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Korean American Female Educators' Self Concept and Perception Toward School Leadership

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A STUDY OF KOREAN AMERICAN FEMALE EDUCATORS' SELF-CONCEPT

AND PERCEPTION TOWARD SCHOOL LEADERSHIP

A dissertation submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF EDUCATION

to the faculty of the

DEPARTMENT OF ADMINISTRATIVE AND INSTRUCTIONAL LEADERSHIP

of

THE SCHOOL OF EDUCATION

at

ST. JOHN'S UNIVERSITY

New York

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Date Submitted <u>November 11, 2020</u>　　　　　Date Approved <u>January 29, 2021</u>

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ABSTRACT

A STUDY OF KOREAN AMERICAN FEMALE EDUCATORS' SELF-CONCEPT

AND PERCEPTION TOWARD SCHOOL LEADERSHIP

Jennifer Hyun-Jung Kim

Asian American educators and school leaders' leading the K-12 educational system have been under-researched and under-theorized. Asian American populations are among the fastest-growing populations in the United States, and Asian American educators' experiences and contributions cannot be ignored in educational policy, teacher education, and research. The current study contributes to the body of existing research on Asian American female educators and school leaders' voices by studying Korean American female educators of long-term and short-term residents in the US – their self-concept and the experiences that limit or enable them to become school leaders. Drawing from sociocultural theory, Asian critical theory, and Super's theory of career stages, the comparative non-experimental study first employed semi-structured, open-ended interviews of six long and short-term U.S. resident school leaders and teachers who identified themselves as Korean American female educators. Transcribed interviews were coded for themes. The expressions and vocabulary were used to construct appropriate questions and survey items for data collection that enabled or limited Korean American female educators to become educational leaders. The survey items were sent to 200-300 Korean American female educators via emails through Google Forms. Results showed that there was a significant difference in the perceptions toward leadership, the experience of stereotype, and the influence of ethnic/familial culture and cultural role as females on the number of years of employment, years of residence in the US (long-term

vs. short-term), and employment status as a teacher or as a school leader. This study adds to the recruitment and diversification of American educational leadership, how they experience the profession, and the lack of Korean American female educational leaders at this time.

ACKNOWLEDGMENTS

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CHAPTER 1
Introduction

The Pew Research Center (2017) states that the U.S. Asian population grew 72%

between 2000 and 2015 (from 11.9 million to 20.4 million), the fastest growth rate of any

major racial and ethnic group. Asian Americans are projected to become the largest

immigrant group in the country, surpassing Hispanics in 2055. Furthermore, in 50 years,

Asians will make up 38% of all U.S. immigrants. However, the Asian American

representation in the teacher and educational leader population represents a small

segment of the teaching/education force. It is disproportionate to the growing rate of

Asian American students in the K-12 educational pipeline (Liang & Liou, 2018).

Asian American teachers and school leaders are underrepresented in the K-12

schools compared to other racial and ethnic groups. According to Pang (2009), there

continues to be a dominance of White, middle-class, and female teaching forces in

American schools. It is monocultural in this increasingly multicultural and multiethnic

society and does not serve the complex needs and diverse interests of students of color.

Scholars and educators have argued that minority students need teachers and educators

who can relate to their backgrounds and build links between those backgrounds and

school curriculum (Ladson-Billings, 2009). Many studies and literature have shown the

importance of school leadership and leaders' influence on school community and culture

(Fullan, 2003). Thus, school leaders' cultivation of school culture and their influence on

teachers and students to do their best work is recognized as one of the crucial roles of

school leadership (Franco et al., 2011).

With this in mind and the limited research contributing to Asian American

educators and school leaders' workings, the need to invest in research, recruitment, and

preparation of future Asian American educators and education leaders is evident. As the Asian American population in the United States has been one of the fastest-growing minority groups, the need to increase Asian American representation in leadership in education and female leadership representation (Pacis, 2008) is evident. However, despite this need, Asian American female school administrators continue to be underrepresented. Continued research on Asian American female school administrators is needed.

Purpose of the Study

The purpose of this study is to contribute to the body of existing research to the voices of Asian American female educators and school leaders through the study of Korean American female educators and school leaders, and their perception of self-concept and their experiences that limits or enables them to be or become school leaders. Addressing the need for more research on teachers and educators of specific Asian group and intragroup (Quicho & Rios, 2000; Ramanathan, 2006), this study focused on Korean Americans who are one of the fastest-growing Asian ethnic groups in the US, but whose voice has been limited in educational scholarship (Park, 2009). According to Min and Park (1999), Korean immigrants have the highest homogeneity level within their ethnic group compared to Filipino or Indian groups with many subgroups cultural/religious differences in the United States. A high level of homogeneity among Korean immigrants also entails that they have a higher chance of maintaining ethnic solidarity. However, to keep in mind, according to Yu (2017), there are diverse complex and contextualized experiences with regards to their identity formation.

Thus, this study's findings provide more information towards the future research of Asian American educators' unique experiences, future recruitment of

teachers/educational leaders, and preparation for Asian American female school leaders and educators.

Theoretical/Conceptual Framework

Research data shows that ethnic minorities and Asian Americans are underrepresented in educational leadership. To address the lack of Asian American in educational leadership, particularly Asian American females, more research needs to be conducted on their perceived barriers to upward mobility, their perceptions of educational leadership (Pacis, 2015), as well as the relation to their self-concept and expectations as school administrators and school leaders.

To understand Korean American female educators and school leaders' experiences, it is significant to examine the broader research contexts and theoretical frameworks in which Korean American female educators' positioning of one's self-concept and their perception towards educational leadership. The theoretical framework of Asian critical theory, sociocultural theory, and Super's theory of career stages (Super, 1990) have girded the current study of the Korean American female educators' personal and perceptual understanding of Korean American female educators' self-concept, experience, and their perception toward school leadership.

Sociocultural Theory

The sociocultural theory draws from the idea of experiences' social and cultural nature (Dewey, 1938; Vygotsky, 1978). The sociocultural theory claims that culture and social contexts are central to human development and experiences. Sociocultural theorists believe that individuals are socially, culturally, and historically situated, and these contexts influence their understandings, beliefs, and actions (Vygotsky, 1978;

Wertch,1993). From a sociocultural perspective, experiences and learning do not occur in a fixed, static circumstance. Instead, they are shaped by dynamic sociocultural contexts and human interactions. Sociocultural theory explains that social contexts and cultural tools shape human beliefs, values, and actions.

This study examined the self-concept of Korean American female educators and their experiences within the contexts of family, school, and in our greater society; these factors impact their sense of self, whether it be the familial cultural beliefs and experiences or the fostering of stereotypical views and assumptions toward the category of Asian Americans. Sue and Sue (2012) argued that there is a need to investigate how interpersonal, institutional, societal, and cultural factors that either facilitate or impede cultural identity development. Thus, examining how Korean American female educators describe themselves based on their upbringing, ethnic community, and working experiences helps to uncover the formation, identity, self-concept of what it means to be a Korean American female educator (Yu, 2017).

Asian Critical Theory (ACT)

Asian critical theory (ACT) is a branch of study derived from critical race theory (CRT). It focuses on Asian Americans' racial realities, diverse backgrounds, and legal issues (Museus & Iftikar, 2013). It extends CRT by primarily concerning the lives and experiential knowledge of individuals and communities constructed as Asian in the United States. It is a framework using CRT as a conceptual lens for understanding how race and racism shape the lives of Asian Americans and its critical examination of Asian American issues and experiences in society. It includes *Asianization*, the process by which society groups all Asian Americans into a singular group and racializes it as

'model minorities' or racializes Asian American men as emasculated beings and women as hypersexual submissive objects; this view perpetuates the subordination of Asian Americans (Chong, 2003). *Asianization* is how society racially oppresses Asian Americans, where it affects Asian American identities and experiences. For example, the construction of the stereotype of Asian Americans as *model minority* impacts the identity of individual identities and experiences of Asian Americans in society that affects the national policy and its contribution to the construct of Asian Americans as *honorary Whites* (Menon, 2016). In addition, the perspective of *intersectionality* in Asian critical theory acknowledges the presence and the intersecting systems of social oppression. It recognizes that any one form of oppression is more salient than others and focuses on how race, class, gender, and sexuality intersect with other differences such as ethnicity, culture, language, citizenship status, and generational position to affect an individual's experience. ACT draws attention to the impact of hegemonic social discourses like *model minority* on Asian Americans and how race, class, gender, and sexuality intersect with other differences such as ethnicity, culture, language, citizenship status, and generational position to affect an individual's experience (Chae, 2013). ACT is also aimed at advocating eliminating racism and its intersection with other systems of subordination and oppression and dedicated to the commitment of social justice (Matsuda, 1991).

Intersectionality within CRT points to oppressions' multidimensionality and recognizes that race alone cannot account for disempowerment. Intersectionality means examining race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings. Intersectionality is an essential tenet in

pointing out that CRT is critical of the many oppressions facing people of color and does not allow for a one–dimensional approach to our world's complexities.

Critical Race Theory (CRT)

Critical race theory is a study of changing the relationship between race, racism, and power structure (Solorzano & Yosso, 2002) originating from legal scholarship. It posits that there are historical and contemporary constructions and the existence of racism in the school system. By including Korean American female school leaders' voices within race-gender epistemology and pedagogy, it hopes to dismantle multiple forms of subordination and pursue equity and expectations of race in school leadership. Delgado and Stefancic (2001) defined it as a radical legal movement that seeks to transform the interrelationships among race, racism, and power — to give voice to the people of color in a system where racism is a norm and a dominant culture.

CRT is a framework that can be used to examine and challenge the ways race and racism implicitly and explicitly impact social structures, practices, and discourses. However, CRT also goes beyond race. According to Solorzano (1998), CRT in education can inform research in the inextricable layers of racialized subordination based on gender, class, immigration status, surname, accents, and sexuality. CRT is committed to social justice and offers a liberatory transformative response to the oppression of race, gender, class, immigration status, surname, and accent (Crenshaw, 1989).

Super's Theory of Career Stages

According to Super (1980), a career is about an ongoing process that accompanies the person's entire life. According to Super (1990), one's career is composed of a series of developmental stages — growth, exploration, establishment, maintenance, and

disengagement, throughout one's whole life; one's life-span is a series of roles one plays in areas such as family, school, community, and workplace (Super, 1980). Within these stages, one plays specific career roles and strives to accomplish varied career developmental tasks that correspond to these role requirements. For example, within the entire lifespan, one plays a role as a child, student, citizen, worker, spouse, homemaker, parent, and pensioner (Super, 1990). As an individual transitions from what Super (1990) called the *growth* stage to the *exploration* stage to *the establishment stage to the maintenance stage,* an individual's role is transformed throughout their life span. Role-shift brings substantial changes in the life-span.

Relevant Background Literature

Goodwin et al. (2006) found two themes that recurred among Asian American educators – their sense of invisibility and marginality. This study's findings showed that Asian American teachers did not see themselves reflected in the discussions, teacher preparation programs, or curricula. Liang and Perkins-Hawkins (2017) found that Asian American women's leadership paths were emergent and personal. The women in this study showed that they made it a social mission to make a difference in students' lives, struggling through gender, racial-ethnic, and cultural discrimination. Critiques and resistance to racism were often tempered in their careful usage of agentic behavior in their personal lives. The intersectionality of socially constructed categories of gender, race, ethnicity, and class that was often employed in understanding Black women and Latino/a experiences was expanded to Asian American women in this study. Furthermore, Labao's (2017) study of Asian American female educators' experiences

with microaggression (Sue, 2007) of being perceived as "foreigner" or perceived as Asian American "passive- permissive" was found.

Significance of the Study

The Asian American population has experienced unprecedented growth in the last decade. However, despite this increase, Asian American educators' experiences, specifically educational leaders and principals of schools, remain minimal. The U.S. Census Bureau (2011) shows diversity in our nation will grow in the next half-century, and Asian Americans and minorities will become the majority by 2055 (Pew Research, 2017). Asian Americans have been the fastest-growing population in the United States, and Asians comprise the largest college graduate population in America. They are often referred to as the *model minority*, but they continue to lag in the American workplace (Hyun, 2009). It leads us to questions around if qualified Asians are entering the workforce with the right credentials, why aren't they making it to the corner offices and corporate boardrooms? Similarly, in education, as our student population grows in diversity, the number of Asian American teachers and educational leaders continues to lag in diversity. According to the college and universities that train teachers, Asian teachers comprise only two percent of the teacher labor force, whereas 6 percent of public school students identify as Asian (Goodwin et al., 2006).

Although being an educator of color does not guarantee effectiveness in educating students of color, Asian American teachers have been considered to have great potential to relate and engage their students of color and be good role models based on their cross-cultural experiences and bi/multilingual abilities (Chong, 2003; Park, 2009). Some policymakers and educators argue that more Asian American teachers should be recruited

to diversify the American teaching force and better serve an increasingly diverse student population (Chong, 2003; Park, 2009). However, we know very little about why Asian Americans do or do not choose teaching or being a school leader as a career, how they experience the profession, and in what ways they make meaning of the school curriculum. A growing body of research has examined racialized experiences of Asian American student teachers (Ng et.al, 2007; Newton, 2003), marginalization of Asian American teachers and their strategies to survive (Subedi, 2008; Yee, 2009), and their practices of culturally relevant teaching and curriculum reform (Goodwin et al., 1997). However, research on the lack of Asian American school leaders is limited.

Furthermore, Asian American teachers have frequently been stereotyped as *model minorities* or *forever foreigners*, people who cannot speak about diversity and are not considered members of underrepresented groups like African American or Latino communities (Pang, 2009). *Forever foreigners* or *perpetual foreigners* (Huynh et al., 2011) stems from assumptions that ethnic minorities do not fit the definition of what it means to be American. This is evidenced in marginalized incidents, such as when individuals are questioned about their hometown, complimented on their English fluency, or mistaken for foreigners when they were born and raised in the United States. These questions and assumptions comprise contemporary forms of racism – racial microaggression (Sue et al., 2007) disguised as benign behavior and comments, and they convey a strong message of exclusion and inferiority. Although seemingly harmless, these occurrences express that these ethnic minorities are somehow less American, African Americans or European Americans.

In the U.S. Department of Education report (2016) titled *The State of Racial Diversity in the Educator Workforce*, the urgency to expand and deepen research of Asian American educators' experiences, contributions, and recruitment is expressed. Without question, when the majority of students in public schools are students of color, and only 18 percent of our teachers are teachers of color, we have an urgent need to act. We've got to understand that all students benefit from teacher diversity. We have strong evidence that students of color benefit from having teachers and leaders who look like them as role models and also benefit from the classroom dynamics that diversity creates. But it is also important for our white students to see teachers of color in leadership roles in their classrooms and communities. The question for the nation is how do we address this quickly and thoughtfully? (p.1)

Asian American educators' experiences and contributions cannot be ignored in educational policy, teacher education, and research. As school-age populations become increasingly diverse, teachers and school leaders from diverse backgrounds need to increase. To address the lack of Asian Americans in educational leadership, particularly Asian American females, more research needs to be conducted on their perceived barriers to upward mobility, as well as their perceptions of educational leadership (Pacis, 2015).

Research Questions

There has been limited research over the past fifty years, and Asian American female educators' voices are scarce in the leadership literature (Labao, 2017). The lack of research regarding Asian American female educators in schools gives impetus to future research. The number of Asian American populations increases and the Asian American student population is expected to increase in the next 30 years. To add to the present

research of Asian American female educators and educational leadership and with the

basis of Liang and Peter-Hawkins' (2017) qualitative study that analyzed the construction

of professional lives of Asian American female school administrators within the

intersecting factors of culture, race, gender, and leadership, the following overarching

questions drove this study:

- How do Korean-American female educators define their self-concept and their

  perception towards school leadership?

- What are the internal and external barriers that limit Korean American female educators

  to pursue educational leadership?

- What are the internal and external enablers that support Korean American female

  educators to pursue educational leadership?

    Some of the sub-questions that undergird this study are:

- Is there a difference in the generational/immigrant status that influences the choices of

  the culturally assumptive Asiatic female role by the Korean American female educators

  to be the dominant caretaker for the home and children?

- Is there a lack of network for finding information to become an educational leader due to

  limited social capital?

- Is there an assumptive perception of educational leadership position for someone other

  than Asian American females due to the social perception and assumptive stereotype of a

  leader being a white male and an assumptive stereotype of Asian females' agentic

  behavior not fit for a good leader?

Definition of Terms

For the purpose of this study, the following definitions apply.

- *Asian Americans:* A racial category that consists of 48 different ethnic groups having origins in the Far East, Southeast Asian, or the Indian subcontinent (U.S. Census Bureau, 2010).

- *Agentic/Agency:* Under social cognitive theory and Milgrim's theory (1974), where people are believed to be the producer and product of the social system, the *agentic state* is an explanation of obedience where an individual carries out the orders of an authority figure, acting as their agent within various social situation.

- *Educators:* Any practicing and retired teachers and educational/school leader in K-12 schools.

- *First-generation***:** Children and adults born outside of the US and have immigrated to the US at an early age to 18 and over who have immigrated to the U.S. (Rumbaut, 2004).

- *Immigrants: P*articipants who were foreign-born with one or both parents born and raised outside of the United States of America.

- *Information/Network:* Having easy access to gain information, share experiences, and have a mentor and social capital that would enable an individual to continue in the field of education and pursue educational leadership.

- *Korean Americans:* Americans of Korean heritage or descent, mostly from South Korea. For this study, Korean Americans will be defined as those who have one or more parents of Korean ethnicity working/ living in the United States and/or those born and raised in the United States.

- *Korean traditional cultural values:* The traditional value is based on Korean family structure where the male is the head of the house and earns a living where women take care of the house and the children (Harris-Hastick, 1996).

- *Long-term/Short-term residents:* Long-term resident refers to participants who were born or immigrated to the United States between the ages of 0-10 years of age. Short-term resident refers to those participants who immigrated to the United States at the age of 10 and over. This delineation of age is based on an individual's developmental age that most influences and defines cultural and self-identity (Marshall & Tanner, 1986).

- *Microaggression:* Brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights/insults toward people of color (Sue et al., 2007).

- *Model Minority Myth (MM):* A stereotypical label given to East Asians in the United States possessing characteristics such as industriousness, politically inactive, studious (good in math and science), intelligence, productive, and inoffensive who have elevated their socioeconomic standing through merit, self-discipline and diligence. However, seemingly positive stereotypes silence Asian Americans who may not fit these stereotypical images (Lew, 2004) and erases racism against Asian Americans.

- *Perpetual foreigner:* A racialized stereotype which naturalized and/or native-born citizens with families that have lived in the country for generations are perceived as foreigners because of their minority group status ("Perpetual Foreigner," n.d.)

- *School/ Educational Leaders:* Principals, assistant principals, superintendents, school administrators that lead a group of teachers in K-12 public schools.

- *Second-generation:* US-born children of foreign-born parents (Rumbaut, 2004).

- ***Self-concept:*** How people perceive and interpret their own existence from clues they receive from external sources, focusing on how these impressions are organized and how they are active throughout life ("Self-Concept," n.d.).

- ***Social capital/Ethnic capital*:** One's social connections; group membership that provides information and social mobility. The saying, "it's not what you know, it's who you know," is a familiar idea of social capital (Bourdieu, 1986). *Ethnic capital* (Lew, 2001) is a social capital gained from maintaining a connection with one's ethnic community.

CHAPTER 2
Review of Related Literature

To study Korean American female educators' self-concept and perception toward school leaders, it is essential to examine the broader research contexts and the theoretical/conceptual frameworks in which Korean American female educators' formation of self-concept through their upbringing, experiences, and the perspective they take toward educational leadership. This section discusses sociocultural theory as a theoretical lens framing this study and Asian critical theory with the conceptual framework of *intersectionality* on the internal (personal) and external (societal) perceptual understanding of Asian American educators' experiences. Super's theory of career stages (1990) will also be addressed. Super's theory is useful in explaining Korean American female educators' educational and career decisions that limit or enable them as educators and educational leaders.

Korean Americans in the U.S.

Korean Americans are the fifth largest ethnic group with the highest Asian Population congregated in Los Angeles and New York (Kim, 2013). The majority of the household is composed of married couples (61.8%), many speaking non-English at home (78.9%). The majority of the Asian population is foreign-born (Kim, 2013). Lew's (2001) study reveals that social capital is valuable because the ethnic community provides access to ethnic capital - the ethnic network that allows access to mainstream institutional agents. In Lew's (2001) study, Korean American students created a second-generation social network that compensated for lack of institutional resources. It showed that social/ethnic capital was valuable as community members connected to mainstream institutions to negotiate their marginalized status. Many U.S.-born children of Asian

immigrants struggle between being perceived as a racial foreigner by the mainstream White community despite birthright citizenship and as a cultural foreigner by the foreign-born of their co-ethnic community because of unfamiliarity with cultural markers defining that cultural society (Park, 2015).

However, it was found that the second-generation immigrant children's upward mobility is not assimilating but accommodating while maintaining immigrant ethnic ties. Korean American children who have close ties to their first-generation parental ethnic community while maintaining parental values of education and ethnic identity experienced academic success and social mobility. Through social networks from ethnic entrepreneurship, local churches, and community organizations, social capital created job opportunities and reinforced first-generation Korean parental authority and values for the second generation (Lew, 2001).

Asian American Women in Schools

Liang and Perkins-Hawkins (2017) found that Asian American women's leadership paths were emergent and personal. The women in this study showed that they made it a social mission to make a difference in students' lives, struggling through gender, racial-ethnic, and cultural discrimination. Critiques and resistance to racism were often tempered in their careful usage of agentic behavior in their personal lives. The intersectionality of socially constructed categories of gender, race, ethnicity, and class that was often employed in understanding Black women and Latino/a experiences was expanded to Asian American women in this study. Furthermore, according to Liang and Liou (2018), the literature shows that female school administrators encountered systemic challenges based on race and gender stereotypes. However, instead of consenting

themselves to racist and patriarchal conditions, female leaders across racial backgrounds have shown the ability to debunk the ongoing stereotypes and systemic oppression working against them by committing themselves to make a difference in the world.

Furthermore, specific to Asian American female leaders, Yamauchi (1981) stated that Asian American women tend to be bilingual, highly educated people, capable of being reflective, decisive, and assume leadership styles verbally and non-verbally. As a member of the bilingual and bicultural community, one's identity is perceived as an asset to one's leadership and has rejected the stereotype attributed to them. Furthermore, according to Pacis (2005), many have imposed high expectations for excellence and determination in pursuing career goals.

Theoretical Framework

Sociocultural Theory on Identity and Self-concept

According to Vygotsky (1978), in sociocultural cognitive development, children and people learn actively through experiences - an active process in which human cognition develops. Sociocultural theory suggests that parents, caregivers, peers, cultural beliefs, attitudes, and languages are responsible for developing high-order functioning and learning. One's surrounding culture influences a person's cognitive development, and that human learning and development is a social process. This theory stresses the interaction between developing people and the culture in which they live. Sociocultural theory draws from the idea of experiences' social and cultural nature (Dewey, 1938; Vygotsky, 1978). Sociocultural theory claims that culture and the sociocultural contexts are central to human development and experiences. Sociocultural theorists believe that individuals are socially, culturally, and historically situated, and these contexts influence

their understandings, beliefs, and actions (Vygotsky, 1978; Wertch,1993). From a sociocultural perspective, experiences and learning do not occur in a fixed, static circumstance; instead, they are shaped by dynamic sociocultural contexts and human interactions. Sociocultural theory explains that social contexts and cultural tools shape human beliefs, values, and actions (Wertch, 1993).

Achinstein and Aguirre's (2008) states that "ways in which people continually experience, negotiate, and define themselves in relationship to social and cultural communities, including race, ethnicity, class, gender, and language and historical, political, and institutional contexts that surround those communities" (p. 1509) characterizes the application of sociocultural theory. Giroux (1983) further elaborates that structural and cultural forces combine in complex ways to influence individual and collective identities. Even as individuals may actively or passively resist, the various processes involved in molding the "self" continue. Individuals can resist, subvert, and react against the cultural and structural forces which shape social identities compels us to recognize that individual choice, or what scholars refer to as agency, also plays a significant role in the way identities are constructed and formed.

In Liang and Perkins-Hawkin's (2017) study, Asian American women's path to leadership was personal - to make a difference in their students' lives and the influence of family and society. Furthermore, the intertwining of the school system also shaped the Asian American female school leaders' identities and professional experiences in their practice of school leadership through agentic behaviors. However, Liang and Liou's (2018) study of three Asian American female school administrators in a southern state revealed participants' recognition of identity in a race-gender epistemology that provided

them with a critical lens towards the racist and patriarchal norm of school leadership and created a condition that was not a result of being a model minority but a strong sense of purpose for social justice toward their leadership.

This study employed sociocultural theory, which emphasizes that the identity or self-concept is a socially constructed phenomenon that can embody various social meanings in multiple contexts (McCarthey & Moje, 2002; Norton, 2000; Vygotsky, 1978). Based on sociocultural views of identity, Norton (2000) defined identity as "how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future" (p. 5). This view posits that individuals are active agents in developing the various meanings associated with their ethnic groups.

Adopting a sociocultural lens, the researcher assumed that Korean American female educators have sociocultural experiences that are essential building blocks for their self-concept. Thus, sociocultural theory helps to understand and analyze the Korean American female educators' identities, construction of self-concept and negotiation through different social practices within particular relationships and settings and Korean American educators' unique cultural experiences being born, raised, immigrated, and being raised and growing up in the United States.

To examine the self-concept of Korean American female educators, their experiences within the contexts of family, profession as educators, schools where they are employed, and the community they are part of; these factors impact their sense of self whether it be the ethnic, familial cultural beliefs, experiences and/or the fostering stereotypical views and assumptions toward the category of Asian Americans. Sue and

Sue (2012) argued that there is a need to investigate how interpersonal, institutional, societal, and cultural factors that either facilitate or impede cultural identity development. Thus, examining how Korean American female educators describe themselves based on their upbringing, ethnic community, and working experiences helps to uncover the formation, identity, self-concept of what it means to be a Korean American female educator (Yu, 2017).

Asian Critical Theory: Intersectionality

Asian critical theory (AsianCrit) is based on the assumption that race and racism are a powerful and pervasive part of our society. Race and racism influence the nature of individual interactions and thought processes on a systemic level. The tenet of *Asianization* stems from a society grouping all Asian Americans into a singular group and racializes it as *model minorities* or racializes Asian American men as emasculated beings and women as hypersexual submissive objects that perpetuate the subordination of Asian Americans (Chong, 2003). It is a way for society to racially oppress Asian Americans, affecting Asian American identities and experiences. For example, the construction of the stereotype of Asian Americans as a *model minority* impacts the individual identities and experiences of Asian Americans in society that influenced the national policy in its contribution to the construct of Asian Americans as *honorary Whites* (Menon, 2016).

Furthermore, the societal stereotype of Asian women from one extreme of *dragon lady* and *tiger mom* (Chua, 2011) describes a parenting style that is demanding and pressures children for a high level of achievement through the use of harsh tactics liked fear and shame. This style is said to be employed by Asian parents but is contrary to

another extreme stereotype of Asian females as *submissive women, fragile China dolls, good housekeepers,* and *dutiful wives* (Ho, 1990). These have subtly forced Asian American women to respond to the stereotypical expectations, which later become internalized to become part of the women's attitudes and behaviors, according to Sue and Sue (2012). Even in the twenty-first century, longstanding racial and gender controlling images are represented by the geisha (quiet, weak, submissive) and the model minority (smart, nerdy, uncharismatic). These images continue to shape the perception and portrayal of Asian American women through the media, online, or on-screen that perpetuate Asian American women who are not suited for leadership (Labao, 2017). The study by Pacis (2015) found that one of the major barriers in educational leadership success for Asian American females was the lack of role models and networking in the field of education.

Labao (2017) found that race and gender were factors in Asian American women's professional lives. Their lack of visibility, legitimacy, and authority as educational leaders were often shown through microaggressions such as "You look so young to be a principal" or being questioned about their years of experience in education to their secretaries or support staff presumed to be the principal or assistant principal before being directed to the Asian American female as the principal. For women of color, like Asian American women, the intersection of race and gender compounds leadership perceptions. Rosette et al. (2016) argued that intersectionality between race and gender matters when it comes to understanding the leadership perceptions of women because "their leadership potential is contingent on the extent to which their characteristics, controlling images, are perceived to match existing representations of leaders" (p. 9).

Asian American women seen as competent and hard-working should be seen as ideal leaders, but they are also perceived as passive and aloof and do not legitimize them as leaders. It does not immediately grant them authority as it might for their White colleagues (Labao, 2017). This is similar to when an Asian American person is a social studies teacher instead of math and science, therefore not legitimizing them as a competent teacher (Choi, 2012).

Furthermore, in the study by Pacis (2015), cultural beliefs of the societal norms and values that served to marginalize women and minorities (Banks, 2000) was a barrier in Asian American females' educational leadership. Asian American women were judged and viewed as meek, mild-mannered, and quiet, and the leadership potential of many Asian American females was overlooked. Furthermore, self-promotion was viewed as distasteful and arrogant in Asian culture and strongly discouraged within the home culture. These combinations discouraged Asian Americans from considering leadership positions.

Intersectionality considers the intersection between multiple categories of socially constructed identities, such as race, color, gender, sexual orientation, and class. It considers their effects on the everyday lives of people who sit at the crossroads of these multiple intersections. It rejects the notion that these socially constructed identities are mutually exclusive since these identities often work together to limit access to social goods such as employment, fair immigration, healthcare, child care, or education. For example, women of color are frequently the product of intersecting patterns of racism and sexism. Women of color identify with both women and people of color yet are commonly asked to "choose sides," to put aside their "woman-ness" to fight for the rights of people

of color, or to set aside the color of their skin to fight for the rights of women (Liang &
Liou, 2018). Furthermore, *intersectionality* in Asian Critical Theory acknowledges the
presence and the intersecting systems of social oppression and recognizes that any form
of oppression is more salient than others. It focuses on how race, class, gender, and
sexuality are intersection with other differences such as ethnicity, culture, language,
citizenship status, and generational position to affect an individual's experience (Chae,
2013).

AsianCrit perspective offers a viable tool for generating knowledge and
understanding the contexts, identities, and experience. AsianCrit can also broaden and
critique current conceptualizations of race and racism scholarship and popular discourse
(Museus, 2013). Furthermore, AsianCrit acknowledges the intersections among various
subordination systems, eliminating any forms of oppression and committing to social
justice.

Super's Theory of Career Stages

According to Super, self-concept changes over time and develops as a result of
experience. As such, a career is about an ongoing process that accompanies a person's
entire life. According to Super (1990), one's career is composed of a series of
developmental stages: growth, exploration, establishment, maintenance, and
disengagement, throughout one's whole life. One's life-span is a series of roles one plays
in family, school, community, and workplace (Super, 1990). Within these stages, one
plays specific career roles and strives to accomplish varied career developmental tasks
that correspond to these role requirements. For example, within the entire lifespan, one
plays a role as a child, students, citizen, worker, spouse, homemaker, parent, and

pensioner (Super, 1990). Table 1 from Donald Super Developmental Self-Concept (n.d.) shows self-concept changes over time through various experiences. Similarly, a career is an ongoing process.

Table 1

Super's Career Development Stages

Stage	Age	Characteristics
Growth	Birth-14	Development of self-concept, attitudes, needs, and general world of work
Exploration	15-24	"Trying out" through classes, work hobbies. Tentative choice and skill development
Establishment	25-44	Entry-level skill-building and stabilization through work experience
Maintenance	45-64	Continual adjustment process to improve position
Decline	65+	Reduced output, prepare for retirement

Figure 1 shows the concept of vocational maturity, which may or may not correspond to chronological age. It is where people cycle through each of these stages when they go through career transitions.

Relationship Between Prior Research and Present Study

Studies by Pacis (2005) and Labao (2017) have evidenced that lack of network and mentors (Pacis, 2005) and race and gender, respectively, were barriers in educational leadership. Furthermore, in Pacis' (2005) study, Asian American female school leaders impose high expectations for excellence and determination in pursuing career goals.

Figure 1

Developmental Tasks at the Different Career Stages

Decline			
In adolescence:	In early adulthood:	In middle adulthood:	In late adulthood:
Giving less time to hobbies	Reducing sports participation	Focusing on essentials	Reducing working hours
Maintenance			
In adolescence:	In early adulthood:	In middle adulthood:	In late adulthood:
Verifying current occupational choice	Making occupational position secure	Holding one's own against competition	Keeping what one enjoys
Establishment			
In adolescence:	In early adulthood:	In middle adulthood:	In late adulthood:
Getting started in a chosen field	Settling down in a suitable position	Developing new skills	Doing things one has wanted to do
Exploration			
In adolescence:	In early adulthood:	In middle adulthood:	In late adulthood:
Learning more about opportunities	Finding desired opportunity	Identifying new tasks to work on	Finding a good retirement place
Growth			
In adolescence:	In early adulthood:	In middle adulthood:	In late adulthood:
Developing a realistic self-concept	Learning to relate to others	Accepting one's own limitations	Developing and valuing non-occupational roles

Invisibility and marginalization (Goodwin et al., 2006) of Asian American educators and the sense of *perpetual foreigner* in addition to Asian American females continuing to resist racism and stereotype of Asian female were tempered in their agentic behavior (Liang & Perkin-Hawkins, 2017), Asian American female administrators' recognition of one's identity in a race-gender epistemology with a critical lens towards racist and patriarchal norms of school leadership (Liang & Liou, 2018) where they

created a condition that resulted in a strong sense of purpose for social justice toward

their leadership helped them moved beyond the model minority stereotype.

Labao (2017) acknowledged that Asian American educators identified racial

and/or gender stereotypes in the media as playing a role in society and their personal

lives; however, their professional lives played out differently from the stereotypes. Many

studies and literature show that female school administrators and educators have

encountered systemic challenges based on race and gender stereotypes (Biklen, 1980;

Blackmore, 2002). However, limited literature has disputed stereotypical notions of

Asian American women administrators and teachers as submissive and passive

organizational leaders. Furthermore, as in the theory of work, another component adds to

the Korean American female educators' pursuit of educational leadership.

With limited research on Asian American female educators and educational

leadership and the lack of Asian American female leaders in K-12 schools, this study was

conducted to research what limits or enables, specifically, Korean American female

educators to pursue educational leadership. It will add to the voices and research toward

Asian American educators in education. Through the data collection of Korean

American female educators, their identities shaped by the sociocultural values of their

families and upbringing, to the societal influences of Asian female stereotype, to their

experiences as Korean American female educators and their perception of self-concept

can add to the further the understanding of Asian American/ Korean American female

educators and educational leadership.

CHAPTER 3
Methods and Procedures

Study Background and Methods

Prior to the current study, in the summer of 2019, a mini-pilot study was conducted using 11 survey items generated from interviews from two Korean American female educator participants. Data were collected from 18 Korean American female teachers and school leaders, which resulted in showing no significant difference in the impact of familial/ethnic influence, culture, being female (cultural), lack of access to information or network, and in their perceptions of educational leadership, thereby resulting in no barriers towards Korean American female educators' pursuit of educational leadership. The current study was conducted to further the pilot study by collecting more data and to further develop the instrument that was used in the pilot study. Data were collected from a greater number of interview participants by increasing the number of educators who responded to the survey.

Thus, this comparative non-experimental study employed two phases of data collection. The first phase of the study entailed semi-structured, open-ended interviews of six Korean American female educators: three school leaders and three teachers who identified themselves as Korean American female educators. The first phase involved gathering further information via interview regarding Korean American female educators' description of self-concept and their experiences within the premise of answering the following overarching questions within their interviews and through the interview questions (see Appendix D).

- How do Korean-American female educators describe themselves and their experiences as Korean Americans educators?

The researcher collected and analyzed the interview transcripts, followed by coding and categorizing the data that were used to further develop survey items. It is important to keep in mind that "all coding is a judgement call" since we bring "our subjectivities, our personalities, our predispositions, and our quirks to the process" (Sipe & Ghiso, 2004, p.482-483). To further develop the instrument, more survey items were added using the vocabulary and the expressions from the interviews collected with six participants. As Saldana (2016) stated, "A code in qualitative inquiry is most often a word or short phrase the symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language based or visual data" (p.4). The words and expressions from the coded and categorized interview transcripts were utilized to construct the survey items for quantitative study in the second phase of the study.

 In Phase 2 of the study, seven demographic questions and 50 survey items were developed. They were distributed via Google Form over the course of a month. Surveys were collected from 111 Korean American female educators through snowball and purposive sampling methods in New York, New Jersey, and California.

Phase 1: Research Design

Phase 1 of the study utilized purposeful sampling of six Korean American female educators in K-12 schools in New York. They ranged in teaching experience from 13 to 22 years.

Participants

Six participants were selected through purposive sampling and the snowball method. Through the researcher's personal contact and snowball method, the participants were first approached (Bogdan & Biklen, 2007) using an introductory email (Appendix

B). Those who responded were contacted by phone. The call was followed by an

Interview Consent Form via email (Appendix C). In order to represent a range of Korean

American educators, those who have been born or immigrated at or before the age of 11

to the US (long-term resident) and participants who have immigrated after the age of 10

(short-term residents) were selected (see Table 2).

Table 2

Demographics of Six Korean American Female Educators Interviewed

Participant	Title	Education	Years of Employment	Nativity Status	Marital Status
Person 1	Elementary school principal	MS Ed.	18	0-10	Not married
Person 2	Middle school/ Elementary school principal	MS Ed.	13	11-20	Married
Person 3	Elementary school principal	EdD.	19	0-10	Married
Person 4	High school teacher	MA	14	11-20	Not married
Person 5	Elementary Reading Teacher/ Coach	MS Ed, MA	23	0-10	Married
Person 6	Elementary school teacher	MS Ed. EdM	20	0-10	Not married

Data Collection

The interviews were recorded with the permission of the participants. An

inductive coding method was applied. Through the collection of codes, using the words

and phrases from the participants, the themes of pursuant toward leadership, their

familial upbringing, and perception toward Asian female stereotype were developed to

inform the researcher of the participants' critical understanding of their lived

sociocultural, racial, and gendered experiences and as teachers and school leaders as

Korean American females, along with their perception toward leadership in their social

context.

Interviews

Semi-structured, open-ended interviews were conducted to develop a complex

understanding, empower individuals to share their stories, and understand contexts

(Creswell & Poth, 2018). We can see how their individual experiences interact with

powerful social and organizational forces that pervades the context in which they work

and live" (Seidman, 2013, p.112). Interviews were recorded with participants' permission

and transcribed by the researcher. They were followed by member-checking by the

participants.

Validity and Reliability

To assure the validity and reliability of the interview data, the interviews went

through the process of Seidman's (2013) three stages of interview process that includes

member-checking to contribute to the trustworthiness and credibility of the interview

reports. After the consent by the participants to interview, a time and the date was set for

the interview. The interview and the interview transcripts were shared with the

participants. As Seidman (2013) stated, interviewers should agree to give a copy of the

transcripts or audiotapes to the participants to create a good rapport with the interviewee.

Follow-up interviews were scheduled to confirm the participants' initial responses and to

extend and clarify questions that arose from the initial interview. According to Seidman,

"interviewers should ask questions that reflect areas of interest to them in an open and

direct way, perhaps acknowledging that the question comes more from their own interest than from what the participants have said" (p. 76). To assure the validity of data collection, member checking of the transcript by the participants confirmed what they said was valid in the interview transcripts. Member checking gave the participants the opportunity to correct errors and challenge anything they perceived as wrong interpretation. In addition, it provided the opportunity to add information by reviewing what was interviewed. Furthermore, it provided the participants the opportunity to confirm the data collected, which contributed to the trustworthiness and credibility of the interview report (Lincoln & Gruba, 1985). Furthermore, the researcher maintained memos during the process of analysis to observe oneself to be focused and to be cognizant of any reactions, emotions, and questions the analysis process may have raised.

Phase 2: Quantitative Method and Procedures

Research Question

- RQ #1: Is there a significant difference in Korean American female educators' perceptions toward leadership, experienced stereotypes of Asian American females, influence of ethnic/familial culture, and the number of years in employment?

- RQ #2: Is there a significant difference in Korean American female educators' perceptions toward leadership, experienced stereotypes of Asian American females, influence of ethnic/familial culture, and the age of residents in the US?

- RQ #3: Is there a significant difference in Korean American female educators' perceptions toward leadership, experienced stereotypes of Asian American females, influence of ethnic/familial culture, and their employment status?

Research Design and Data Analysis

A comparative non-experimental study was conducted by creating survey items and questionnaires using themes, words, and expressions drawn from the interview transcripts that were prevalent among Korean American female educators. Descriptive statistics were calculated on demographic information. Then inferential statistics were calculated using ANOVA. Factor analysis was conducted to examine the validity and verifiability of the instrument. The Kaiser Meyer Olkin was used to examine the sampling for its adequacy.

Sample and Population

Utilizing snowball sampling and purposive sampling, 200-300 Korean American female teachers and school leaders in K-12 schools from New York, New Jersey, and California were contacted and asked to participate in the study. Korean American female teachers/educators from New York City and Long Island were contacted via email Google Forms through KATANY (Korean American Teachers of New York), personal contact, and the snowball sampling method. After one month, 111 Korean American female educators were found to respond to the survey. Ninety-four of the participants were teachers and 17 were school leaders. New York and California have one of the largest Korean American populations ("List of cities with significant Korean American population," 2020). In New York City's population of one million Asian Americans, 1.2% are Korean Americans, the second largest Asian population in NYC next to Chinese Americans, and they are among the 75,000 teachers (NYC DOES). Further breakdown of Asian American educators in K-12 schools in New York City is unknown.

Procedures

The researcher directly sought the president of the KATANY (Korean American Teachers Association of New York) and gained written support of their participation in dissemination of the survey items (Appendix H). In addition, through personal contact, the president of the Korean American Education Association in California was solicited for email contacts of Korean American female teachers and school leaders in California. The Korean American female teachers and school leaders were sent a consent letter (Appendix E) to assure voluntary participation, followed by a survey of demographic questions (Appendix F) and survey questions (Appendix G). Furthermore, they were encouraged to share the survey URL with their network of Korean American female teachers and school leaders along with the consent form. The completed survey was directly returned to the researcher's account. Anonymity of the participants was maintained.

Data Analysis

Data were collected via online for one month. Collected data were inputted into Google Sheets, converted to Excel, cleaned, and converted to SPSS for statistical analysis. Descriptive statistics were analyzed for the questionnaire. Then, inferential statistics such as *t*-tests, ANOVA, and correlations were conducted.

Instrument

For data collection, a questionnaire with 7 questions designed to gathered information about the participants' position (school leader or teacher), place of employment (Pre-K, elementary, middle, high school), marital status (married, not married), years of experience (1-5, 6-10, 11-20, 21 or more), nativity and immigration

status (native born, immigrated 1-5, immigrated 6-12, immigrated 13-17, immigrated

after 18), academic degree and certification (BA, MA, MSED, M.ED, doctorate, school

certification), and English proficiency (poor, somewhat, moderate, fluent). This was

followed by a 50-item survey that incorporated a Likert scale of 1-5 (1- strongly disagree

to 5- strongly agree), designed to determine their perceptions toward their cultural role as

Korean American female educators, balance of work and being a homemaker, self-

concept influenced by Korean American female family/culture, Korean American female

educators' self-perception toward pursuant of school leadership (pursuant of leadership),

and the influence of Asian American female stereotypes in their experience as educators

(stereotype) that influence them as Korean American female educators.

Techniques for Analysis and Treatment

Principal component analysis was run for factorability with Oblim rotation of 28

out of 50 items (see Table 3). The Kaiser Meyer Olkin measure of sampling adequacy

was .47, below the commonly recommended value of .5. However, the communalities

were all above .3, confirming that each item shared some common variance with other

items.

Table 3

Oblim Rotated Component Loadings for 28 Survey Items

Component	1	2	3
network	.672	-.583	
leadership	.792	-.397	
Role model	.873		-.335
leadership	.724		
information	.862		
network	.892		
pursuant of leadership	.874		
role model	.835		
leadership	.856		

role model	.833		
pursuant leadership	.852		
pursuant leadership	.669		-.410
not first choice	-.463	.527	-.530
Stereotype		.505	
stereotype	-.593	.501	.-305
stereotype leadership	-.500	.326	
stereotype experience		.352	
AA female stereotype	-.344	.578	
Asian stereotype		.473	
Asian stereotype		.923	
Asian stereotype		.666	
female stereotype		.952	
female stereotype		.735	
family		-.627	.506
community		-.695	.527
community		-.478	.476
family	-.560		.592
family perception			.662

Table 4

Component Correlation Matrix

	Component Correlation Matrix		
Component	Leadership	Stereotype	Family
Leadership	1.000	-.065	-.005
Stereotype	-.065	1.000	.161
Family	-.005	.161	1.000

CHAPTER 4
Results

Hypothesis 1

RQ #1: *Is there a significant difference in Korean American female educators' pursuant toward leadership, experienced stereotype of Asian American females, influence of ethnic/familial culture on the number of years in employment?*

The result indicates that there was a significant difference between Korean American female educators experiencing stereotypes on the number of years of employment. The results indicated that educators with 11 years or more of employment ($M = 39.03$, $SD = 4.65$) had significantly more experience with stereotypes than those with 1-10 years of employment ($M = 36.69$, $SD = 5.43$) (Table 5).

Table 5

Mean and Standard Deviations on the Pursuant of Leadership, Experience of Stereotype, and Ethnic/Familial Culture by Years of Employment

Factors	Years of Employment	*n*	*M*	*SD*
Information	1-10 years	46	30.09	10.04
	11 or more	62	33.90	10.25
	Total	108	32.28	10.29
Stereotype	1-10	45	36.69	5.43
	11 or more	61	39.04	4.65
	Total	106	38.04	5.11
Family Culture	1-10 years	45	16.73	2.74
	11 or more	64	16.89	2.72
	Total	109	16.83	2.72

A one-way analysis of variance (ANOVA) was conducted on the pursuant of leadership, experience of stereotype and influence of ethnic/familial culture on the number of years of employment. Years of employment included two levels: 1-10 years and 11 years or more.

Results indicated a significant difference between those who were employed from 1-10 years and 11 years and more on experience of stereotype $F(1,104) = 5.70,\ p < .05$. There was no significant difference between pursuant of leadership and influence of ethnic/familial culture on years of employment (see Table 6).

Table 6

One-Way Analysis of Variance of Pursuant of Leadership, Experience of Stereotype, and Ethnic/Familial Culture by Years of Employment

Factors		df	SS	MS	F	P
Leadership	Between groups	1	384.60	384.60	3.723	.056
	Within groups	106	10951.07	103.31		
	Total	107	11335.67			
Stereotype	Between groups	1	142.27	142.27	5.70	.019
	Within groups	104	2597.58	24.98		
	Total	105	2739.85			
Family Culture	Between groups	1	.65	.65	.088	.768
	Within groups	107	797.03	7.45		
	Total	108	797.69			

Hypothesis 2

RQ #2: Is there a significant difference in the Korean American female educators'

pursuant toward leadership, experienced stereotype of Asian American females, influence

of ethnic/ familial culture on immigration status? Age – long-term resident (1 = 0-10

years old) and short-term resident (2 = 11 years and over) in the U.S.?

The results showed that there was a significant difference in pursuant toward leadership and experience of stereotype by immigration status. Long-term residents are Korean American female educators who were born and immigrated before the age of 10 (0 - 10 Years) and short-term residents are those who

immigrated after the age of 10 (11 years or more). The results indicated that long-term residents of Korean American female educators ($M = 36.98$, $SD = 5.18$) with more years living in the US significantly experienced more stereotypes toward Asian American females than the short-term residents of Korean American female educators ($M = 36.05$, $SD = 4.87$). In addition, long-term resident Korean American female educators had greater ethnic/familial cultural influence ($M = 17.54$, $SD = 2.63$) than short term residents ($M = 16.12$, $SD = 2.64$) (see Table 7).

Table 7

Mean and Standard Deviations on the Pursuant of Leadership, Experience of Stereotype, and Ethnic/Familial Culture by Immigration Status

Factors	Immigration Status	*n*	*M*	*SD*
Leadership	0-10 years	55	33.02	11.02
	11 or more	53	31.51	9.53
	Total	108	32.28	10.29
Stereotype	0-10 years	54	36.05	4.87
	11 or more	52	36.98	5.18
	Total	106	38.04	5.11
Family Culture	0-10 years	55	16.12	2.64
	11 or more	54	17.54	2.63
	Total	109	16.83	2.72

A one-way analysis of variance (ANOVA) was conducted on the pursuant of leadership, stereotype and ethnic/familial culture on the immigration status included two levels: long-term resident (0-10 years) and short-term resident (11 years or more). The results indicated that there is a significant difference between long-term and short-term residents on the experience of stereotype $F(1, 104) = 4.52$, $p < .05$ and influence of

ethnic/familial culture $F(1, 107) = 7.70$, $p < .05$. There was no significant difference

between pursuant of leadership on the long-term and short-term residents (see Table 8).

Table 8

One-Way Analysis of Variance of Pursuant of Leadership, Experience of Stereotype, and Ethnic/Familial Culture by Immigration Status

Factors		df	SS	MS	F	P
Leadership	Between groups	1	61.44	61.44	.578	.449
	Within groups	106	11274.23	106.36		
	Total	107	11335.67			
Stereotype	Between groups	1	114.04	114.04	4.52	.035
	Within groups	104	2625.81	25.25		
	Total	105	2735.89			
Family Culture	Between groups	1	54.153	54.15	7.79	.006
	Within groups	107	743.535	6.95		
	Total	108	797.69			

Hypothesis 3

RQ #3: Is there a significant difference in Korean American female educators' pursuant toward leadership, experienced stereotype of Asian American female, influence of ethnic/familial culture on employment status (teacher or school leader)?

The results indicated that there was a significant difference between Korean American female educators pursuant toward leadership and ethnic/familial influence on employment status. The results indicated that school leaders ($M = 43.21$, $SD = 5.82$) pursued school leadership significantly more than teachers ($M = 30.65$, $SD = 9.82$). In addition, school leaders ($M = 18.13$, $SD = 2.30$) were influenced by ethnic/familial culture significantly more than teachers/teacher leaders ($M = 16.60$, $SD = 2.73$). There

was no difference between school leaders and teachers/teacher leaders on the experience

of stereotype (see Table 9).

Table 9

Mean and Standard Deviations on the Pursuant of Leadership, Experience of Stereotype, and Ethnic/Familial Culture by Employment Status

Factors	Employment Status	*n*	*M*	*SD*
Leadership	School Leader	14	43.21	5.82
	Teacher/ Teacher Leader	94	30.65	9.82
	Total	108	32.28	10.29
Stereotype	School Leader	17	39.59	3.59
	Teacher/ Teacher Leader	89	37.74	5.31
	Total	106	38.04	5.11
Family Culture	School Leader	16	18.13	2.30
	Teacher/ Teacher Leader	93	16.60	2.73
	Total	109	16.83	2.71

A one-way ANOVA was conducted in order to determine if there was a

significant difference in the pursuant of leadership, experience of stereotype and

influence of Korean cultural female role of Korean American female educators on

employment status of school leaders and teachers/teacher leaders. The results indicated a

significant difference between school leaders and teachers/teacher leaders on the pursuant

of Leadership $F(1,106) = 21.67$, $p < .05$ and influence of ethnic/familial culture $F(1,107)$

$= 4.42$, $p < .05$. There was no significant difference on experience of stereotype between

school leaders and teachers/teacher leaders (see Table 10).

Table 10

One-Way Analysis of Variance of Pursuant of Leadership, Experience of Stereotype and Ethnic/Familial Culture by Employment Status

Factors		*df*	*SS*	*MS*	*F*	*P*
Leadership	Between groups	1	1923.90	1923.90	21.67	.000
	Within groups	106	9411.77	88.80		
	Total	107	11335.67			
Stereotype	Between groups	1	48.68	48.68	1.88	.173
	Within groups	104	2691.17	25.88		
	Total	105	2739.85			
Family Culture	Between groups	1	31.66	31.66	4.42	.038
	Within groups	107	766.03	7.16		
	Total	108	797.69			

CHAPTER 5
Discussion

As we come to the last chapter of this study, Merriam's (1998) statement comes to mind in regard to analysis and interpretation. It states that the study's findings will reflect the construct, concepts, language, models, and theories that structured the study in the first place. Under the sociocultural theoretical framework, this study starts from the assumption that Korean American female educators have sociocultural experiences that are important building blocks for self-concept and perception toward school leadership. Sociocultural theory helps to understand Korean American female educators' construction of self-concept, negotiation through different practices within particular relationships and setting (Yu, 2017).

The Korean American female educators in this study are situated in a unique time and space. The increase of Asian American population, in particular, the Korean American population as being part of the Asian American population growth has enabled this study to be conducted with an opportunity to collect from a larger population than the past. In addition, as the majority of Asian American population was foreign-born (Kim, 2013), this study was important to study the Korean American female educators where the majority of the population are of first- and second-generation Korean Americans. Furthermore, there is a growing number of first- and second-generation Korean American female educators choosing to enter the profession of teaching and education. Is this merely due to the number of growing populations or some other phenomena taking place? This time has provided a unique condition where this particular study can be conducted as we look towards the future in nurturing and recruitment of Asian American female educators and school leaders.

Implication of Findings

As we keep in mind Archinstein and Aguirre's (2009) statement, "Ways in which people continually experience, negotiate, and define themselves in relationship to social cultural communities, including race, ethnicity, class, gender, and language and historical, political and institutional contexts that surround those communities" (p. 1509), we will discuss the implications of each major findings readdressing the overarching research questions from Chapter One.

- What are the internal and/or external barriers that limit Korean American female educators to pursue educational leadership?
- What are the internal and/or external enablers that support Korean American female educators to pursue educational leadership?

Implication of Experiences of Stereotype

There was a significant difference found in the experiences of stereotype by years of employment: 1-10 years and 11 years and more, and by the immigration status of long-term residents who were born or immigrated by the age of 10, and short-term residents who have immigrated to the US at the age of 11 years or more. The results showed that more participants who were employed 11 years or more and long-term residents experienced stereotype significantly more than participants of 1-10 years of employment and short-term residents.

This leads to questions: What are the implications for perceptions of greater experience of stereotype by participants who have had longer years of employment and longer stay in the US (long term residents)? Is the time of employment in K-12 schools or a length of residence in the United States a factor in the greater experience of stereotype?

In other words, does this finding imply that the longer Korean American female educators are employed in schools and/or reside longer in the United States, the experience of stereotype is significantly more experienced than those who have been employed for a short period of time in a school or has been a resident for short term in the US? Is a time or length of stay in schools and residence in the United a factor in increasing the perception of experiencing stereotypes?

According to the Asian critical theoretical framework, race and racism are a pervasive part of our society and Asian American issues and experience in racism influence the nature of Asian Americans' interactions and thought process on a systemic level. Within Asian critical theory, the length of time can be a factor in the perception of experiencing Asian American stereotypes by Korean American females in schools and in the greater society. The longer one resided in the US or the longer Korean American female educators were employed in a school, the more they experienced stereotypes. If these experiences of stereotypes were evidenced greater for those who were employed longer in school or those who have been longer employed, Korean American educators would have experienced a greater number of microaggressions that can be a limitation to the pursuit of educational leadership. Sue (2007) stated that racial microaggression is often disguised as benign behavior and comments; however, they convey a strong message of exclusion and inferiority. Although seemingly harmless, these occurrences convey a message that ethnic minorities are somehow less American and less capable in a leadership position.

Furthermore, the findings support the assumption of Asian critical theory that race and racism are a pervasive part of our society and in our schools. These ongoing forms of

microaggression include marginalized incidents, such as when an individual is questioned about hometown, complimented on English fluency, or mistakenly assuming the individual is a foreigner when she was born and raised in the United States (Sue et al., 2007). These can influence the psychology and the individual's identity and capability, especially for Korean American female educator participants who are long-term residents or have had a longer stay in a school organization. Furthermore, the study by Park (2015) supports the sense of inferiority, exclusivity, and feeling foreign among many US-born children (long-term residents) of Asian immigrants who struggle between being perceived as a racial foreigner by the mainstream White community despite their birthright citizenship, and as a cultural foreigner by foreign-born of their co-ethnic community because of their unfamiliar cultural markers - culturally American yet ethnically not quite. It seems the longer one stays in the US or in a school organization, the experience of stereotype is more experienced by the Korean American female educators. Then, how does this limit or enable the pursuit of educational leadership?

If microaggression is experienced for a prolonged time, this can significantly influence how an individual defines oneself. The question and assumptions about where an individual was born or marginalized incidents such as when an individual is complimented on their English fluency are assumptions that comprise contemporary forms of racism and racial microaggression. It conveys a message of exclusion and inferiority and that ethnic minorities are somehow less American, African American, or European American. These kinds of ongoing experiences can have significance in shaping and developing the identity of an individual. Furthermore, microaggression and the media image continue to shape the perception and portrayal of Asian American

women that perpetuate Asian Americans as "foreigners" and women not suited for leadership (Labao, 2017). These experiences can limit the active pursuit of educational leadership, which leads to the next findings.

Implication of Influence of Ethnic/Familial Cultural Values

There was a significant difference found in the influence of ethnic/familial cultural values by immigration status (long-term and short-term resident) and employment status (school leaders and teachers/teacher leaders). The results showed that long-term residents and school leaders had greater influence of ethnic/familial cultural values than the short-term residents and teacher/teacher leaders. In other words, Korean American female school leaders and long-term residents have denied less the ethnic/familial culture and traditional Korean female role as a sole caretaker of homes than teacher/teacher leaders and short-term residents. The Korean American female school leaders significantly denied less of Korean culture and the traditional female role of women than teachers/teacher leaders. In other words, teachers' and teacher leaders' rejection of traditional Korean female role as a sole caregiver of home was more significant than school leaders and short-term residents' rejection of traditional Korean female role as sole caregivers of children and home was more significant than long-term residents. Please note, ethnic/familial cultural values include the importance of education, maintaining one's ethnic identity, the traditional female role as the primary caretaker of home, and instilling beliefs that teachers/school leaders are a good profession, specifically for women.

This leads to further questions: What are the reasons and implications for long-term residents and school leaders having had greater influence of ethnic/familial cultural

values than short-term residents and teachers/teacher leaders? How does having greater influence of ethnic/familial cultural values limit or enable the pursuit of school leadership?

According to Lew (2001), Korean American children who have close ties to their first- generation parental ethnic community while maintaining parental value of education, ethnic identity were those who experienced academic success and social mobility. Liang and Liou (2018) also supported Lew's (2001) study where the participants' recognition of one's race, gender, and immigration status helped them to critique racist norms of schools and provided them with a strong sense of purpose toward social justice as school leaders. In Liang and Liou's (2018) study, the participants embraced their ethnic and cultural identities, recognized their gender as females, and immigrant status that gave the participants a clear identity that helped them to critique the racial norm that was taking place in their schools. Then, how does this relate to long-term residents and school leaders who are more significantly influenced by ethnic/familial Korean culture? The long-term residents continued to maintain social/ethnic capital that was valuable in connection to mainstream institutions and social mobility (Lew, 2001).

As for school leaders who have shown significantly more influence by ethnic/familial cultural values, Yamauchi (1981) study can further support this finding. Yamauchi (1981) stated that Asian Americans who tend to be bilingual and highly educated are capable of being reflective and decisive. As a member of the community of bilingual and bicultural disposition, one's identity is perceived as an asset to one's leadership and a sign that one has rejected the stereotype that was attributed to them. According to Yamauchi (1981), one's maintenance of ethnic and cultural influence and

identity via bilingual and bicultural disposition provided a sense of strong identity that superseded the influence of stereotype. Thus, we can speculate with the support of past studies and this study's findings that the greater influence and maintenance of one's ethnic/familial cultural value, thereby recognizing their ethnic identities and immigration status, can enable an individual to support pursuant of leadership.

Implication of Pursuant Toward School Leadership

There was a significant difference found in the pursuit of leadership by employment status – school leaders and teachers/teacher leaders. School leaders more significantly pursued school leadership than teacher/teacher leaders. The pursuant toward leadership includes having access to information and network, having had role models and mentors, and actively pursuing school leadership by seeking opportunities. The finding seems obvious for school leaders to show greater pursuit towards school leadership than teacher/teacher leaders. However, data show that both Korean American female teachers/teacher leaders and school leaders had access to information and network toward pursuit of school leadership. This finding refutes the study by Pacis (2005) where Asian American females lacked role models and mentors toward leadership. This study shows that Korean American female educators did not lack role models and mentors. Although school leaders significantly pursued school leadership more than the teacher/teacher leaders, both the school leaders and teachers had the network, information, role models, and mentors to pursue school leadership regardless of years of employment, and the length of residents and the employment status. I speculate that Super's (1990) theory of career stages can explain some part of this findings.

According to Super's (1990) theory of career stages, Korean American females who were employed for 1-10 years fall into a career stage of *Establishment*, which ranges in the ages from 25-44. Those who were employed 11 years or more fall into Super's career stage of the *Maintenance* period where the ages range from 45-64. These two stages are where the participants are building skills and work experience. The stages of *Establishment* and *Maintenance* are part of what Super (1990) named as middle adulthood, where the employees are in pursuit of development of new skills and identifying new tasks on which to work. These are the stages where the Korean American female educators are in pursuit to further their career and to develop their skills. Thus, although no significant difference in the pursuant of leadership by the number of years of employment on Korean American female educators indicates that Korean American females' educators have the information and network available to them from their early stages of employment to the later stage of their career. If this is the case, why are there still a limited number of Korean American female school leaders indicated by the number of school leaders who have submitted the survey versus the number of teachers/teachers leaders in this study? This is a situation that requires further study and investigation.

In Summary

The findings showed that regardless of immigration status, years of employment and employment status, Korean American female educators experienced stereotypes. Asian American stereotype is still prevalent and pervasive in our society and experienced among Korean American female educators. In addition, Korean American female educators' connection to ethnic, familial, and cultural values can provide a sense of identity that can critique societal racial norms and provide opportunities to have a strong

sense of self that moves them towards pursuant and to sustain leadership positions.

Finally, according to this study, regardless of immigration status, years of employment

and employment status, Korean American female educators had network, access to

information, role models, and mentors toward the pursuit of school leadership. However,

the number of Korean American school leaders were limited in their response to this

survey compared to the number of teachers/teacher leaders who have submitted their

responses. Furthermore, the number of Korean American female school leaders continues

to be scarce compared to the growing numbers of teachers and teacher leaders. Perhaps

this is due to the perpetuation of societal norms and values that marginalize women and

minorities (Banks, 2007), creating a barrier in Asian American female leadership (Pacis,

2015). This may also be due to timing, recognizing that the Asian American population

and the Korean American population is on the rise and the sample coming from mostly

first and second generation Korean Americans at this time is limited. I speculate if a

similar study is conducted 10 years in the future, perhaps we will have more Korean

American female educators in a school leadership position from which to sample. Further

investigation is needed.

Relationship Between Results and Prior Research

According to Goodwin et. al. (2006), the issues of *invisibility* and *marginality*

were themes that recurred among Asian American teachers. Asian American teachers felt

invisible and marginalized in their position as a teacher and educator in this society,

where experiences of minorities often reference being from African or Hispanic

backgrounds. According to this study, many Korean Americans female educators of who

have been employed 11 years or more significantly experienced more stereotyping than

those who were employed less than 10 years. Furthermore, long-term residents in the US significantly experienced stereotypes more than the short-term residents. Although a significant difference was found between years of employment and immigration status, experience of stereotype was experienced among Korean American female educators. Furthermore, although no significant difference was found in experience of stereotype by employment status, this does not deny the experience of stereotype by school leaders and teacher/teacher leaders as Korean American female educators. Liang and Liou (2018) stated that Asian American female administrators' experiences with race, gender, and immigration status had shaped their beliefs and their recognition of race-gender epistemologies provided them the ability to critique their strong sense of social justice and to continue to pursue their profession. This is further supported by Liang and Perkins-Hawkins (2017)'s qualitative study, which found that Asian American women's paths to leadership were emergent and personal, using agentic behaviors in their personal lives that circumvent critiques and resistance to racism. Although the findings in this study indicate no significant difference in the experiences of stereotype between school leaders and teachers, Korean American female educators are perhaps using agentic behaviors as Liang & Perkins-Hawkins (2017) evidenced; this would allow them to construct their professional lives or have a strong sense of purpose of social justice, recognizing each participants' recognition of one's marginalized status and embracing one's identity as Asian and female that provided them with epistemology to critique the social norm and to continue their profession. Norton (2000) defined identity as "how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future" (p. 5).

This view posits that individuals are active agents in the development of the various meanings associated with their ethnic groups.

As the purpose of this study was to add to the scholarship on Asian American female educators and research on the lack of school leadership of Asian American females in K-12 schools, there are still many variables that were not addressed nor answered. The questions posed in the beginning of this study still remain: What are the internal and external barriers that limit Korean American female educators to pursue school leadership or what are the internal and external barriers that enable Korean American female educators to pursue school leadership? Perhaps Goodwin et al.'s (2006) study states it the best. Despite Asian American educators' invisibility and being marginalized, Asian Americans choose to teach, looking for meaningful work that will make a difference in society. Additionally, this researcher hopes to continue to add to the study of Asian American female educators into the future, as Korean Americans female educators continue to choose to enter the field of education and teaching, finding it to be a meaningful work for our future and our future society.

Limitations of the Study

One of the limitations of this study may come from the method of implementing semi-structured, in-depth interviews by the researcher who has the same gender and ethnic background as the participants. It may be a cause for limitation due to over-identification with the participants. However, the analysis of their interviews gave the researcher a deeper insight to the plight of the Korean American educators being interviewed. Seidman (2013) stated, "The interview gives the researcher access to interviewees' thoughts, reflections, motives, experiences, memories, understandings,

interpretations and perceptions of the topic under consideration. They provided the researcher the opportunity to establish why people construct the world in particular ways and think the way they do. The stories of interviewees are "'a way of knowing' knowing'" (p. 7). Furthermore, for this particular study, shared assumptions that come from common backgrounds made it easier to build rapport.

The second limitation of this study is the number of sample size of 111 participants and the collection of survey items for one month. The result garnered from one small sample from particular locations (New York, New Jersey, and California) limits generalization. Furthermore, purposive sampling of Korean-American female educators with snowball sampling can be a limitation to the reliability of the data collected. However, its specific limitation of a particular data and sample can also provide information that can otherwise not be evidenced if conducted differently. Increasing the sample size by taking more time in data collection is recommended.

The third limitation of this study may be the development of the instrument that relied on the knowledge and opinions of six Korean American female educators from New York and their willingness to take part in the study instead of random selection. This aspect can be a weakness in developing the instrument from a limited sample from a specific location. Furthermore, a researcher's bias due to the researcher's ethnicity and gender to which the researcher is closely connected as an educator can also be a limitation when gathering information during the interviews and analyzing the transcribed interviews.

Finally, given that only 111 educators took the survey and not all the participants answered all the questions, this can have an effect on the statistical conclusion. In

addition, the questionnaire and the survey were produced by the researcher without any prior treatment or intervention. Validity and reliability of the data collected can be compromised.

Recommendations for Future Practice

Many studies and literature have shown the importance of school leadership and leaders' influence that impact school community and culture (Fullan, 2003). Thus, school leaders' cultivation of school culture and influence of teachers and students to do their best work is recognized as one of the important roles of school leadership (Franco et al., 2011). With this in mind and the limited research contributing to the workings of Asian American educators and school leaders, the need to invest in research, recruitment and preparation of future Asian American educators and education leaders is evident.

As school-age populations become increasingly diverse, the need for teachers and school leaders from diverse backgrounds need to increase. The research shows that ethnic minorities and Asian Americans are underrepresented in educational leadership. In an effort to address the lack of Asian American in educational leadership, particularly various ethnic Asian Americans, recognizing that each ethnic group has its own culture and uniqueness can add to the future preparation, recruitment, and retention of Asian American educators and provide support toward school leadership.

Teachers and school leadership that represents the cultural and ethnic groups that make up US society is important for all students because the world that students will join as adults is richly diverse, as US schools become more culturally and ethnically diverse. Current leaders have a duty to develop and tap the untapped potential of diverse school

leaders (Anderson, 2016). Providing space and opportunities for a pipeline of Asian American educators and school leaders of particular ethnic backgrounds is recommended.

With this study's findings and the past findings of Asian Americans female school leaders and teachers, specific to the study of each ethnic groups within Asian American diaspora, can provide more in-depth information towards the future research of Asian American female educators and their unique experiences that can add to the rich diversity within what the greater society has defined as one monolithic group called Asian Americans. The research of Asian American female educators, each ethnic group, and Korean American female educators and their pursuit toward educational leadership need to continue.

Recommendations for Future Research

Rong and Preissle (1997) discovered that the declining number of Asian American teachers was largely due to a variety of historical, political, and economic factors that excluded them from the teaching pipeline and from the necessary recruitment, preparation, and retention efforts that could contribute to addressing the overall shortage of teachers of color (Goodwin et al., 2006).

As Asian American populations in the United States has become one of the fastest growing minority groups, the need to increase Asian American representation in leadership, especially female representation, also needs to grow (Pacis, 2008). However, despite this need, Asian American female school administrators continue to be underrepresented. Continued research on Asian American female educators are needed. The following points are recommended for future research.

- Replication of the study with a randomly-selected Korean American female educators to determine if it will have similar results.

- Revisit the survey questions and the questionnaire to fine-tune survey items that would increase the validity and fidelity of this instrument.

- Extend the length of the data collection period to increase the sample size.

- Extend the locations of data collection to all states.

- Study of other ethnic Asian American female educators and compare similarities and differences.

- Study of Asian American educators of long term and short term residents in the US as the number of population increases.

Lew (2006) debunked the argument that explains the Asian Americans' success and model minority. It challenges future researchers to examine how Asian Americans in different ethnic, social, and economic contexts, immigration/generation contexts, and how they negotiate ties to their families and ethnic communities construct identities to gain access to educational leadership. We come to recognize the complexity in culture and ways of knowing in the identities within Asian American diaspora and ethnic groups. Further study through qualitative research is recommended to find out why there are limited Asian American female educational leaders with different factors such as financial implication (low-paying profession), immigration/ generational context, familial approval/disapproval of entering the education profession, fear of microaggression and stereotype repercussion, and other factors that may influence Asian Americans from entering the teaching profession and school leadership position.

APPENDIX A
IRB Approval Memo

irbstjohns@stjohns.edu
Tue 6/2/2020 12:59 AM
To: chos1@stjohns.edu; Jennifer Kim

ST. JOHN'S UNIVERSITY

Federal Wide Assurance: FWA00009066

Jun 2, 2020 8:59 AM EDT

PI: Jennifer Kim
CO-PI: Seokhee Cho
Ed Admin & Instruc Leadership

Re: Expedited Review - Initial - **IRB-FY2020-352** *Korean American Female Educators' Self-Concept And Perception Towards School Leadership*

Dear Jennifer Kim:

The St John's University Institutional Review Board has rendered the decision below for *Korean American Female Educators' Self-Concept And Perception Towards School Leadership*. The approval is effective from June 2, 2020 through June 1, 2021

Decision: Approved

PLEASE NOTE: If you have collected any data prior to this approval date, the data must be discarded.

Selected Category: 4. Collection of data through noninvasive procedures (not involving general anesthesia or sedation) routinely employed in clinical practice, excluding procedures involving x-rays or microwaves. Where medical devices are employed, they must be cleared/approved for marketing. (Studies intended to evaluate the safety and effectiveness of the medical device are not generally eligible for expedited review, including studies of cleared medical devices for new indications.)

Sincerely,

Raymond DiGiuseppe, PhD, ABPP
Chair, Institutional Review Board
Professor of Psychology

Marie Nitopi, Ed.D.
IRB Coordinator

Reply | Reply all | Forward

APPENDIX B
Introductory Email to Interview Participants

Month, Day, Year

Dear Ms. _____

My name is Jennifer Kim and I am a teacher and a doctoral student at St. John's University in the Administrative and Instructional Leadership Program. I am currently working towards my dissertation.   My dissertation topic focuses on Asian American female educators' self-concept and perception toward educational leadership - specifically, Korean American females in K-12 schools. The goal of my research is to further the research of Asian American in education and to provide insight into the schools of education background that will assist in supporting the recruitment and retention of Asian American educators and school leaders,   specifically, Korean American women.

I am seeking your participation and ask that you spend 30-45 minutes with me to share your experiences via phone. You can do this by responding to my email. I look forward to your participation and speaking with you.

Thank you in advance for your consideration and your participation.

Truly,
Jennifer HJ Kim
Doctoral Candidate
St. John's University

Jennifer.kim17@stjohns.edu

APPENDIX C
Interview Consent Form

You have been invited to take part in a research study to learn more about Korean American female educator's experience in K-12 schools as a teacher and a school leader. This study will be conducted by Jennifer Hyun-Jung Kim, at the department of Administrative and Instructional Leadership, the School of Education, at St. John's University as part of her doctoral dissertation. Her faculty sponsor is Dr. Seokhee Cho from the School of Education.

If you agree to participate in this study, you will be asked to take part in two interviews about your thoughts about Korean American educator's experience in K-12 schools. Your interview will be audio taped. You may review these tapes and request that all or any portion of the tapes be destroyed. Interview will take approximately thirty minutes to one hour.

There are no known risks associated with your participation in this research and your anonymity will be strictly maintained. Although you will receive no direct benefits, this research may help the investigator understand Korean American female educator's experiences in K-12 schools better and add to the future research of Asian American female educators' experience and their perception toward educational leadership.

Confidentiality of your search record will be strictly maintained by the researcher using codes and keeping consent forms separately from data to make sure that your name and identity will never be known or linked with any information that you have provided.

Participation in this study is voluntary. ou may refuse to participate or withdraw at any time without penalty. You have the right to skip or not answer any questions, if you prefer not to answer.

If there is a question about the study or your participation that is unclear or that you do not understand, of if you have questions or wish to report a research-related problem, you may contact Jennifer Hyun-Jung Kim at ▮▮▮▮▮▮▮▮, Jennifer.kim17@stjohns.edu or the faculty sponsor, Dr. Seokhee Cho at 718-990-1303, or chos1@stjohns.edu.
For questions about your rights as a research participant, you may contact the University's Institutional Review Board, St. John's University, Dr. Raymond

DiGiuseppe, Chair digiuser@stjohns.edu 718-990-1955 or Marie Nitopi, IRB Coordinator, nitopim@stjohns.edu 718-990-1440.

You have received a copy of this consent document to keep.

Thank you for consideration,

Jennifer Hyun-Jung Kim

I agree to participate in the study.

_____

(signature)

APPENDIX D
Interview Questions

How do Korean American female educators perceive their self-concept?

1. Why are you interested in participating in this research?

2. Describe your own education and upbringing and how it has influenced you as a Korean American female educator.

3. What are your strength(s) and skills that helped you to be successful in your current position?

4. Are you familiar with Asian American stereotypes? Or with stereotypes of Asian American women?

5. How do you perceive yourself and how do you think you are perceived by others?

6. What are some of your recommendations for future Korean American educators who would like to pursue teaching/ school leadership positions in K-12 schools?

How do Korean American female educators perceive their role as a teacher/instructional leader?

1. Explain how your cultural background and upbringing impact your life choices such as education and career choice?

2. How, if at all, have you being an Asian American female/ Korean American female been a factor in your experience as a teacher/school leader?

3. What are some of the reasons you chose teaching/ to become a school leader as your profession? Is there any one overriding reason that motivated you?

4. What, if any, are the personal struggles that you underwent as a teacher/ school leader?

5. What, if any, were your internal (personal) enablers/ barriers in becoming a teacher/ school leader?

6. What, if any, were your external (societal) enablers/ barriers in being/ becoming a teacher/school leader?

APPENDIX E
Introductory Email to Participants for Google Form Survey

ST. JOHN'S
UNIVERSITY

You have been invited to take part in a research study to learn more about Korean American female educator's experience in K-12 schools as a teacher and a school leader. This study will be conducted by Jennifer Hyun-Jung Kim, at the department of Administrative and Instructional Leadership, the School of Education, at St. John's University as part of her doctoral dissertation. Her faculty sponsor is Dr. Seokhee Cho from the School of Education.

If you agree to be in this study, you will be asked to take part and in a dissemination of questionnaire via Google Form to Korean American female educators concerning Korean American educator's experience in K-12 public schools, their self-concept and perception toward school leadership. Participants' names will be not required and anonymity will be retained. You can withdraw from the survey anytime. You can decide not to respond to some questions. The questionnaire will take approximately 10- 15 minutes.

There are no known risks associated with your participation in this research and your anonymity will be strictly maintained. Although you will receive no direct benefits, this research may help the investigator understand Korean American female educator's experiences in K-12 schools better and add to the future research of Asian American female educators' experience and their perception toward educational leadership.

Confidentiality of your search record will be strictly maintained by the researcher using codes and keeping consent forms separately from data to make sure that your name and identity will never be known or linked with any information that you have provided.

Participation in this study is voluntary. You may refuse to participate or withdraw at any time without penalty. You have the right to skip or not answer any questions, if you prefer not to answer.

If there is a question about the study or your participation that is unclear or that you do not understand, of if you have questions or wish to report a research-related problem, you may contact Jennifer Hyun-Jung Kim at ▮▮▮▮▮▮▮▮ Jennifer.kim17@stjohns.edu or the faculty sponsor, Dr. Seokhee Cho at 718-990-1303, or chos1@stjohns.edu.

For questions about your rights as a research participant, you may contact the University's Institutional Review Board, St. John's University, Dr. Raymond DiGiuseppe, Chair digiuser@stjohns.edu 718-990-1955 or Marie Nitopi, IRB Coordinator, nitopim@stjohns.edu 718-990-1440. Thank you in advance for your participation.

Please click on the link below to start the survey.

APPENDIX F
Google Form Demographic Questions

Questionnaire: Please click on the answer that applies to you.

● Employment status: educator working/has worked in USA as a:

1-School leader (Director, principal, assistant principal, assistant superintendent, superintendent)
2-Teacher/ Teacher leader

● Place of employment: Currently or in the past?

1 -Pre-K
2 - Elementary School
3 -Middle School
4 - High School

● Marital Status?

1-Married
2-Not Married

● Number of years of employment as an educator:

1- 1- 5 years
2- 6 - 10 years
3- 11 -20 years
4 -21 years or more

● Nativity Status: Age of Immigration

1 -Native Born - Born in the USA
2- Foreign Born - Immigrated between the ages 1-5
3- Foreign Born - Immigrated between the ages 6-12
4- Foreign Born - Immigrated between the ages 13-17
 5- Foreign Born - Immigrated after 18

● What is the Academic degree/ Certification Earned?

1- BA
2- MA, MS.ED, M.ED
3-Doctorate
4- School leadership certificates

● How fluent are you in using English?

1- Poor
2- Somewhat
3- Moderate
4- Fluent

APPENDIX G
Google Form Survey Items

Please answer the following statement on the scale from 1 - 5:

1- Strongly Disagree   5- Strongly Agree

1. I have/had a network of educators/ mentors who guides/guided me.

2. I try to find information that is relevant to become a school leader.

3. I try to make connections/ network with people who can help me to become a school leader.

4. I try to take action to become a school leader.

5. I am was/ am active in organizations of educators outside of school.

6. I have a role model in education whom I want to emulate.

7. No one helped or advised me in becoming a school leader.

8. As a child, I have/had people who encourage me to become a school leader.

9. I prefer to be a teacher.

10. I prefer to be a school leader.

11. My priority of maintaining my family is greater than my career.

12. I value my role as a mother and/or a wife rather than my career.

13. Korean American female educators are viewed as good school leaders.

14. Society prefers Korean American female educators more as teachers than school administrators.

15. Korean American families prefer their daughters to be more as a teacher than a school leader.

16. I had role models when I was young in becoming a teacher/ school leader.

17. My capability as teacher and leader was recognized by my superiors to offer a leadership position.

18. I did not actively pursue a school leadership position because I was afraid of failure.

19. I did not explicitly express my desire to be a school leader to my colleagues.

20. I explicitly stated my wanting to be a school leader to my colleagues.

21. I have actively pursued a school leadership position.

22. I did not actively pursue a school leadership position.

23. My becoming a teacher was not my first career choice.

24. My family thinks being a teacher is a good career for a woman.

25. My family thinks being a School leader is a good career for a woman.

26. I have experienced Asian American/ Asian American female stereotype comments and responses during my tenure.

27. Being a teacher is a good career for a woman.

28. Being a School leader is a good career for a woman.

29. Since I was young, I wanted to be a teacher.

30. Opportunities came for me to become a school leader.

31. I have difficulty connecting with my colleagues on a personal level.

32. I want to become a school leader one day, if not already.

33. Having to deal with Asian American stereotypes was a barrier to me as a teacher/ school leader.

34. Being Korean American influenced my experiences as a teacher/ school leader.

35. I am meek.

36. I am accommodating.

37. I am smart.

38. I am shy.

39. I persevere and am resilient

40. I am submissive.

41. I am patient.

42. I take initiative.

43. I fight against the Asian American female stereotypes.

44. My family taught me how to be assertive and communicate clearly.

45. My purpose in becoming a teacher/ school leader was to contribute to society.

46. I think I am the only voice for Asian American in my school.

47. I try to promote myself to further my career at any possible opportunities.

48. Getting the work done well is more important than promoting myself.

49. I fit the Asian American stereotype.

50. I have difficulty connecting with my colleagues.

Your participation and contribution is much appreciated!

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