The final session will be a reflection of the journey in the study.

Although the study is part of my PhD, you will contribute to how your experiences are interpreted and used to support future leaders.

By participating in this study, you will have the opportunity to reflect on your TCK experiences by connecting with women who have had similar international experiences, thus becoming part of a TCK women's network.

The online sessions will be video recorded but the recordings will only be available for viewing by the participants, my supervisors and I. This is for the purpose of data analysis and transcribing for the PhD thesis. If direct quotes are used, participant identity will be protected and remain confidential.

For further information and any further queries, please feel free to contact me or my supervisors at any time. Our contact details are below. Come join a community of women through participating in this research!

Ngā mihi nui,

Rhema Chatiya Nantham	Professor Sarah Leberman	Dr Suze Wilson
	S.I.Leberman@massey.ac.nz	S.Wilson@massey.ac.nz
		021 439 445

This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Appendix Three – Flyer

MASSEY BUSINESS SCHOOL

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Learning from the experiences of women for global leadership development

Tēnā koe,

- Are you a woman between 25 and 35 years old?
- Did you spend periods of your adolescence living in a different country/countries from your parents' home culture?
- Are you interested in leadership development?

If you answered 'yes' to all these questions, then you are invited to participate in a research project that aims to develop a greater understanding of the experiences and perspectives of women like yourself to contribute to global leadership development. You do not need to have leadership experience or be in a leadership position to participate.

To find out more about my research or if you know women who might be interested in participating, contact me at [redacted] or [redacted]. Thanks and hope to hear from you!

Appendix Four – Consent form

MASSEY BUSINESS SCHOOL

SCHOOL OF MANAGEMENT
Private Bag 11 222
Palmerston North
New Zealand

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http://management.massey.ac.nz

Learning from the experiences of women who grew up internationally

FOCUS GROUP PARTICIPANT CONSENT FORM

I have read, or have had read to me in my first language, and I understand the Information Sheet provided. I have had the details of the study explained to me, my questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I understand that I have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our discussion.

2. I understand that all the information I provide will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

   Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the focus group. There are risks in taking part in focus group research and taking part assumes that you are willing to assume those risks.

3. I understand that I have the right to:
   a. decline to answer any particular question;
   b. withdraw from the study at any time;
   c. ask any questions about the study at any time during participation;
   d. provide information on the understanding that your name will not be used unless you give permission to me (the researcher);
   e. be given access to a summary of the project findings when it is concluded;
   f. ask for the video recorder to be turned off at any time.

4. I agree to participate in the focus group under the conditions set out in the Information Sheet.

Declaration by Participant:

I _______________________________________ *[print full name]* hereby consent to take part in this study.

Signature: ________________________________

Date: ______________

Appendix Five – Structure of each focus group session

Session one

<u>Objectives</u>

1. To get to know one another
2. To get to know my role and yours in the research
3. To understand your perceptions of leadership

I. Welcome and inform recording has started and can be turned off, thank the participants for participating, mental health check-in and objectives

II. Housekeeping / Community rules – feel free to add any if you think I have missed any vital ones out
   a. This is a confidential and safe space.
   b. Be respectful of one another.
   c. Be patient with one another.
   d. Everyone is allowed and encouraged to speak their truth.
   e. There are never any wrong answers to the questions asked.
   f. There are never any wrong questions to ask the group or me.
   g. If you have any questions along the way, do ask.
   h. Be as brave as you can and immerse yourself in the journey.

III. Background to the research
   a. Introduction of myself
   b. The research

IV. Group introductions
   a. Name
   b. Age
   c. What do you do?
   d. Which country(ies) do you classify as your country(ies) of origin?
   e. Which countries did you spend your adolescence?
   f. What age(s) did you move?
   g. How did you end up in the place you live now?
   h. Where do you call home now?

V. Roles in the research – emancipatory/equal partnership

a. My role – drive the direction of the research, initial thematic analysis, write the thesis
b. Participant role – provide the anecdotes and 'data' based on their life stories, review the themes, and provide your feedback (i.e., contribute to the analysis), be able to review relevant aspects of the thesis for your feedback

VI. Q&A – emphasise that you could reach out to me outside the session if you ever wanted to share anything one-to-one

VII. Leadership discussion

a. What are your conceptualisations of leadership?
b. What does leadership mean to you?
c. What are good examples of leadership?
d. What are bad examples of leadership?
e. What values do you believe underpin good leadership?
f. How do they connect with your values?
g. How are these important in your culture?
h. Do you see a gender dimension to the examples of good/bad leadership?
i. How do you see yourself in relation to leadership?
j. Anything else to add, comment or let off your chest?

VIII. Next session

a. Weekly or fortnightly?
b. Schedule the session
c. Tell participants to think about their TCK experiences, adapting and building relationships – bring something (e.g., photo(s), poem, ornament, etc.) that represents that time in their life

Session two

Objectives

1. To reflect on TCK life experiences
2. To understand how they build relationships
3. To understand how they adapted to new environments

I. Welcome back
II. Ask if they have any thoughts since the last session
III. Outline these session objectives
IV. In pairs, share their TCK experiences – share each other's stories back with the group
V. As a group:
   a. Discuss any similarities/differences of your experiences
   b. How would you define your sense of belonging?
   c. As you moved, how did you adapt to each new place?
   d. At what point when you are in a new place, do you feel that you have adapted? What are the signs for you?
   e. What are the first things you think about/do when you move to a new place?
   f. What was your support system like when you were younger? What about now?
   g. Is there anything you wish people would have told/informed/advised/taught you before you moved to a new place? When you were younger? What about now?
   h. Now that you have moved multiple times, are there any key skills/strategies that you carry with you from your previous experiences?
   i. As you moved, what has been useful that you carry with you to help you define your sense of belonging?
   j. What else would have been useful for you to have in your toolkit for adapting into new environments?
   k. What is something you wished you were told/taught/showed, so that you were not winging it in each new place and to make it easier?
VI. Share their image of their friend(s)/relationship(s) with the group
   a. Talk us through these relationships and why they may or may not be important to you.
   b. Through the years of moving, how have you made friends/relationships? In school and now
   c. Anything you wished you were taught/advised on how to make friends/relationships?
   d. What are the practices that worked when you were in school needed to be tweaked for now?
VII. Anything else you want to share that you think might be useful to know
VIII. Explain the following session – I do the thematic analysis and then share the findings with them for their feedback

Session three

<u>Objectives</u>

1. To present the insights from the previous session
2. To seek refinement and agreement on the themes presented
3. To explore what a relevant leadership development prototype could include

I. Welcome back
II. Ask if they have any thoughts since the last session
III. Outline these session objectives
IV. Explain how the insights were collated
    a. From all three groups – all said these to some extent
    b. Initially planned to categorise based on strategies for building relationships and for adapting – realised all the suggestions were coping strategies that supported adapting and had elements of building relationships, creating routines and other shifts in mindsets
V. Show the coping strategies – run them through
VI. Get feedback
    a. Initial thoughts
    b. Anything else to include
    c. Ask them to provide examples of doing it now
    d. Identify the key/critical ones
VII. Q&A
VIII. Anything else you want to share that you think might be useful to know
IX. Wrap up and explain the final session

Session four

Objectives

1. To hear your key learning and highlights from the journey
2. To understand your perceptions of leadership
3. To create a network of TCK women

I. Welcome back

II. Ask if they have any thoughts since the last session

III. Outline these session objectives

IV. Say thanks – appreciation, acknowledgement, and value their time, their honesty, their support, and their openness.

V. Key learning and highlights
   a. Ask for highlights from the experience.
   b. Ask for a key learning from the experience.

VI. Perceptions of leadership
   a. Having unpacked your life stories and explored how your worldview is shaped, how has your life experiences shaped your values?
   b. What are your values?
   c. How have you exercised leadership in the past?
   d. How did you demonstrate/practise your values in this experience?
   e. What are your conceptualisations of leadership?
   f. What does leadership mean to you?

VII. Q&A

VIII. Network of TCK women – through the research, wanted to connect women who had similar life experiences
   a. Do you want to meet the other women? Talk through logistics.

IX. Wrap up, next steps and thanks.